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THE  
SACRED BOOKS OF THE EAST

TRANSLATED BY  
VARIOUS ORIENTAL SCHOLARS

AND EDITED BY  
THE RT. HON. F. MAX MÜLLER

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THE

# SACRED LAWS OF THE ÂRYAS

AS TAUGHT IN THE SCHOOLS OF

ÂPASTAMBA, GAUTAMA, VÂSISHTHA,  
AND BAUDHÂYANA

TRANSLATED BY

GEORG BÜHLER

*PART I*

ÂPASTAMBA AND GAUTAMA

*SECOND EDITION, REVISED*

*PART II*

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SACRED TALES OF THE JEWS

BY HENRY STANLEY

TRANSLATED FROM THE ARABIC  
BY J. B. RODD

WITH A HISTORY OF THE JEWS

BY HENRY STANLEY

TRANSLATED FROM THE ARABIC

THE CHALDEAN EPIPHANY Gospels

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# INTRODUCTION

TO

## ÂPASTAMBA.

FOR all students of Sanskrit philology and Indian history Âpastamba's aphorisms on the sacred law of the Âryan Hindus possess a special interest beyond that attaching to other works of the same class. Their discovery enabled Professor Max Müller, forty-seven years ago, to dispose finally of the Brahmanical legend according to which Hindu society was supposed to be governed by the codes of ancient sages, compiled for the express purpose of tying down each individual to his station, and of strictly regulating even the smallest acts of his daily life<sup>1</sup>. It enabled

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Max Müller, History of Ancient Sanskrit Literature, p. 133 seq.

The following letter, addressed to the late W. H. Morley, and published by him in his Digest of Indian Cases, 1850, may be of interest as connected with the first discovery of the Âpastamba-sûtras:—

9, Park Place, Oxford, July 29, 1849.

MY DEAR MORLEY,—I have been looking again at the law literature, in order to write you a note on the sources of Manu. I have treated the subject fully in my introduction to the Veda, where I have given an outline of the different periods of Vaidik literature, and analysed the peculiarities in the style and language of each class of Vaidik works. What I consider to be the sources of the Mânavâ-dharma-sâstra, the so-called Laws of Manu, are the Sûtras. These are works which presuppose the development of the prose literature of the Brâhmaṇas (like the Aitareya-brâhmaṇa, Taittirîya-brâhmaṇa, &c.) These Brâhmaṇas, again, presuppose, not only the existence, but the collection and arrangement of the old hymns of the four Samhitâs. The Sûtras are therefore later than both these classes of Vaidik works, but they must be considered as belonging to the Vaidik period of literature, not only on account of their intimate connection with Vaidik subjects, but also because they still exhibit the irregularities of the old Vaidik language. They form indeed the last branch of Vaidik literature; and it will perhaps be possible to fix some of these works chronologically, as they are contemporary with the first spreading of Buddhism in India.

Again, in the whole of Vaidik literature there is no work written (like the Mânavâ-dharma-sâstra) in the regular epic Sloka, and the continuous employment of this metre is a characteristic mark of post-Vaidik writings.

One of the principal classes of Sûtras is known by the name of Kalpa-sûtras,

him not only to arrive at this negative result, but also to substitute a sounder theory the truth of which subsequent investigations have further confirmed, and to show that the sacred law of the Hindus has its source in the teaching of the Vedic schools, and that the so-called revealed law codes are, in most cases, but improved metrical editions of older

or rules of ceremonies. These are avowedly composed by human authors, while, according to Indian orthodox theology, both the hymns and Brâhmaṇas are to be considered as revelation. The Sûtras generally bear the name of their authors, like the Sûtras of Āśvalâyana, Kâtyâyana, &c., or the name of the family to which the Sûtras belonged. The great number of these writings is to be accounted for by the fact that there was not one body of Kalpa-sûtras binding on all Brahmanic families, but that different old families had each their own Kalpa-sûtras. These works are still very frequent in our libraries, yet there is no doubt that many of them have been lost. Sûtras are quoted which do not exist in Europe, and the loss of some is acknowledged by the Brahmans themselves. There are, however, lists of the old Brahmanic families which were in possession of their own redaction of Vaidik hymns (*Samhitâs*), of Brâhmaṇas, and of Sûtras. Some of these families followed the Rig-veda, some the Yagur-veda, the Sâma-veda, and Atharva-veda; and thus the whole Vaidik literature becomes divided into four great classes of Brâhmaṇas and Sûtras, belonging to one or the other of the four principal Vedas.

Now one of the families following the Yagur-veda was that of the Mânavas (cf. *Karanavyûha*). There can be no doubt that that family, too, had its own Sûtras. Quotations from Mânava-sûtras are to be met with in commentaries on other Sûtras; and I have found, not long ago, a MS. which contains the text of the Mânava-srauta-sûtras, though in a very fragmentary state. But these Sûtras, the Srauta-sûtras, treat only of a certain branch of ceremonies connected with the great sacrifices. Complete Sûtra works are divided into three parts: 1. the first (*Srauta*), treating on the great sacrifices; 2. the second (*Grîhya*), treating on the Samskâras, or the purificatory sacraments; 3. the third (*Sâmayâkârika* or *Dharma-sûtras*), treating on temporal duties, customs, and punishments. The last two classes of Sûtras seem to be lost in the Mânava-sûtra. This loss is, however, not so great with regard to tracing the sources of the Mânava-dharma-sâstra, because whenever we have an opportunity of comparing Sûtras belonging to different families, but following the same Veda, and treating on the same subjects, the differences appear to be very slight, and only refer to less important niceties of the ceremonial. In the absence, therefore, of the Mânava-sâmayâkârika-sûtras, I have taken another collection of Sûtras, equally belonging to the Yagur-veda, the Sûtras of Āpastamba. In his family we have not only a Brâhmaṇa, but also Āpastamba *Srauta*, *Grîhya*, and *Sâmayâkârika*-sûtras. Now it is, of course, the third class of Sûtras, on temporal duties, which are most likely to contain the sources of the later metrical Codes of Law, written in the classical *Sloka*. On a comparison of different subjects, such as the duties of a Brahmâkârin, a *Grîhastha*, laws of inheritance, duties of a king, forbidden fruit, &c., I find that the Sûtras contain generally almost the same words which have been brought into verse by the compiler of the Mânava-

prose works which latter, in the first instance, were destined to be committed to memory by the young Āryan students, and to teach them their duties. This circumstance, as well as the fact that Āpastamba's work is free from any suspicion of having been tampered with by sectarians or modern editors, and that its intimate connection with the manuals teaching the performance of the great and small sacrifices, the *Srauta* and *Grīhya-sūtras*, which are attributed to the same author, is perfectly clear and indisputable, entitle it, in spite of its comparatively late origin, to the first place in a collection of *Dharma-sūtras*.

The Āpastambiya *Dharma-sūtra* forms part of an enormous *Kalpa-sūtra* or body of aphorisms, which digests the teaching of the *Veda* and of the ancient *Rishis* regarding the performance of sacrifices and the duties of twice-born men, Brāhmaṇas, Kshatriyas, and Vaisyas, and which, being chiefly based on the second of the four *Vedas*, the *Yagur-veda* in the Taittiriya recension, is primarily intended for the benefit of the Adhvaryu priests in whose families the study of the *Yagur-veda* is hereditary.

The entire *Kalpa-sūtra* of Āpastamba is divided into

*dharma-sāstra*. I consider, therefore, the *Sūtras* as the principal source of the metrical *Smṛitis*, such as the Mānava-*dharma-sāstra*, Yāgñavalkya-*dharma-sāstra*, &c., though there are also many other verses in these works which may be traced to different sources. They are paraphrases of verses of the *Samhitās*, or of passages of the Brāhmaṇas, often retaining the same old words and archaic constructions which were in the original. This is indeed acknowledged by the author of the Mānava *dharma-sāstra*, when he says (B. II, v. 6), 'The roots of the Law are the whole *Veda* (*Samhitās* and Brāhmaṇas), the customs and traditions of those who knew the *Veda* (as laid down in the *Sūtras*), the conduct of good men, and one's own satisfaction.' The Mānava-*dharma-sāstra* may thus be considered as the last redaction of the laws of the Mānavas. Quite different is the question as to the old Manu from whom the family probably derived its origin, and who is said to have been the author of some very characteristic hymns in the *Rig-veda-samhitā*. He certainly cannot be considered as the author of a Mānava-*dharma-sāstra*, nor is there even any reason to suppose the author of this work to have had the same name. It is evident that the author of the metrical Code of Laws speaks of the old Manu as of a person different from himself, when he says (B. X, v. 63), 'Not to kill, not to lie, not to steal, to keep the body clean, and to restrain the senses, this was the short law which Manu proclaimed amongst the four castes.'—Yours truly, M. M.

thirty sections, called *Prasnas*, literally questions<sup>1</sup>. The first twenty-four of these teach the performance of the so-called *Srauta* or *Vaitânika* sacrifices, for which several sacred fires are required, beginning with the simplest rites, the new and full moon offerings, and ending with the complicated *Satrás* or sacrificial sessions, which last a whole year or even longer<sup>2</sup>. The twenty-fifth *Prasna* contains the *Paribhâshâs* or general rules of interpretation<sup>3</sup>, which are valid for the whole *Kalpa-sûtra*, the *Pravara-khanda*, the chapter enumerating the patriarchs of the various Brahmanical tribes, and finally the *Hautraka*, prayers to be recited by the *Hotraka* priests. The twenty-sixth section gives the *Mantras* or Vedic prayers and formulas for the *Grihya* rites, the ceremonies for which the sacred domestic or *Grihya* fire is required, and the twenty-seventh the rules for the performance of the latter<sup>4</sup>. The aphorisms on the sacred law fill the next two *Prasnas*; and the *Sulva-sûtra*<sup>5</sup>, teaching the geometrical principles, according to which the altars necessary for the *Srauta* sacrifices must be constructed, concludes the work with the thirtieth *Prasna*.

The position of the *Dharma-sûtra* in the middle of the collection at once raises the presumption that it originally formed an integral portion of the body of *Sûtras* and that it is not a later addition. Had it been added later, it would either stand at the end of the thirty *Prasnas* or altogether outside the collection, as is the case with some other treatises attributed to Âpastamba<sup>6</sup>. The Hindus are, no doubt, unscrupulous in adding to the works of famous teachers. But such additions, if of considerable extent, are usually not embodied in the works themselves which they are intended to supplement. They are mostly given

<sup>1</sup> Burnell, *Indian Antiquary*, I, 5 seq.

<sup>2</sup> The *Srauta-sûtra*, Pr. I-XV, has been edited by Professor R. Garbe in the *Bibliotheca Indica*, and the remainder is in the press.

<sup>3</sup> See Professor Max Müller's Translation in S. B. E., vol. xxx.

<sup>4</sup> The *Grihya-sûtra* has been edited by Dr. Winternitz, Vienna, 1887.

<sup>5</sup> On the *Sulva-sûtras* see G. Thibaut in 'the Pandit,' 1875, p. 292.

<sup>6</sup> Burnell, loc. cit.

as seshas or parisishṭas, tacked on at the end, and generally marked as such in the MSS.

In the case of the Āpastamba Dharma-sūtra it is, however, not necessary to rely on its position alone, in order to ascertain its genuineness. There are unmistakable indications that it is the work of the same author who wrote the remainder of the Kalpa-sūtra. One important argument in favour of this view is furnished by the fact that Prasna XXVII, the section on the *Grīhya* ceremonies, has evidently been made very short and concise with the intention of saving matter for the subsequent sections on the sacred law. The Āpastambīya *Grīhya*-sūtra contains nothing beyond a bare outline of the domestic ceremonies, while most of the other *Grīhya*-sūtras, e.g. those of Āśvalāyana, Sāṅkhāyana, Gobhila, and Pāraskara, include a great many rules which bear indirectly only on the performance of the offerings in the sacred domestic fire. Thus on the occasion of the description of the initiation of Āryan students, Āśvalāyana inserts directions regarding the dress and girdle to be worn, the length of the studentship, the manner of begging, the disposal of the alms collected, and other similar questions<sup>1</sup>. The exclusion of such incidental remarks on subjects that are not immediately connected with the chief aim of the work, is almost complete in Āpastamba's *Grīhya*-sūtra, and reduces its size to less than one half of the extent of the shorter ones among the works enumerated above. It seems impossible to explain this restriction of the scope of Prasna XXVII otherwise than by assuming that Āpastamba wished to reserve all rules bearing rather on the duties of men than on the performance of the domestic offerings, for his sections on the sacred law.

A second and no less important argument for the unity of the whole Kalpa-sūtra may be drawn from the cross-references which occur in several Prasnas. In the Dharma-sūtra we find that on various occasions, where the performance

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<sup>1</sup> Āśvalāyana *Grīhya*-sūtra I, 19, ed. Stenzler.

of a ceremony is prescribed, the expressions *yathoktam*, 'as has been stated,' *yathopadesam*, 'according to the injunction,' or *yathâ purastât*, 'as above,' are added. In four of these passages, Dh. I, 1, 4, 16; II, 2, 3, 17; 2, 5, 4; and 7, 17, 16, the *Grihya-sûtra* is doubtlessly referred to, and the commentator Haradatta has pointed out this fact. On the other hand, the *Grihya-sûtra* refers to the *Dharma-sûtra*, employing the same expressions which have been quoted from the latter. Thus we read in the beginning of the chapter on funeral oblations, *Grihya-sûtra* VIII, 21, 1, *mâsisrâddhasyâparapakshe yathopadesam kâlâh*, 'the times for the monthly funeral sacrifice (fall) in the latter (dark) half of the month according to the injunction.' Now as neither the *Grihya-sûtra* itself nor any preceding portion of the *Kalpa-sûtra* contains any injunction on this point, it follows that the long passage on this subject which occurs in the *Dharma-sûtra* II, 7, 16, 4-22 is referred to. The expression *yathopadesam* is also found in other passages of the *Grihya-sûtra*, and must be explained there in a like manner<sup>1</sup>. There are further a certain number of *Sûtras* which occur in the same words both in the *Prasna* on domestic rites, and in that on the sacred law, e.g. Dh. I, 1, 18; I, 1, 2, 38; I, 1, 4, 14. It seems that the author wished to call special attention to these rules by repeating them. Their recurrence and literal agreement may be considered an additional proof of the intimate connection of the two sections.

Through a similar repetition of, at least, one *Sûtra* it is possible to trace the connection of the *Dharma-sûtra* with the *Srauta-sûtra*. The rule *ritve vâ gâyâm*, 'or (he may have conjugal intercourse) with his wife in the proper season,' is given, Dh. II, 2, 5, 17, with reference to a householder who teaches the *Veda*. In the *Srauta-sûtra* it occurs twice, in the sections on the new and full moon sacrifices III, 17, 8, and again in connection with the *Kâturmâsyâ* offerings, VIII, 4, 6, and it refers both times

<sup>1</sup> See the details, given by Dr. Winteritz in his essay, *Das altindische Hochzeitsrituell*, p. 5 (*Denkschr. Wiener Akademie*, Bd. 40).

to the sacrificer. In the first passage the verb, *upeyāt*, is added, which the sense requires; in the second it has the abbreviated form, which the best MSS. of the *Dharma-sūtra* offer. The occurrence of the irregular word, *ritve* for *ritvye*, in all the three passages, proves clearly that we have to deal with a self-quotation of the same author. If the *Dharma-sūtra* were the production of a different person and a later addition, the Pseudo-Āpastamba would most probably not have hit on this peculiar irregular form. Finally, the *Gṛhya-sūtra*, too, contains several cross-references to the *Srauta-sūtra*, and the close agreement of the Sūtras on the Vedic sacrifices, on the domestic rites, and on the sacred, both in language and style, conclusively prove that they are the compositions of one author<sup>1</sup>.

Who this author really was, is a problem which cannot be solved for the present, and which probably will always remain unsolved, because we know his family name only. For the form of the word itself shows that the name Āpastamba, just like those of most founders of Vedic schools, e. g. Bhāradvāga, Āśvalāyana, Gautama, is a patronymic. This circumstance is, of course, fatal to all attempts at an identification of the individual who holds so prominent a place among the teachers of the Black Yagur-veda.

But we are placed in a somewhat better position with respect to the history of the school which has been named after Āpastamba and of the works ascribed to him. Regarding both, some information has been preserved by tradition, and a little more can be obtained from inscriptions and later works, while some interesting details regarding the time when, and the place where the Sūtras were composed, may be elicited from the latter themselves. The data, obtainable from these sources, it is true, do not enable us to determine with certainty the year when the Āpastambiya school was founded, and when its Sūtras were composed. But they make it possible to ascertain the position of the school and of its Sūtras in Vedic litera-

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<sup>1</sup> See Dr. Winternitz, loc. cit.

ture, their relative priority or posteriority as compared with other Vedic schools and works, to show with some amount of probability in which part of India they had their origin, and to venture, at least, a not altogether unsupported conjecture as to their probable antiquity.

As regards the first point, the *Karanavyûha*, a supplement of the White Yagur-veda which gives the lists of the Vedic schools, informs us that the Āpastambiya school formed one of the five branches of the Khândikiya school, which in its turn was a subdivision of the Taittirîyas, one of the ancient sections of Brâhmaṇas who study the Black Yagur-veda. Owing to the very unsatisfactory condition of the text of the *Karanavyûha* it is unfortunately not possible to ascertain what place that work really assigns to the Āpastambiyas among the five branches of the Khândikiyas. Some MSS. name them first, and others last. They give either the following list, 1. Kâleyas (Kâletas), 2. Sâtyâyanins, 3. Hiranyakesins, 4. Bhâradvâgins, and 5. Āpastambins, or, 1. Āpastambins, 2. Baudhâyanins or Bodhâyanins, 3. Satyâshâdhins, 4. Hiranyakesins, 5. Aukheyas<sup>1</sup>. But this defect is remedied to a certain extent by the now generally current, and probably ancient tradition that the Āpastambiyas are younger than the school of Baudhâyana, and older than that of Satyâshâdha Hiranyakesin. Baudhâyana, it is alleged, composed the first set of Sûtras connected with the Black Yagur-veda, which bore the special title ‘pravâkana,’ and he was succeeded by Bhâradvâga, Āpastamba, and Satyâshâdha Hiranyakesin, who all founded schools which bear their names<sup>2</sup>.

<sup>1</sup> Max Müller, Hist. Anc. Sansk. Lit., p. 371. A MS. of the *Karanavyûha* with an anonymous commentary, in my possession, has the following passage : कांडिकेयानां पंच भेदा भवन्ति । ज्ञापस्तंभी बोधायनी सत्यापादी हिरण्यकेशी औरेयी चेति.

<sup>2</sup> Max Müller, Hist. Anc. Sansk. Lit., p. 194. These statements occur in the introduction of Mahâdeva’s commentary on the *Srauta-sûtra* of Hiranyakesin (Weber, Hist. Sansk. Lit., p. 110, 2nd ed.) and in an interpolated passage of Bhâradvâga’s *Grihya-sûtra* (Winternitz, op. cit., p. 8, note 1), as well as, with the omission of Bhâradvâga’s name, in interpolated passages of

This tradition has preserved two important pieces of information. First, the Āpastamba school is what Professor Max Müller appropriately calls a Sūtrakarana, i. e. a school whose founder did not pretend to have received a revelation of Vedic Mantras or of a Brāhmaṇa text, but merely gave a new systematic arrangement of the precepts regarding sacrifices and the sacred law. Secondly, the Sūtras of Āpastamba occupy an intermediate position between the works of Baudhāyana and Hiranyakesin. Both these statements are perfectly true, and capable of being supported by proofs, drawn from Āpastamba's own and from other works.

As regards the first point, Professor Max Müller has already pointed<sup>1</sup> out that, though we sometimes find a Brāhmaṇa of the Āpastambiyas mentioned, the title Āpastamba-brāhmaṇa is nothing but another name of the Taittirīya-brāhmaṇa, and that this Brāhmaṇa, in reality, is always attributed to Tittiri or to the pupils of Vaisampâyana, who are said to have picked up the Black Yagur-veda in the shape of partridges (tittiri). The same remark applies to the collection of the Mantras of the Black Yagur-veda, which, likewise, is sometimes named Āpastambasamhitâ. The Karanavyûha states explicitly that the five branches of the Khândikiya school, to which the Āpastambiyas belong, possess one and the same recension of the revealed texts, consisting of 7 Kândas, 44 Prasnas, 651 Anuvâkas, 2198 Pannâsis, 19290 Padas<sup>2</sup>, and 253,868 syllables, and indicates thereby that all these five schools were Sūtrakaranas.

If we now turn to Āpastamba's own works, we find still

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Baudhāyana's Dharma-sûtra (II, 5, 9, 14) and of the same author's Grîhya-sûtra (Sacred Books of the East, vol. xiv, p. xxxvi, note 1). Adherents of a Pravakana-sûtra, no doubt identical with that of Baudhāyana, the Pravakanakartâ (Sacred Books of the East, vol. xiv, p. xxxvi), are mentioned in a land grant, originally issued by the Pallava king Nandivarman in the beginning of the eighth century A. D., see Hultzsch, South Indian Inscriptions, vol. ii, p. 361 seqq.; see also Weber, Hist. Sansk. Lit., p. 110, 2nd ed.

<sup>1</sup> Max Müller, op. cit., p. 195.

<sup>2</sup> See also Weber, Ind. Lit., p. 98, 2nd ed.

clearer proof that he laid no claim to the title *Rishi*, or inspired seer of Vedic texts. For (*Dharma-sûtra I*, 2, 5, 4-5) he says distinctly that on account of the prevalent transgression of the rules of studentship no *Rishis* are born among the *Avaras*, the men of later ages or of modern times, but that some, by virtue of a residue of the merit which they acquired in former lives, become similar to *Rishis* by their knowledge of the *Veda*. A man who speaks in this manner, shows that he considers the holy ages during which the great saints saw with their mind's eye the uncreated and eternal texts of the *Veda* to be past, and that all he claims is a thorough acquaintance with the scriptures which had been handed down to him. The same spirit which dictated this passage is also observable in other portions of the *Dharma-sûtra*. For Âpastamba repeatedly contrasts the weakness and sinfulness of the *Avaras*, the men of his own times, with the holiness of the ancient sages, who, owing to the greatness of their 'lustre,' were able to commit various forbidden acts without diminishing their spiritual merit<sup>1</sup>. These utterances prove that Âpastamba considered himself a child of the *Kali Yuga*, the age of sin, during which, according to Hindu notions, no *Rishis* can be born. If, therefore, in spite of this explicit disclaimer, the *Samhitâ* and the *Brâhmaṇa* of the Black *Yagur-veda* are sometimes called Âpastamba or Âpastambîya, i. e. belonging to Âpastamba, the meaning of this expression can only be, that they were and are studied and handed down by the school of Âpastamba, not that its founder was their author, or, as the Hindus would say, saw them.

The fact that Âpastamba confined his activity to the composition of *Sûtras* is highly important for the determination of the period to which he belonged. It clearly shows that in his time the tertiary or *Sûtra* period of the *Yagur-veda* had begun. Whether we assume, with Professor Max Müller, that the *Sûtra* period was one and the same for all the four *Vedas*, and fix its limits with him

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<sup>1</sup> *Dharma-sûtra II*, 6, 13, 1-10; II, 10, 27, 4.

between 600–200 B.C., or whether we believe, as I am inclined to do, that the date of the Sûtra period differed for each Veda, still the incontestable conclusion is that the origin of the Âpastambîya school cannot be placed in the early times of the Vedic period, and probably falls in the last six or seven centuries before the beginning of the Christian era.

The correctness of the traditional statement that Âpastamba is younger than Baudhâyana may be made very probable by the following considerations. First, Baudhâyana's and Âpastamba's works on Dharma have a considerable number of Sûtras in common. Thus in the chapter on Penances not less than seven consecutive Sûtras, prescribing the manner in which outcasts are to live and to obtain readmission into the Brahmanical community for their children, occur in both treatises<sup>1</sup>. Besides this passage, there are a number of single Sûtras<sup>2</sup> which agree literally. Taken by itself this agreement does not prove much, as it may be explained in various ways. It may show either that Baudhâyana is older than Âpastamba, and that the latter borrowed from the former, or that the reverse was the case. It may also indicate that both authors drew from one common source. But if it is taken together with two other facts, it gains a considerable importance. First, Âpastamba holds in several cases doctrines which are of a later origin than those held by Baudhâyana. With respect to this point the puritan opinions which Âpastamba puts forward regarding the substitutes for legitimate sons and regarding the appointment of widows (niyoga), and his restriction of the number of marriage-rites, may be adduced as examples. Like many other ancient teachers, Baudhâyana permits childless Aryans to satisfy their craving for representatives bearing their name, and to allay their fears of falling after death into the regions of torment through a failure of the funeral oblations, by the affiliation

<sup>1</sup> Baudh. Dh. II, 1, 2, 18–23 = Âp. Dh. I, 10, 29, 8–14.

<sup>2</sup> E. g. Âp. Dh. I, 1, 2, 30; I, 2, 6, 8–9; I, 5, 15, 8 correspond respectively to Baudh. Dh. I, 2, 3, 39–40; I, 2, 3, 38; I, 2, 3, 29.

of eleven kinds of substitutes for a legitimate son. Illegitimate sons, the illegitimate sons of wives, the legitimate and illegitimate offspring of daughters, and the children of relatives, or even of strangers who may be solemnly adopted, or received as members of the family without any ceremony, or be acquired by purchase, are all allowed to take the place and the rights of legitimate sons<sup>1</sup>. Âpastamba declares his dissent from this doctrine. He allows legitimate sons alone to inherit their father's estate and to follow the occupations of his caste, and he explicitly forbids the sale and gift of children<sup>2</sup>.

In like manner he protests against the custom of making over childless widows to brothers-in-law or other near relatives in order to obtain sons who are to offer the funeral oblations to the deceased husband's manes, while Baudhâyana has as yet no scruple on the subject<sup>3</sup>. Finally, he omits from his list of the marriage-rites the Paisâka vivâha, where the bride is obtained by fraud<sup>4</sup>; though it is reluctantly admitted by Baudhâyana and other ancient teachers. There can be no doubt that the law which placed the regular continuance of the funeral oblations above all other considerations, and which allowed, in order to secure this object, even a violation of the sanctity of the marriage-tie and other breaches of the principles of morality, belongs to an older order of ideas than the stricter views of Âpastamba. It is true that, according to Baudhâyana's own statement<sup>5</sup>, before his time an ancient sage named Aupagaṅghani, who is also mentioned in the Satapatha-brâhmaṇa, had opposed the old practice of taking substitutes for a legitimate son. It is also very probable that for a long time the opinions of the Brâhmaṇa teachers, who lived in different parts of India and belonged to different schools, may have been divided on this subject. Still it seems very improbable that of two authors who both belong to the same Veda and to the same school, the

<sup>1</sup> Baudh. Dh. II, 2, 3, 17 seqq.

<sup>2</sup> Âp. Dh. II, 5, 13, 1-2, 11.

<sup>3</sup> Âp. Dh. II, 10, 27, 2-7.

<sup>4</sup> Âp. Dh. II, 5, 11 and 12.

<sup>5</sup> Baudh. Dh. II, 2, 3, 33.

earlier one should hold the later doctrine, and the later one the earlier opinion. The contrary appears the more probable assumption. The same remarks apply to the cases of the Niyoga and of the Paisâka marriage<sup>1</sup>.

The second fact, which bears on the question how the identity of so many Sûtras in the two Dharma-sûtras is to be explained, affords a still stronger proof of Âpastamba's posteriority to Baudhâyana. For on several occasions, it appears, Âpastamba controverts opinions which Baudhâyana holds, or which may be defended with the help of the latter's Sûtras. The clearest case of this kind occurs in the chapter on Inheritance, where the treatment of the eldest son on the division of the estate by the father is discussed. There Âpastamba gives it as his own opinion that the father should make an equal division of his property 'after having gladdened the eldest son by some (choice portion of his) wealth,' i. e. after making him a present which should have some value, but should not be so valuable as to materially affect the equality of the shares<sup>2</sup>. Further on he notices the opinions of other teachers on this subject, and states that the practice advocated by some, of allowing the eldest alone to inherit, as well as the custom prevailing in some countries, of allotting to the eldest all the father's gold, or the black cows, or the black iron and grain, is not in accordance with the precepts of the Vedas. In order to prove the latter assertion he quotes a passage of the Taittiriya Samhitâ, in which it is declared that 'Manu divided his wealth among his sons,' and no difference in the treatment of the eldest son is prescribed. He adds that a second passage occurs in the same Veda, which declares that 'they distinguish the eldest son by (a larger portion of) the heritage,' and which thus apparently countenances the partiality for the first-born. But this second passage, he contends, appealing to the

<sup>1</sup> For another case, the rules, referring to the composition for homicide, regarding which Âpastamba holds later views than Baudhâyana, see the Festgruss an R. von Roth, pp. 47-48.

<sup>2</sup> Ap. Dh. II, 6, 13, 13, and II, 6, 14, 1.

opinion of the Mîmâmsists, is, like many similar ones, merely a statement of a fact which has not the authority of an injunction<sup>1</sup>. If we now turn to Baudhâyana, we find that he allows of three different methods for the distribution of the paternal estate. According to him, either an equal share may be given to each son, or the eldest may receive the best part of the wealth, or, also, a preferential share of one tenth of the whole property. He further alleges that the cows, horses, goats, and sheep respectively go to the eldest sons of Brâhmaṇas, Kshatriyas, Vaisyas and Sûdras. As authority for the equal division he gives the first of the two Vedic passages quoted above; and for the doctrine that the eldest is to receive the best part of the estate, he quotes the second passage which Âpastamba considers to be without the force of an injunction<sup>2</sup>. The fact that the two authors' opinions clash is manifest, and the manner in which Âpastamba tries to show that the second Vedic passage possesses no authority, clearly indicates that before his time it had been held to contain an injunction. As no other author of a Dharma-sûtra but Baudhâyana is known to have quoted it, the conclusion is that Âpastamba's remarks are directed against him. If Âpastamba does not mention Baudhâyana by name, the reason probably is that in olden times, just as in the present day, the Brahmanical etiquette forbade a direct opposition against doctrines propounded by an older teacher who belongs to the same spiritual family (*vidyâvâmsa*) as oneself.

A similar case occurs in the chapter on Studentship<sup>3</sup>, where Âpastamba, again appealing to the Mîmâmsists, combats the doctrine that pupils may eat forbidden food, such as honey, meat, and pungent condiments, if it is given to them as leavings by their teacher. Baudhâyana gives no explicit rule on this point, but the wording of his Sûtras is not opposed to the doctrine and practice, to which Âpastamba objects. Baudhâyana says that students

<sup>1</sup> Âp. Dh. II, 6, 14, 6-13.

<sup>2</sup> Baudh. Dh. II, 2, 3, 2-7.

<sup>3</sup> Âp. Dh. I, 1, 4, 5-7.

shall avoid honey, meat, pungent condiments, &c.; he further enjoins that pupils are to obey their teachers except when ordered to commit crimes which cause loss of caste (*patanîya*); and he finally directs them to eat the fragments of food given to them by their teachers. As the eating of honey and other forbidden substances is not a crime causing loss of caste, it is possible that Baudhâyana himself may have considered it the duty of a pupil to eat any kind of food given by the teacher, even honey and meat. At all events the practice and doctrine which Âpastamba blames, may have been defended by the wording of Baudhâyana's rules<sup>1</sup>.

The three points which have been just discussed, viz. the identity of a number of Sûtras in the works of the two authors, the fact that Âpastamba advocates on some points more refined or puritan opinions, and, especially, that he labours to controvert doctrines contained in Baudhâyana's Sûtras, give a powerful support to the traditional statement that he is younger than that teacher. It is, however, difficult to say how great the distance between the two really is. Mahâdeva, as stated above, places between them only Bhâradvâga, the author of a set of Sûtras, which as yet have not been completely recovered. But it seems to me not likely that the latter was his immediate predecessor in the *vidyâvamsa* or spiritual family to which both belonged. For it cannot be expected that two successive heads of the school should each have composed a Sûtra and thus founded a new branch-school. It is

<sup>1</sup> Cases, in which Âpastamba's *Grîhya-sûtra* appears to refer to, or to controvert, Baudhâyana's *Grîhya-sûtra*, have been collected by Dr. Winternitz, op. cit., p. 8. Dr. Burnell, Tanjore Catalogue, p. 34, too, considers Baudhâyana to be older than Âpastamba, because his style is so much simpler. With this remark may be compared Dr. Winternitz's very true assertion that Baudhâyana's style resembles sometimes, especially in the discussion of disputed points, that of the Brâhmaṇas. On the other hand, Dr. R. G. Bhândârkar, Second Report on the Search for Sanskrit MSS., p. 34, believes Baudhâyana to be later than Âpastamba and Bhâradvâga, because he teaches other developments of sacrificial rites, unknown to the other two Sûtrakâras. This may be true, but it must not be forgotten that every portion of Baudhâyana's Sûtras, which has been subjected to a critical enquiry, has turned out to be much interpolated and enlarged by later hands.

more probable that Baudhāyana and Bhāradvāga, as well as the latter and Āpastamba, were separated by several intervening generations of teachers, who contented themselves with explaining the works of their predecessors. The distance in years between the first and the last of the three Sūtrakāras must, therefore, I think, be measured rather by centuries than by decades<sup>1</sup>.

As regards the priority of Āpastamba to the school of Satyāshādha Hiranyakesin, there can be no doubt about the correctness of this statement. For either Hiranyakesin himself, or, at least, his immediate successors have appropriated Āpastamba's Dharma-sūtra and have inserted it with slight modifications in their own collection. The alterations consist chiefly in some not very important additions, and in the substitution of more intelligible and more modern expressions for difficult and antiquated words<sup>2</sup>. But they do not extend so far as to make the language of the Dharma-sūtra fully agree with that of the other sections of the collection, especially with the Grihya-sūtra. Numerous discrepancies between these two parts are observable. Thus we read in the Hiranyakesi

<sup>1</sup> The subjoined pedigree of the Sūtrakāras of the Black Yagur-veda will perhaps make the above remarks and my interpretation of the statements of Mahādeva and the other authorities mentioned above more intelligible:—

**Khāndika**, taught the Taittirīya recension of the Black Yagur-veda.

(Successors of Khāndika, number unknown, down to)

**Baudhāyana**, Pravakanakartā, i. e. 1st Sūtrakāra, and founder of Baudhāyana-karana.

(Successors of Baudhāyana down to fellow-pupil of Bhāradvāga, number unknown.)

(Successors of Baudhāyana after the schism down to the present day.)

**Bhāradvāga**, and Sūtrakāra, and founder of Bhāradvāga-karana.

(Successors of Bhāradvāga down to fellow-pupil of Āpastamba, number unknown.)

(Successors after the schism down to the present day.)

**Āpastamba**, 3rd Sūtrakāra, and founder of Āpastamba-karana.

(Successors of Āpastamba down to fellow-pupil of Satyāshādha Hiranyakesin, number unknown.)

(Successors of Āpastamba down to the present day.)

**Satyāshādha Hiranyakesin**, 4th Sūtrakāra, and founder of Hiranyakesi-karana.

(Successors of Satyāshādha Hiranyakesin down to the present day.)

After the schism of Satyāshādha Hiranyakesin the pedigree has not been continued, though Mahādeva asserts that several other Sūtrakāras arose. But to work it out further would be useless.

<sup>2</sup> See Appendix II to Part I of my second edition of Āpastamba's Dharma-sūtra, p. 117 seqq.

*Grīhya-sūtra* that a Brāhmaṇa must, ordinarily, be initiated in his seventh year, while the rule of the *Dharma-sūtra*, which is identical with Āp. Dh. I, 1, 1, 18, prescribes that the ceremony shall take place in the eighth year after conception. The commentators, Mātridatta on the *Grīhya-sūtra* and Mahādeva on the *Dharma-sūtra*, both state that the rule of the *Grīhya-sūtra* refers to the seventh year after birth, and, therefore, in substance agrees with the *Dharma-sūtra*. They are no doubt right. But the difference in the wording shows that the two sections do not belong to the same author. The same inference may be drawn from the fact that the *Hiranyakesi Grīhya-sūtra*, which is much longer than Āpastamba's, includes a considerable amount of matter which refers to the sacred law, and which is repeated in the *Dharma-sūtra*. According to a statement which I have heard from several learned Brāhmaṇas, the followers of Hiranyakesin, when pronouncing the *samkalpa* or solemn pledge to perform a ceremony, declare themselves to be members of the *Hiranyakesi* school that forms a subdivision of Āpastamba's (āpastambāntargatahiranyakesisākhādhyāyi . . . aham). But I have not been able to find these words in the books treating of the ritual of the Hiranyakesins, such as the *Mahesabhattī*. If this assertion could be further corroborated, it would be an additional strong proof of the priority of Āpastamba, which, however, even without it may be accepted as a fact<sup>1</sup>. The distance in time between the two teachers is probably not so great as that between Āpastamba and Baudhāyana, as Mahādeva mentions no intermediate Sūtrakāra between them. Still it is probably not less than 100 or 150 years.

The results of the above investigation which show that the origin of the Āpastamba school falls in the middle of the Sūtra period of the Black Yagur-veda, and that its Sūtras belong to the later, though not to the latest products of Vedic literature, are fully confirmed by an

<sup>1</sup> Compare also Dr. Winternitz's remarks on the dependence of the *Grīhya-sūtra* of the Hiranyakesins on Āpastamba's, op. cit., p. 6 seqq., and the second edition of the Āp. Dh., Part I, p. xi.

examination of the quotations from and references to Vedic and other books contained in Âpastamba's Sûtras, and especially in the Dharma-sûtra. We find that all the four Vedas are quoted or referred to. The three old ones, the *Rik*, *Yagus*, and *Sâman*, are mentioned both separately and collectively by the name *trayî vidyâ*, i.e. threefold sacred science, and the fourth is called not *Atharvângirasaḥ*, as is done in most ancient Sûtras, but *Atharva-veda*<sup>1</sup>. The quotations from the *Rik* and *Sâman* are not very numerous. But a passage from the ninth *Mandala* of the former, which is referred to Dh. I, 1, 2, 2, is of some extent, and shows that the recension which Âpastamba knew, did not differ from that which still exists. As Âpastamba was an adherent of the Black Yagur-veda, he quotes it, especially in the *Srauta-sûtra*, very frequently, and he adduces not only texts from the *Mantra-samhitâ*, but also from the *Taittirîya-brâhmaṇa* and *Âranyaka*. The most important quotations from the latter work occur Dh. II, 2, 3, 16-II, 2, 4, 9, where all the Mantras to be recited during the performance of the Bali-offerings are enumerated. Their order agrees exactly with that in which they stand in the sixty-seventh *Anuvâka* of the tenth *Prapâthaka* of the recension of the *Âranyaka* which is current among the *Ândhra Brâhmaṇas*<sup>2</sup>. This last point is of considerable importance, both for the history of the text of that book and, as we shall see further on, for the history of the Âpastambîya school.

The White Yagur-veda, too, is quoted frequently in the *Srauta-sûtra* and once in the section on Dharma by the title *Vâgasaneyaka*, while twice its *Brâhmaṇa*, the *Vâgasaneyi-brâhmaṇa*, is cited. The longer one of the two passages, taken from the latter work, Dh. I, 4, 12, 3, does, however, not fully agree with the published text of the *Mâdhyandina* recension. Its wording possesses just sufficient resemblance to allow us to identify the passage which Âpastamba meant, but differs from the *Satapatha-*

<sup>1</sup> Âp. Dh. II, 11, 29, 12.

<sup>2</sup> The *Taittirîya Âranyaka* exists in three recensions, the *Karnâta*, *Drâvida*, and the *Ândhra*, the first of which has been commented on by *Sâyana*.

brâhmaṇa in many details<sup>1</sup>. The cause of these discrepancies remains doubtful for the present<sup>2</sup>. As regards the Atharva-veda, Āpastamba gives, besides the reference mentioned above and a second to the Āṅgirasa-pavitra<sup>3</sup>, an abstract of a long passage from Atharva-veda XV, 10–13, regarding the treatment of a Vrâtya, i.e. a learned mendicant Brâhmaṇa, who really deserves the title of an atithi, or guest<sup>4</sup>. It is true that Āpastamba, in the passage referred to, does not say that his rule is based on the Atharva-veda. He merely says that a Brâhmaṇa is his authority. But it seems, nevertheless, certain that by the expression a Brâhmaṇa, the Brâhmaṇa-like fifteenth book of the Atharva-veda is meant, as the sentences to be addressed by the host to his guest agree literally with those which the Atharva-veda prescribes for the reception of a Vrâtya. Haradatta too, in his commentary, expresses the same opinion. Actual quotations from the Atharva-veda are not frequent in Vedic literature, and the fact that Āpastamba's Dharma-sûtra contains one, is, therefore, of some interest.

Besides these Vedic texts<sup>5</sup>, Āpastamba mentions, also, the Āṅgas or auxiliary works, and enumerates six classes, viz. treatises on the ritual of the sacrifices, on grammar, astronomy, etymology, recitation of the Veda, and metrics<sup>6</sup>. The number is the same as that which is considered the correct one in our days<sup>7</sup>.

As the Dharma-sûtra names no less than nine teachers in connection with various topics of the sacred law, and frequently appeals to the opinion of some (eke), it follows that a great many such auxiliary treatises must have existed in Āpastamba's time. The Ākâryas mentioned are Eka, Kanva, Kânva, Kunika, Kutsa, Kautsa, Push-

<sup>1</sup> Compare on this point Professor Eggeling's remarks in *Sacred Books of the East*, vol. xii, p. xxxix seqq.

<sup>2</sup> See the passage from the *Karaṇavyūhabhâshya* given below, ver. 10.

<sup>3</sup> Āp. Dh. I, 2, 2, 2.

<sup>4</sup> Āp. Dh. II, 3, 7, 12–17.

<sup>5</sup> Some more are quoted in the *Srauta-sûtra*, see Professor Garbe in the *Gurupûgâkaumudî*, p. 33 seqq.

<sup>6</sup> Āp. Dh. II, 4, 8, 10.

<sup>7</sup> See also Max Müller, *Hist. Anc. Sansk. Lit.*, p. 111.

karasâdi, Vârshyâyani, Svetaketu, and Hârîta<sup>1</sup>. Some of these persons, like Hârîta and Kânya, are known to have composed Sûtras on the sacred law, and fragments or modified versions of their works are still in existence, while Kânya, Kautsa, Pushkarasâdi or Paushkarasâdi, as the grammatically correct form of the name is, and Vârshyâyani are quoted in the Nirukta, the Prâtisâkhyas, and the Vârttikas on Pânini as authorities on phonetics, etymology, and grammar<sup>2</sup>. Kânya, finally, is considered the author of the still existing Kalpa-sûtras of the Kânya school connected with the White Yagur-veda. It seems not improbable that most of these teachers were authors of complete sets of Ângas. Their position in Vedic literature, however, except as far as Kânya, Hârîta, and Svetaketu are concerned, is difficult to define, and the occurrence of their names throws less light on the antiquity of the Âpastambiya school than might be expected. Regarding Hârîta it must, however, be noticed that he is one of the oldest authors of Sûtras, that he was an adherent of the Maitrâyanîya Sâkhâ<sup>3</sup>, and that he is quoted by Baudhâyanâ, Âpastamba's predecessor. The bearing of the occurrence of Svetaketu's name will be discussed below.

Of even greater interest than the names of the teachers are the indications which Âpastamba gives, that he knew two of the philosophical schools which still exist in India, viz. the Pûrvâ or Karma Mîmâmsâ and the Vedânta. As regards the former, he mentions it by its ancient name, Nyâya, which in later times and at present is usually applied to the doctrine of Gautama Akshapâda. In two passages<sup>4</sup> he settles contested points on the authority of those who know the Nyâya, i. e. the Pûrvâ Mîmâmsâ, and

<sup>1</sup> Âp. Dh. I, 6, 19, 3-8; I, 10, 28, 1-2; I, 4, 13, 10; I, 6, 18, 2; I, 6, 19, 12; I, 10, 28, 5, 16; I, 10, 29, 12-16.

<sup>2</sup> Max Müller, loc. cit., p. 142.

<sup>3</sup> A Dharma-sûtra, ascribed to this teacher, has been recovered of late, by Mr. Vâman Shâstrî Islâmpurkar. Though it is an ancient work, it does not contain Âpastamba's quotations, see Grundriss d. Indo-Ar. Phil. und Altertumsk., II, 8, 8.

<sup>4</sup> Âp. Dh. II, 4, 8, 13; II, 6, 14, 13.

in several other cases he adopts a line of reasoning which fully agrees with that followed in Gaimini's *Mīmāṃsā-sūtras*. Thus the arguments<sup>1</sup>, that 'a revealed text has greater weight than a custom from which a revealed text may be inferred,' and that 'no text can be inferred from a custom for which a worldly motive is apparent,' exactly correspond with the teaching of Gaimini's *Mīmāṃsā-sūtras* I, 3, 3-4. The wording of the passages in the two works does not agree so closely that the one could be called a quotation of the other. But it is evident, that if Āpastamba did not know the *Mīmāṃsā-sūtras* of Gaimini, he must have possessed some other very similar work. As to the Vedānta, Āpastamba does not mention the name of the school. But *Khandas* 22, 23 of the first Patala of the *Dharma-sūtra* unmistakably contain the chief tenets of the Vedāntists, and recommend the acquisition of the knowledge of the Ātman as the best means for purifying the souls of sinners. Though these two *Khandas* are chiefly filled with quotations, which, as the commentator states, are taken from an *Upanishad*, still the manner of their selection, as well as Āpastamba's own words in the introductory and concluding *Sūtras*, indicates that he knew not merely the unsystematic speculations contained in the *Upanishads* and Āranyakas, but a well-defined system of Vedāntic philosophy identical with that of Bādarāyana's *Brahma-sūtras*. The fact that Āpastamba's *Dharma-sūtra* contains indications of the existence of these two schools of philosophy, is significant as the Pūrvā *Mīmāṃsā* occurs in one other *Dharma-sūtra* only, that attributed to Vasishtha, and as the name of the Vedānta school is not found in any of the prose treatises on the sacred law.

Of non-Vedic works Āpastamba mentions the *Purāṇa*. The *Dharma-sūtra* not only several times quotes passages from 'a *Purāṇa*' as authorities for its rules<sup>2</sup>, but names in one case the *Bhavishyat-purāṇa* as the particular *Purāṇa* from which the quotation is taken<sup>3</sup>. References to the

<sup>1</sup> Āp. Dh. I, 1, 14, 8, 9-10.

<sup>2</sup> Āp. Dh. II, 9, 24, 6.

<sup>3</sup> Āp. Dh. I, 6, 19, 13; I, 10, 29, 7.

Purāna in general are not unfrequent in other Sūtras on the sacred law, and even in older Vedic works. But Āpastamba, as far as I know, is the only Sūtrakāra who specifies the title of a particular Purāna, and names one which is nearly or quite identical with that of a work existing in the present day, and he is the only one, whose quotations can be shown to be, at least in part, genuine Paurānic utterances.

Among the so-called Upa-purānas we find one of considerable extent which bears the title Bhavishya-purāna or also Bhavishyat-purāna<sup>1</sup>. It is true that the passage quoted in the Dharma-sūtra from the Bhavishyat-purāna is not to be found in the copy of the Bhavishya-purāna which I have seen. It is, therefore, not possible to assert positively that Āpastamba knew the present homonymous work. Still, considering the close resemblance of the two titles, and taking into account the generally admitted fact that most if not all Purānas have been remodelled and recast<sup>2</sup>, it seems to me not unlikely that Āpastamba's

<sup>1</sup> Aufrecht, Catalogus Catalogorum, p. 400.

<sup>2</sup> Max Müller, Hist. Anc. Sansk. Lit., pp. 40–42. Weber, Literaturgeschichte, pp. 206–208. Though I fully subscribe to the opinion, held by the most illustrious Sanskritists, that, in general, the existing Purānas are not identical with the works designated by that title in Vedic works, still I cannot believe that they are altogether independent of the latter. Nor can I agree to the assertion that the Purānas known to us, one and all, are not older than the tenth or eleventh century A. D. That is inadmissible, because Bērūnī (India, I, 131) enumerates them as canonical books. And his frequent quotations from them prove that in 1030 A. D. they did not differ materially from those known to us (see Indian Antiquary, 19, 382 seqq.). Another important fact bearing on this point may be mentioned here, viz. that the poet Bāna, who wrote shortly after 600 A. D., in the Śrīharshakarita, orders his Paurānika to recite the Pavanaproktapurāna, i. e. the Vāyu-purāna (Harshakarita, p. 61, Calcutta ed.). Dr. Hall, the discoverer of the life of Harsha, read in his copy Yavanaproktapurāna, a title which, as he remarks, might suggest the idea that Bāna knew the Greek epic poetry. But a comparison of the excellent Ahmadābād and Benares Devanāgarī MSS. and of the Kasmīr Sāradā copies shows that the correct reading is the one given above. The earlier history of the Purānas, which as yet is a mystery, will only be cleared up when a real history of the orthodox Hindu sects, especially of the Sivites and Vishṇuites, has been written. It will, then, probably become apparent that the origin of these sects reaches back far beyond the rise of Buddhism and Jainism. It will also be proved

authority was the original on which the existing Upapurâna is based. And in favour of this view it may be urged that passages, similar to Âpastamba's quotation, actually occur in our Paurânic texts. In the *Gyotish-prakâra* section of several of the chief Purânas we find, in connection with the description of the Path of the Manes (*pitriyâna*)<sup>1</sup>, the assertion that the pious sages, who had offspring and performed the Agnihotra, reside there until the general destruction of created things ( $\text{â bhûtasamplavât}$ ), as well as, that in the beginning of each new creation they are the propagators of the world (*lokasya samtânakarâh*) and, being re-born, re-establish the sacred law. Though the wording differs, these passages fully agree in sense with Âpastamba's *Bhavishyat-purâna* which says, 'They (the ancestors) live in heaven until the (next) general destruction of created things. At the new creation (of the world) they become the seed.' In other passages of the Purânas, which refer to the successive creations, we find even the identical terms used in the quotation. Thus the Vâyup., Adhy. 8, 23, declares that those beings, which have gone to the *Ganaloka*, 'become the seed at the new creation' (*punah sarge . . . bîgartham tâ bhavanti hi*).

These facts prove at all events that Âpastamba took his quotation from a real Purâna, similar to those existing. If it is literal and exact, it shows, also, that the Purânas of his time contained both prose and verse.

Further, it is possible to trace yet another of Âpastamba's quotations from 'a Purâna.' The three Purânas, mentioned above, give, immediately after the passages referred to, enlarged versions of the two verses<sup>2</sup> regarding the sages, who begot offspring and obtained 'burial-grounds,' and

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that the orthodox sects used Purânas as text books for popular readings, the Purânapâthana of our days, and that some, at least, of the now existing Purânas are the latest recensions of those mentioned in Vedic books.

<sup>1</sup> Vâyup., Adhy. 50, 208 seqq.; Matsyap., Adhy. 123, 96 seqq.; Vishnup. II, 8. 86-89; H. H. Wilson, Vishnup., vol. ii, pp. 263-268 (ed. Hall).

<sup>2</sup> Âp. Dh. II, 9, 23, 4-5.

regarding those who, remaining chaste, gained immortality<sup>1</sup>. In this case Âpastamba's quotation can be restored almost completely, if certain interpolations are cut out. And it is evident that Âpastamba has preserved genuine Paurânic verses in their ancient form. A closer study of the unfortunately much neglected Purânas, no doubt, will lead to further identifications of other quotations, which will be of considerable interest for the history of Indian literature.

There is yet another point on which Âpastamba shows a remarkable agreement with a theory which is prevalent in later Sanskrit literature. He says (Dh. II, 11, 29, 11-12), 'The knowledge which Sûdras and women possess, is the completion of all study,' and 'they declare that this knowledge is a supplement of the Atharva-veda.' The commentator remarks with reference to these two Sûtras, that 'the knowledge which Sûdras and women possess,' is the knowledge of dancing, acting, music, and other branches of the so-called Arthasâstra, the science of useful arts and of trades, and that the object of the Sûtras is to forbid the study of such matters before the acquisition of sacred learning. His interpretation is, without doubt, correct, as similar sentiments are expressed by other teachers in parallel passages. But, if it is accepted, Âpastamba's remark that 'the knowledge of Sûdras and women is a supplement of the Atharva-veda,' proves that he knew the division of Hindu learning which is taught in Madhusûdana Sarasvati's Prasthânabheda<sup>2</sup>. For Madhusûdana allots to each Veda an Upa-veda or supplementary Veda, and asserts that the Upa-veda of the Atharva-veda is the Arthasâstra. The agreement of Âpastamba with the modern writers on this point, furnishes, I think, an additional argument that he belongs to the later Vedic schoolmen.

In addition to this information regarding the relative position of the Âpastambîya school in ancient Sanskrit literature, we possess some further statements as to the

<sup>1</sup> An abbreviated version of the same verses, ascribed to the Paurânikas, occurs in Sañkarâkârya's Comm. on the Kândogya Up., p. 336 (Bibl. Ind.).

<sup>2</sup> Weber, Ind. Stud. I, 1-24.

part of India to which it belongs, and these, as it happens, are of great importance for fixing approximately the period in which the school arose. According to the Brahmanical tradition, which is supported by a hint contained in the Dharma-sûtra and by information derivable from inscriptions and the actual state of things in modern India, the Âpastambîyas belong to Southern India, and their founder probably was a native of or resided in the Ândhra country. The existence of this tradition, which to the present day prevails among the learned Brahmans of Western India and Benares, may be substantiated by a passage from the above-mentioned commentary of the *Karanavyûha*<sup>1</sup>, which,

<sup>1</sup> *Karanavyûhabhâshya*, fol. 15<sup>a</sup>, l. 4 seqq. :—

तत्र प्राच्योदीचां नैर्चृत्यां नैर्चृत्यास्तत्र (?) वाजसनेयानां पच्चदश भेदा भवन्ति । प्राच्योदीच्यनैर्चृत्यास्तिसो दिशायां (?) वाजसनेयवेदोत्पत्तिः स्ये वक्षामः (?) । इतरदेशेषु वेदशास्त्रयोर्विभाग उच्यते । स च महार्णवे ।

पृथिव्या मध्येरेखा च नर्मदा परिकीर्तिता ।

दक्षिणोहरयोर्भागे शास्त्रभेदाश्च [दश] उच्यते ॥ १ ॥

नर्मदा दक्षिणे भागे (sic) ज्ञापस्तम्भ्याशूलायनी ।

राशायणी पिप्ला च यज्ञकन्याविभागिनः ॥ २ ॥

माध्यन्दिनो शास्त्रा[शाह्वा]यनी कौशुमी शैनकी तथा ।

नर्मदोहरभागे च यज्ञकन्याविभागिनः ॥ ३ ॥

तुङ्गा कृष्णा तथा गोदा सप्ताद्विशिष्टवरावधि ।

आन्ध्रदेशपर्यन्तं बहूचश्चाशूलायनी ॥ ४ ॥

उत्तरे गुर्जरे देशे बहूचकोर्तितः [चाः परिकीर्तिताः] ।

कौशीतकी [किः] ब्राह्मणं च शास्त्रा शाह्वायनी स्थिता ॥ ५ ॥

आन्ध्रादिदक्षिणाग्रेयीगोदासागर ज्ञावधि (sic) ।

यज्ञवेदस्तु तैतियों ज्ञापस्तम्भी प्रतिष्ठिता ॥ ६ ॥

सप्ताद्विषयतारम्भाद्विशं नैर्चृत्यसागरात् (sic) ।

हिरण्यकेशी[शिः] शास्त्रा पर्शुरामस्य (sic) संनिधौ ॥ ७ ॥

मधूरपर्वताचैव यावहुर्जरदेशतः ।

व्याप्ता व्या[वा]यदेशाहु मैत्रायणी प्रतिष्ठिता ॥ ८ ॥

ज्ञाहवङ्गकलिङ्गाश्च कानोमो (?) गुर्जरास्तथा (sic) ।

वाजसनीय [नेय] शास्त्रा च माध्यन्दिनी प्रतिष्ठिता ॥ ९ ॥

चृषिणा याज्ञवल्येन सर्वदेशेषु विस्तृता ।

वाजसनीय [नेय] वेदस्य प्रथमा करण[कारण]संज्ञकेति ॥ १० ॥

though written in barbarous Sanskrit, and of quite modern origin, possesses great interest, because its description of the geographical distribution of the Vedas and Vedic schools is not mentioned elsewhere. The verses from a work entitled *Mahārnava*, which are quoted there, state that the earth, i.e. India, is divided into two equal halves by the river *Narmadā* (*Nerbudda*), and that the school of Āpastamba prevails in the southern half (ver. 2). It is further alleged (ver. 6) that the *Yagur-veda* of *Tittiri* and the Āpastambiya school are established in the Āndhra country and other parts of the south and south-east up to the mouth of the *Godāvarī* (*godāsāgara-āvadhi*). According to the *Mahārnava* the latter river marks, therefore, the northern frontier of the territory occupied by the Āpastambiyas, which comprises the *Marāṭha* and *Kāwara* districts of the Bombay Presidency, the greater part of the Nizām's dominions, Berar, and the Madras Presidency, with the exception of the northern Sirkārs and the western coast. This assertion agrees, on the whole, with the actual facts which have fallen under my observation. A great number of the *Desastha-brāhmaṇas* in the *Nāsik*, *Puna*, *Ahmadnagar*, *Sātārā*, *Sholāpur*, and *Kolhāpur* districts, and of the *Kānarā* or *Karnāṭaka-brāhmaṇas* in the *Belgām*, *Dhārvād*, *Kalādgī*, and *Karvād* collectorates, as well as a smaller number among the *Kittapāvanas* of the *Koṅkana* are Āpastambiyas. Of the Nizām's dominions and the Madras Presidency I possess no local knowledge. But I can say that I have met many followers of Āpastamba among the *Telīṅgana-brāhmaṇas* settled in Bombay, and that the frequent occurrence of MSS. containing the *Sūtras* of the Āpastambiya school in the Madras Presidency proves that the *Karana* there must count many adherents. On the other hand, I have never met with any Āpastambiyas among the ancient indigenous subdivisions of the Brahmanical community dwelling north of the *Marāṭha* country and north of the *Narmadā*. A few *Brāhmaṇas* of this school, no doubt, are scattered over *Gugarāt* and Central India, and others are found in the great places of

pilgrimage in Hindustan proper. The former mostly have immigrated during the last century, following the Marâthâ chieftains who conquered large portions of those countries, or have been imported in the present century by the Marâthâ rulers of Gwalior, Indor, and Baroda. The settlers in Benares, Mathurâ, and other sacred cities also, have chiefly come in modern times, and not unfrequently live on the bounty of the Marâthâ princes. But all of them consider themselves and are considered by the Brâhmaṇas, who are indigenous in those districts and towns, as aliens, with whom intermarriage and commensality are not permitted. The indigenous sections of the Brâhmaṇas of Gugarât, such as the Nâgaras, Khedâvals, Bhârgavas, Kapilas, and Motâlâs, belong, if they are adherents of the Yagur-veda, to the Mâdhyandina or Kânva schools of the White Yagur-veda. The same is the case with the Brâhmaṇas of Ragputâna, Hindustan, and the Pañgab. In Central India, too, the White Yagur-veda prevails; but, besides the two schools mentioned above, there are still some colonies of Maitrâyanîyas or Mânavas<sup>1</sup>. It seems, also, that the restriction of the Âpastambîya school to the south of India, or rather to those subdivisions of the Brahmanical community which for a long time have been settled in the south and are generally considered as natives of the south, is not of recent date. For it is a significant fact that the numerous ancient landgrants which have been found all over India indicate exactly the same state of things. I am not aware that in any grant issued by a king of a northern dynasty to Brâhmaṇas who are natives of the northern half of India, an Âpastambîya is mentioned as donee. But among the southern landgrants there are several on which the name of the school appears. Thus in a sâsana of king Harihara of Vidyânagara, dated Sakasamvat 1317 or 1395 A.D., one of the recipients of the royal bounty is 'the learned Ananta Dîkshita, son of Râmabhatta, chief

<sup>1</sup> See Bhû Dâgî, Journ. Bombay Br. Roy. As. Soc. X, 40. Regarding the Maitrâyanîyas in Gugarât, of whom the Karanavyôha speaks, compare my Report on the Search for Sanskrit MSS., 1879-80, p. 3.

of the Âpastambya (read Âpastambîya) sâkhâ, a scion of the Vasishtha gotra<sup>1</sup>. Further, the eastern Kâlukya king Vigayâditya II<sup>2</sup>, who ruled, according to Dr. Fleet, from A.D. 799–843, presented a village to six students of the Hiranyakesi-sûtra and to eighteen students of the Apastamba, *recte* the Âpastamba-sûtra. Again, in the above-mentioned earlier grant of the Pallava king Nandivarman, there are forty-two students of the Âpastambha-sûtra<sup>3</sup> among the 108 sharers of the village of Udayakandramangalam. Finally, on an ancient set of plates written in the characters which usually are called cave-characters, and issued by the Pallava king Simhavarman II, we find among the donees five Âpastambhiya Brâhmaṇas, who, together with a Hairanyakesa, a Vâgasaneyî, and a Sâma-vedî, received the village of Maṅgadûr, in Veṅgorâshtra<sup>4</sup>. This inscription is, to judge from the characters, thirteen to fourteen hundred years old, and on this account a very important witness for the early existence of the Âpastambiyas in Southern India.

Under the circumstances just mentioned, a casual remark made by Âpastamba, in describing the Srâddhas or funeral oblations, acquires considerable importance. He says (Dh. II, 7, 17, 17) that the custom of pouring water into the hands of Brâhmaṇas invited to a Srâddha prevails among the northerners, and he indicates thereby that he himself does not belong to the north of India. If this statement is taken together with the above-stated facts, which tend to show that the Âpastambiyas were and are restricted to the south of India, the most probable construction which can be put on it is that Âpastamba declares himself to be a southerner. There is yet another indication to the same effect contained in the Dharma-sûtra. It has been pointed

<sup>1</sup> Colebrooke, Essays, II, p. 264, ver. 24 (Madras ed.)

<sup>2</sup> See Hultzsch, South Indian Inscriptions, vol. i, p. 31 seqq., and Indian Antiquary, vol. xx, p. 414 seqq.

<sup>3</sup> Apastambha may be a mistake for Âpastamba. But the form with the aspirate occurs also in the earlier Pallava grant and in Devapâîa's commentary on the Kâthaka Grhya-sûtra.

<sup>4</sup> Ind. Ant. V, 135.

out above that the recension of the Taittiriya Āranyaka which Āpastamba recognises is that called the Āndhra text or the version current in the Āndhra country, by which term the districts in the south-east of India between the Godāvarī and the Krishnā have to be understood<sup>1</sup>. Now it seems exceedingly improbable that a Vedic teacher would accept as authoritative any other version of a sacred work except that which was current in his native country. It would therefore follow, from the adoption of an Āndhra text by Āpastamba, that he was born in that country, or, at least, had resided there so long as to have become naturalised in it. With respect to this conclusion it must also be kept in mind that the above-quoted passage from the Mahārṇava particularly specifies the Āndhra country (āndhrādi) as the seat of the Āpastambiyas. It may be that this is due to an accident. But it seems to me more probable that the author of the Mahārṇava wished to mark the Āndhra territory as the chief and perhaps as the original residence of the Āpastambiyas.

This discovery has, also, a most important bearing on the question of the antiquity of the school of Āpastamba. It fully confirms the result of the preceding enquiry, viz. that the Āpastambiyas are one of the later *Karanas*. For the south of India and the nations inhabiting it, such as Kalingas, Dravidas, Andhras, Kolas, and Pāndyas, do not play any important part in the ancient Brahmanical traditions and in the earliest history of India, the centre of both of which lies in the north-west or at least north of the Vindhya range. Hitherto it has not been shown that the south and the southern nations are mentioned in any of the Vedic Samhitās. In the Brāhmaṇas and in the Sūtras they do occur, though they are named rarely and in a not complimentary manner. Thus the Aitareya-brāhmaṇa gives the names of certain degraded, barbarous tribes, and among them that of the Andhras<sup>2</sup>, in whose country, as

<sup>1</sup> See Cunningham, Geography, p. 527 seqq.; Burnell, South Ind. Pal., p. 14, note 2.

<sup>2</sup> Aitareya-brāhmaṇa VII, 18.

has been shown, the Âpastambiyas probably originated. Again, Baudhâyana, in his Dharma-sûtra I, 1, quotes some verses in which it is said that he who visits the Kalingas must purify himself by the performance of certain sacrifices in order to become fit for again associating with Aryans. The same author, also, mentions distinctive forbidden practices (*âkâra*) prevailing in the south (loc. cit.). Further, Pânini's grammatical Sûtras and Kâtyâyana's Vârttikas thereon contain rules regarding several words which presuppose an acquaintance with the south and the kingdoms which flourished there. Thus Pânini, IV, 2, 98, teaches the formation of dâkshinâtya in the sense of 'belonging to or living in the south or the Dekhan,' and a Vârttika of Kâtyâyana on Pânini, IV, 1, 175, states that the words *Kola* and *Pândya* are used as names of the princes ruling over the *Kola* and *Pândya* countries, which, as is known from history, were situated in the extreme south of India. The other southern nations and a fuller description of the south occur first in the Mahâbhârata<sup>1</sup>. While an acquaintance with the south can thus be proved only by a few books belonging to the later stages of Vedic literature, several of the southern kingdoms are named already in the oldest historical documents. Asoka in his edicts<sup>2</sup>, which date from the second half of the third century B.C., calls the *Kolas*, *Pândyas*, and the *Keralaputra* or *Ketalaputra* his pratyantas (*prakantâ*) or neighbours. The same monarch informs us also that he conquered the province of Kaliṅga and annexed it to his kingdom<sup>3</sup>, and his remarks on the condition of the province show that it was thoroughly imbued with the Aryan civilisation<sup>4</sup>. The same fact is attested still more clearly by the annals of the *Keta* king of Kaliṅga, whose thirteenth year fell in the 165th year of the Maurya era, or about 150 B.C.<sup>5</sup> The early

<sup>1</sup> Lassen, Ind. Alterthumskunde, I, 684, 2nd ed.

<sup>2</sup> Edict II, Epigraphia Indica, vol. ii, pp. 449–450, 466.

<sup>3</sup> Edict XIII, op. cit., pp. 462–465, 470–472.

<sup>4</sup> See also Indian Antiquary, vol. xxiii, p. 246.

<sup>5</sup> Actes du 6<sup>e</sup> Congrès Int. d. Orient., vol. iii, 2, 135 seqq., where, however, the beginning of the Maurya era is placed wrongly in the eighth year of Asoka.

spread of the Aryan civilisation to the eastern coast-districts between the Godâvarî and the Krishnâ is proved by the inscriptions on the Bhâttiprolu relic caskets, which probably belong to the period of 200 B.C.<sup>1</sup>. Numerous inscriptions in the Buddhist caves of Western India<sup>2</sup>, as well as coins, prove the existence during the last centuries before, and the first centuries after, the beginning of our era of a powerful empire of the Andhras, the capital of which was probably situated near the modern Amarâvati on the lower Krishnâ. The princes of the latter kingdom, though great patrons of the Buddhist monks, appear to have been Brahmanists or adherents of the ancient orthodox faith which is founded on the Vedas. For one of them is called Vedisiri (*vedisrī*), 'he whose glory is the Vedi,' and another Yañcasiri (*yagnasrī*), 'he whose glory is the sacrifice,' and a very remarkable inscription on the Nânâghât<sup>3</sup> contains a curious catalogue of sacrificial fees paid to priests (*dakshinâ*) for the performance of *Srauta* sacrifices. For the third and the later centuries of our era the information regarding Southern India becomes fuller and fuller. Very numerous inscriptions, the accounts of the Buddhist chroniclers of Ceylon, of the Greek geographers, and of the Chinese pilgrims, reveal the existence and give fragiments, at least, of the history of many kingdoms in the south, and show that their civilisation was an advanced one, and did not differ materially from that of Northern India.

There can be no doubt that the south of India has been conquered by the Aryans, and has been brought within the pale of Brahmanical civilisation much later than India north of the Vindhya range. During which century precisely that conquest took place, cannot be determined for the present. But it would seem that it happened a considerable time before the Vedic period came to an end, and it certainly was an accomplished fact, long before the

<sup>1</sup> *Epigraphia Indica*, vol. ii, p. 323 seqq.

<sup>2</sup> See Burgess, *Arch. Surv. Reports, West India*, vol. iv, pp. 104-114 and vol. v, p. 75 seqq.

<sup>3</sup> Op. cit., vol. v, p. 39 seqq. Its date probably falls between 150-140 B.C.

authentic history of India begins, about 500 B. C., with the Persian conquest of the Pañjab and Sindh. It may be added that a not inconsiderable period must have elapsed after the conquest of the south, before the Aryan civilisation had so far taken root in the conquered territory, that, in its turn, it could become a centre of Brahmanical activity, and that it could produce new Vedic schools.

These remarks will suffice to show that a Vedic *Karana* which had its origin in the south, cannot rival in antiquity those whose seat is in the north, and that all southern schools must belong to a comparatively recent period of Vedic history. For this reason, and because the name of Âpastamba and of the Âpastambîyas is not mentioned in any Vedic work, not even in a *Kalpa-sûtra*, and its occurrence in the older grammatical books, written before the beginning of our era, is doubtful<sup>1</sup>, it might be thought advisable to fix the terminus a quo for the composition of the Âpastambîya-sûtras about or shortly before the beginning of the era, when the Brahmanist Andhra kings held the greater part of the south under their sway. It seems to me, however, that such a hypothesis is not tenable, as there are several points which indicate that the school and its writings possess a much higher antiquity. For, first, the *Dharma-sûtra* contains a remarkable passage in which its author states that *Svetaketu*, one of the Vedic teachers who is mentioned in the *Satapatha-brâhmaṇa* and in the *Khândogya Upanishad*, belongs to the Avaras, to the men of later, i. e. of his own times. The passage referred to, Dh. I, 2, 5, 4-6, has been partly quoted above in order to show that Âpastamba laid no claim to the title *Rishi*, or seer of revealed texts. It has been stated that according to Sûtra 4, 'No *Rishis* are born among the Avaras, the men of later ages, on account of the prevailing transgression of the rules of studentship ;' and that according to Sûtra 5,

<sup>1</sup> The name Âpastamba occurs only in the *gāna vidādi*, which belongs to Pânini IV, 1, 104, and the text of this *gāna* is certain only for the times of the Kâsikâ, about 650 A. D. The *Srauta-sûtra* of Âpastamba is mentioned in the nearly contemporaneous commentary of Bhaitrîhari on the *Mahâbhâshya*, see Zeitschr. d. Deutschen Morg. Ges., vol. xxxvi, p. 654.

'Some in their new birth become similar to *Rishis* by their knowledge of the Veda (*srutarshi*) through a residue of merit acquired in former existences.' In order to give an illustration of the latter case, the author adds in Sûtra 6, 'Like *Svetaketu*.' The natural, and in my opinion, the only admissible interpretation of these words is that Âpastamba considers *Svetaketu* to be one of the Avaras, who by virtue of a residue of merit became a *Srutarshi*. This is also the view of the commentator Haradatta, who, in elucidation of Sûtra 6, quotes the following passage from the *Khândogya Upanishad* (VI, 1, 1-2):

'1. Verily, there lived *Svetaketu*, a descendant of *Aruna*. His father spake unto him, "O *Svetaketu*, dwell as a student (with a teacher); for, verily, dear child, no one in our family must neglect the study of the Veda and become, as it were, a Brâhmaṇa in name only."

'Verily, he (*Svetaketu*) was initiated at the age of twelve years, and when twenty-four years old he had learned all the Vedas; he thought highly of himself and was vain of his learning and arrogant.'

There can be no doubt that this is the person and the story referred to in the Dharma-sûtra. For the fact which the Upanishad mentions, that *Svetaketu* learned all the Vedas in twelve years, while the Smritis declare forty-eight years to be necessary for the accomplishment of that task, makes Âpastamba's illustration intelligible and appropriate. A good deal more is told in the *Khândogya Upanishad* about this *Svetaketu*, who is said to have been the son of Uddâlaka and the grandson of *Aruna* (âruṇeya). The same person is also frequently mentioned in the *Satapatha-brâhmaṇa*. In one passage of the latter work, which has been translated by Professor Max Müller<sup>1</sup>, it is alleged that he was a contemporary of Yâgñavalkya, the promulgator of the White Yagur-veda, and of the learned king *Ganaka* of Videha, who asked him about the meaning of the Agnihotra sacrifice. Now, as has been shown above, Âpastamba knew and quotes the White Yagur-veda and

<sup>1</sup> Hist. Anc. Sansk. Lit., p. 421 seq.

the Satapatha-brâhmaṇa. The passage of the latter work, which he quotes, is even taken from the same book in which the story about Svetaketu and Ganaka occurs. The fact, therefore, that Āpastamba places a teacher whom he must have considered as a contemporary of the promulgator of the White Yagur-veda among the Avaras, is highly interesting and of some importance for the history of Vedic literature. On the one hand it indicates that Āpastamba cannot have considered the White Yagur-veda, such as it has been handed down in the schools of the Kânavas and Mâdhyandinas, to belong to a remote antiquity. On the other hand it makes the inference which otherwise might be drawn from the southern origin of the Āpastambiya school and from the non-occurrence of its name in the early grammatical writings, viz. that its founder lived not long before the beginning of our era, extremely improbable. For even if the term Avara is not interpreted very strictly and allowed to mean not exactly a contemporary, but a person of comparatively recent times, it will not be possible to place between Svetaketu and Āpastamba a longer interval than, at the utmost, two or three hundred years. Svetaketu and Yâgñavalkya would accordingly, at the best, find their places in the fourth or fifth century B.C., and the Satapatha-brâhmaṇa as well as all other Vedic works, which narrate incidents from their lives, must have been composed or at least edited still later. Though little is known regarding the history of the Vedic texts, still it happens that we possess some information regarding the texts in question. For we know from a statement made by Kâtyâyana in a Vârttika on Pânini IV, 3, 105, and from Patañgali's commentary on his words that the Brâhmaṇa proclaimed by Yâgñavalkya, i.e. the Satapatha-brâhmaṇa of the White Yagur-veda, was considered to have been promulgated by one of the Ancients, in the times of these two writers, i.e. probably in the fourth and second centuries B.C.<sup>1</sup>

<sup>1</sup> This famous Vârttika has been interpreted in various ways; see Max Müller, Hist. Anc. Sansk. Lit., pp. 360-364; Goldstücker, Pânini, pp. 132-140; Weber,

These considerations will show that it is necessary to allow for Āpastamba a much higher antiquity than the first century B.C.

The same inference may also be drawn from another series of facts, viz. the peculiarities of the language of his Sûtras. The latter are very considerable and very remarkable. They may be classed under four heads. In the Āpastambîya Dharma-sûtra we have, first, archaic words and forms either occurring in other Vedic writings or formed according to the analogy of Vedic usage; secondly, ancient forms and words specially prescribed by Pânini, which have not been traced except in Āpastamba's Sûtras; thirdly, words and forms which are both against Vedic usage and against Pânini's rules, and which sometimes find their analogies in the ancient Prakrits; and fourthly, anomalies in the construction of sentences. To the first class belong, *kravyâdas*, I, 7, 21, 15, carnivorous, formed according to the analogy of *risâdas*; the frequent use of the singular *dâra*, e.g. II, 1, 1, 17–18, a wife, instead of the plural *dârâh*; *salâvrikî*, I, 3, 10, 19, for *sâlavrikî*; the substitution of *l* for *r* in *pleñkha*, I, 11, 31, 14; occa-

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Ind. Stud. V, 65–74; XIII, 443, 444. As regards the explanation of Kâtyâyana's and Patañgali's words, I side with Kaiyata and Professor Goldstücker. But I am unable to follow the latter in the inferences which he draws from the fact, that Kâtyâyana and Patañgali declare Yâgñavalkya and other sages to be as ancient as those whose Brâhmaṇas and Kalpas are designated by the plural of adjectives formed by the addition of the affix *in* to the names of the promulgators. Though Pânini asserts, IV, 3, 105, that only those Brâhmaṇas which are known by appellations like Bhâllavinaḥ, Kaushitakinaḥ, &c., have been proclaimed by ancient sages, and though Kâtyâyana and the author of the Great Commentary add that this rule does not hold good in the case of the work called Yâgñavalkâni Brâhmaṇâni, it does not necessarily follow, as Professor Goldstücker thinks, that an extraordinarily long interval lies between Pânini and Kâtyâyana—so long a period that what Pânini considered to be recent had become ancient in Kâtyâyana's time. Professor Weber has rightly objected to this reasoning. The difference between the statements of the two grammarians may have been caused by different traditions prevailing in different schools, or by an oversight on the part of Pânini, which, as the scene of Yâgñavalkya's activity seems to have been Videha in eastern India, while Pânini belonged to the extreme north-west, is not at all improbable. As regards the two dates, I place, following, with Professor Max Müller, the native tradition, Kâtyâyana in the fourth century B.C., and Patañgali, with Professors Goldstücker, Kern, and Bhândarkar, between 178–140 B.C.

sional offences against the rules of internal and external Sandhi, e.g. in *agrihyamânakâranah*, I, 4, 12, 8; in *skuptvâ*, I, 11, 31, 22, the irregular absolute of *skubh* or of *sku*; in *pâdûna*, I, 1, 2, 13; in *adhâsanasyayin*, I, 1, 2, 21; and in *sarvatopeta*, I, 6, 19, 8; the neglect of the rule requiring *vridhhi* in the first syllable of the name *Pushkarasâdi*, I, 10, 28, 1; the irregular instrumentals *vidyâ*, I, 11, 30, 3, for *vidyayâ*, and *nîhsreyasâ*, II, 7, 16, 2, for *nîhsreyasena*; the nominatives dual *âvam*, I, 7, 20, 6, for *âvâm*, and *kruñkakrauñka*, I, 5, 17, 36 for *°krauñkau*; and the potentials in *îta*, such as *prakshâlayîta*, I, 1, 2, 28; *abhiprasârayîta*, I, 2, 6, 3, &c.

Among the words mentioned by Pânini, but not traced except in the Dharma-sûtra, may be enumerated the verb *strîh*, to do damage, I, 11, 31, 9; the verb *srînh*, to sneeze, from which *srînhânikâ*, I, 5, 16, 14, and *nîhsrînhana*, II, 2, 5, 9, are derived; and the noun *vedâdhyâya*, I, 9, 24, 6; II, 4, 8, 5, in the sense of a student of the Veda. Words offending against rules given by Pânini, without being either archaic or Prakritic, are e.g. *sarvânnin*, I, 6, 18, 33, one who eats anybody's food, which, according to Pânini V, 2, 9, should be *sarvânnîna*; *sarpasîrshin*, I, 5, 17, 39; *annasamskartri*, a cook, II, 3, 6, 16; *dhârmya*, righteous, for *dharma*, I, 2, 7, 21, and elsewhere; *dîvitri*, a gambler, II, 10, 25, 13, for *devitri*, the very remarkable form *prâsnâti*, I, 1, 4, 1, for *prâsnâti*, finds an analogy in the Vedic *snyaptre* for *snaptre*<sup>1</sup> and in Pali, *pañha* from *prasña* for *prâsna*; and the curious compounds *avângagra*, I, 1, 2, 38, *parângâvritta*, II, 5, 10, 11, where the first parts show the forms of the nominative instead of the base, and *pratisûryamatsyah*, I, 3, 11, 31, which as a copulative compound is wrong, though not without analogies in Prakrit and in later Sanskrit<sup>2</sup>. The irregular forms caused by the same tendencies as those which effected the formation of the

<sup>1</sup> Wackernagel, Altindische Grammatik, vol. i, p. xxxiii.

<sup>2</sup> See Zeitschr. d. Deutschen Morg. Ges., vol. xl, p. 539 seq.; Epigraphia Indica, vol. i, p. 3.

Prakrit languages, are, *aviprakramina*, II, 2, 5, 2, for *aviprakramana*, where an *a* standing in thesi has been changed to *i*; *sāmvrittih*, II, 3, 6, 13, *sāmvartete*, II, 5, 11, 20, and *paryānta*, I, 3, 9, 21, and I, 3, 11, 33 (compare *Marāthī āmt* for *antah*), in each of which *a* standing before a nasal has been lengthened; *anika*, I, 6, 19, 1, the initial *a* of which stands for *ri*, if it really has the meaning of *rinika*, as some commentators asserted; *anulepana*, I, 3, 11, 13; I, 11, 32, 5, with the Prakritic change of *na* to *nia*; *vyupagāva*, I, 2, 8, 15, with *va* for *pa*; *ritve* for *ritvye*, where *y* seems to have been absorbed by the following *e*; *apassayita*, I, 11, 32, 16, for *apāsrayita*, and *bhattrivyatikrama*, I, 10, 28, 20, where *r* has been assimilated to the preceding, or has been lost before the following consonant. The irregularities in the construction are less frequent. But in two Sūtras, I, 3, 10, 2, and I, 3, 11, 31, some words which ought to stand in the locative case have the terminations of the nominative, and it looks as if the author had changed his mind about the construction which he meant to use. In a third passage II, 10, 26, 20, *sisnakkhedanam savrishanasya*, the adjective which is intended to qualify the noun *sisna* has been placed in the genitive case, though the noun has been made the first part of a compound.

The occurrence of so many irregularities<sup>1</sup> in so small a treatise as the Dharma-sūtra is, proves clearly that the author did not follow Pāṇini's grammar, and makes it very unlikely that he knew it at all. If the anomalous forms used by Āpastamba all agreed with the usage of the other Sūtrakāras, known to us, it might be contended that, though acquainted with the rules of the great grammarian, he had elected to adopt by preference the language of the Vedic schools. But this is by no means the case. The majority of the irregular forms are peculiar to Āpastamba. As it is thus not probable that Āpastamba employed his peculiar expressions in obedience to the tradition of the

<sup>1</sup> Many more may be collected from the other divisions of the body of Sūtras. See Winternitz, op. cit., p. 13 seqq.; Gurupūgākaumudi, p. 34 seq.

Vedic schools or of his particular school, he must have either been unacquainted with Pāṇini or have considered his teachings of no great importance. In other words, he must either have lived earlier than Pāṇini or before Pāṇini's grammar had acquired general fame throughout India, and become the standard authority for Sanskrit authors. In either case so late a date as 150 B.C. or the first century B.C. would not fit. For Patañgali's Mahābhāṣya furnishes abundant proof that at the time of its composition, in the second century B.C., Pāṇini's grammar occupied a position similar to that which it holds now, and has held since the beginning of our era in the estimation of the learned of India. On linguistic grounds it seems to me Āpastamba cannot be placed later than the third century B.C., and if his statement regarding Svetaketu is taken into account, the lower limit for the composition of his Sūtras must be put further back by 150–200 years.

But sufficient space has already been allotted to these attempts to assign a date to the founder of the Āpastambiya school, the result of which, in the present state of our knowledge of the ancient history of India, must remain, I fear, less certain and less precise than is desirable. It now is necessary to say, in conclusion, a few words about the history of the text of the Dharma-sūtra, and about its commentary, the Uggvalā Vṛitti of Haradatta. The oldest writer with a known date who quotes the Āpastambiya Dharma-sūtra is Saṅkarākārya<sup>1</sup>, c. 800 A.D. Even somewhat earlier Kumārila, c. 750, refers repeatedly to a law-book by Āpastamba<sup>2</sup>. But it is improbable that he had our Dharma-sūtra before him. For he says, p. 138, that Āpastamba expressly sanctions local usages, opposed to the teaching of the Vedas, for the natives of those districts where they had prevailed since ancient times. Now, that is just an opinion, which our Dharma-sūtra declares to be wrong and refutes repeatedly<sup>3</sup>. As it seems

<sup>1</sup> See Deussen, Vedānta, p. 35.

<sup>2</sup> Tantravārttika, pp. 138, 139, 142, 174, 175, 179, Benares ed.

<sup>3</sup> Ap. Dh. I, 1, 14, 8, 9–10; II, 6, 14, 10–13; II, 6, 15, 1.

hazardous to impute to a man, like Kumârila, ignorance or spite against Âpastamba, I am inclined to assume that the great Mîmâmsaka refers to some other work, attributed to Âpastamba, perhaps the metrical Âpastamba-smṛiti which Aparârka quotes very frequently<sup>1</sup>. Among the commentators on Smṛitis the oldest, who quote the Dharma-sûtra, are Medhâtithi, the author of the Manubhâshya, and Vignânesvara, who composed the Mitâksharâ, the well-known commentary on Yâgñavalkya's Dharma-sâstra during the reign of the Kâlukya king Vikramâditya VI, of Kalyâna towards the end of the eleventh century. From that time downwards Âpastamba is quoted by almost every writer on law. But the whole text, such as it is given in my edition<sup>2</sup>, is vouched for only by the commentator Haradatta, who wrote his Uggvalâ Vritti, at the latest, in the fifteenth century A.D. or possibly 100 years earlier<sup>3</sup>. Haradatta was, however, not the first commentator of the Dharma-sûtra. He frequently quotes the opinions of several predecessors whom he designates by the general expressions anyah or aparah, i. e. another (writer). The fact that the Uggvalâ was preceded by earlier commentaries which protected the text from corruption, also speaks in favour of the authenticity of the latter, which is further attested by the close agreement of the Hiranyakesi Dharma-sûtra, mentioned above.

As regards the value of the Uggvalâ for the explanation of Âpastamba's text, it certainly belongs to the best com-

<sup>1</sup> Âp. Dh., Introd., p. x.

<sup>2</sup> Âpastambîya Dharma-sûtram, second edition, Part i, Bombay, 1892; Part ii, Bombay, 1894.

<sup>3</sup> It seems not doubtful that Haradatta, the author of the Uggvalâ, is the same person who wrote the Anâkulâ Vritti on the Âpastambîya Grâhya-sûtra, an explanation of the Âpastambîya Grâhya-mantras (see Burnell, Ind. Ant. I, 6), and the Mitâksharâ Vritti on the Dharma-sûtra of Gautama. From the occurrence in the latter work of Tamil words, added in explanation of Sanskrit expressions, it follows that Haradatta was a native of the south of India. I am not in a position to decide if our author also wrote the Padamâṅgarî Vritti on the Kâsikâ of Vâmana and Gayâditya. This is Professor Aufrecht's opinion, Catalogus Catalogorum, p. 754 seq. See also my remarks in the Introd. to the second ed., p. viii.

mentaries existing. Haradatta possessed in the older *Vrittis* abundant and good materials on which he could draw; he himself apparently was well versed in Hindu law and in Sanskrit grammar, and distinguished by sobriety and freedom from that vanity which induces many Indian commentators to load their works with endless and useless quotations. His explanations, therefore, can mostly be followed without hesitation, and, even when they appear unacceptable, they deserve careful consideration.

# INTRODUCTION

TO

## GAUTAMA.

COMPARED with the information collected above regarding the origin and the history of Āpastamba's Dharma-sūtra, the facts which can be brought to bear on Gautama's Institutes are scanty and the conclusions deducible from them somewhat vague. There are only two points, which, it seems to me, can be proved satisfactorily, viz. the connection of the work with the Sāma-veda and a Gautama *Karana*, and its priority to the other four Dharma-sūtras which we still possess. To go further appears for the present impossible, because very little is known regarding the history of the schools studying the Sāma-veda, and because the Dharmasāstra not only furnishes very few data regarding the works on which it is based, but seems also, though not to any great extent, to have been tampered with by interpolators.

As regards its origin, it was again Professor Max Müller, who, in the place of the fantastic statements of a fabricated tradition, according to which the author of the Dharmasāstra is the son or grandson of the sage Utathya, and the grandson or great-grandson of Usanas or Sukra, the regent of the planet Venus, and the book possessed generally binding force in the second or Tretā Yuga<sup>1</sup>, first put forward a rational explanation which, since, has been adopted by all other writers on Sanskrit literature. He says, Hist. Anc. Sansk. Lit., p. 134, 'Another collection of Dharma-sūtras, which, however, is liable to critical doubts, belongs

<sup>1</sup> Manu III, 19; Colebrooke, Digest of Hindu Law, Preface, p. xvii (Madras ed.); Anantayagvan in Dr. Burnell's Catalogue of Sanskrit MSS., (p. 57; Pârâsara, Dharmasāstra I, 22 (Calcutta ed.)

to the Gautamas, a *Karana* of the Sâma-veda.' This assertion agrees with Kumârila's statement, that the Dharmasâstra of Gautama and the *Grihya-sûtra* of Gobhila were (originally) accepted (as authoritative) by the *Khandogas* or Sâmavedins alone<sup>1</sup>. Kumârila certainly refers to the work known to us. For he quotes in other passages several of its Sûtras<sup>2</sup>.

That Kumârila and Professor Max Müller are right, may also be proved by the following independent arguments. Gautama's work, though called Dharmasâstra or Institutes of the Sacred Law, closely resembles, both in form and contents, the Dharma-sûtras or Aphorisms on the Sacred Law, which form part of the Kalpa-sûtras of the Vedic schools of Baudhâyana, Âpastamba, and Hiranyakesin. As we know from the *Karanavyûha*, from the writings of the ancient grammarians, and from the numerous quotations in the Kalpa-sûtras and other works on the Vedic ritual, that in ancient times the number of Vedic schools, most of which possessed *Srauta*, *Grihya*, and Dharma-sûtras, was exceedingly great, and that the books of many of them have either been lost or been disintegrated, the several parts being torn out of their original connection, it is not unreasonable to assume that the aphoristic law-book, usually attributed to the *Rishi* Gautama, is in reality a manual belonging to a Gautama *Karana*. This conjecture gains considerably in probability, if the fact is taken into account that formerly a school of Sâma-vedîs, which bore the name of Gautama, actually existed. It is mentioned in one of the redactions of the *Karanavyûha*<sup>3</sup> as a sub-division of the Rânâyaniya school. The *Vamsa-brâhmaṇa* of the Sâma-veda, also, enumerates four members of the Gautama family among the teachers who handed down the third Veda, viz. *Gâtri* Gautama, Sumantra Bâbhrama

<sup>1</sup> *Tantravârttika*, p. 179 (Benares ed.), तद्यथा गौतमीयगोभिलाये छन्दोगैरेव च परिगृहीते ॥

<sup>2</sup> Viz. *Gautama I*, 2 on p. 143; II, 45-46 on p. 112, and XIV, 45-46 on p. 109.

<sup>3</sup> Max Müller, *Hist. Anc. Sansk. Lit.*, p. 374.

Gautama, Samkara Gautama, and Râdha Gautama<sup>1</sup>, and the existing *Srauta* and *Grîhya-sûtras* frequently appeal to the opinions of a Gautama and of a Sthavira Gautama<sup>2</sup>. It follows therefore that at least one, if not several Gautama *Karanas*, studied the Sâma-veda, and that, at the time when the existing Sûtras of Lâtyâyana and Gobhila were composed, Gautama *Srauta* and *Grîhya-sûtras* formed part of the literature of the Sâma-veda. The correctness of the latter inference is further proved by Dr. Burnell's discovery of a *Pitrimedha-sûtra*, which is ascribed to a teacher of the Sâma-veda, called Gautama<sup>3</sup>.

The only link, therefore, which is wanting in order to complete the chain of evidence regarding Gautama's Aphorisms on the sacred law, and to make their connection with the Sâma-veda perfectly clear, is the proof that they contain special references to the latter. This proof is not difficult to furnish. For Gautama has borrowed one entire chapter, the twenty-sixth, which contains the description of the *Krikkras* or difficult penances from the Sâmavidhâna, one of the eight Brâhmaṇas of the Sâma-veda<sup>4</sup>. The agreement of the two texts is complete except in the Mantras (Sûtra 12) where invocations of several deities, which are not usually found in Vedic writings, have been introduced. Secondly, in the enumeration of the purificatory texts, XIX, 12, Gautama shows a marked partiality for the Sâma-veda. Among the eighteen special texts mentioned, we find not less than nine Sâmans. Some of the latter, like the *Brihat*, *Rathantara*, *Gyeshtâ*, and *Mahâdivâkîrtya* chants, are mentioned also in works belonging to the *Rig-veda* and the *Yagur-veda*, and are considered by Brâhmaṇas of all schools to possess great efficacy. But others, such as the *Purushagati*, *Rauhîna*, and *Mahâvairâga* Sâmans, have hitherto not been met with anywhere but in books belonging to the Sâma-veda, and

<sup>1</sup> See Burnell, *Vamsa-brâhmaṇa*, pp. 7, 9, 11, and 12.

<sup>2</sup> See the Petersburg Dictionary, s. v. Gautama; Weber, Hist. Ind. Lit., p. 77 (English ed.); Gobhila *Grîhya-sûtra* III, 10, 6.

<sup>3</sup> Weber, Hist. Ind. Lit., p. 84, note 89 (English ed.)

<sup>4</sup> See below, pp. 292-296.

do not seem to have stood in general repute. Thirdly, in two passages, I, 50 and XXV, 8, the Dharmasâstra prescribes the employment of five Vyâhritis, and mentions in the former Sûtra, that the last Vyâhriti is satyam, truth. Now in most Vedic works, three Vyâhritis only, bhûh, bhuvaḥ, svah, are mentioned; sometimes, but rarely, four or seven occur. But in the Vyâhriti Sâman, as Haradatta points out<sup>1</sup>, five such interjections are used, and satyam is found among them. It is, therefore, not doubtful, that Gautama in the above-mentioned passages directly borrows from the Sâma-veda. These three facts, taken together, furnish, it seems to me, convincing proof that the author of our Dharmasâstra was a Sâma-vedî. If the only argument in favour of this conclusion were, that Gautama appropriated a portion of the Sâmavidhâna, it might be met by the fact that he has also taken some Sûtras (XXV, 1-6), from the Taittiriya Âraṇyaka. But his partiality for Sâmans as purificatory texts and the selection of the Vyâhritis from the Vyâhriti Sâman as part of the Mantras for the initiation (I, 50), one of the holiest and most important of the Brahmanical sacraments, cannot be explained on any other supposition than the one adopted above.

Though it thus appears that Professor Max Müller is right in declaring the Gautama Dharmasâstra to belong to the Sâma-veda, it is, for the present, not possible to positively assert, that it is the Dharma-sûtra of that Gautama Karana, which according to the *Karanavyûha*, quoted in the *Sabdakalpadruma* of Râdhâkanta, formed a subdivision of the Rânâyaniyas. The enumeration of four Âkâryas, bearing the family-name Gautama, in the *Vamsa-brâhmaṇa*, and Lâtyâyana's quotations from two Gautamas, make it not unlikely, that several Gautama Karanas once existed among the Sâma-vedî Brâhmaṇas, and we possess no means for ascertaining to which our Dharmasâstra must be attributed. Further researches into the history of the schools of the Sâma-veda must be awaited until we can do more. Probably the living tradition of the Sâma-vedîs of

<sup>1</sup> See *Gautama* I, 50, note.

Southern India and new books from the South will clear up what at present remains uncertain.

In concluding this subject I may state that Haradatta seems to have been aware of the connection of Gautama's law-book with the Sâma-veda, though he does not say it expressly. But he repeatedly and pointedly refers in his commentary to the practices of the *Khandogas*, and quotes the *Grîhya-sûtra* of the *Gaiminîyas*<sup>1</sup>, who are a school of Sâma-vedîs, in explanation of several passages. Another southern author, Govindasvâmin (if I understand the somewhat corrupt passage correctly), states directly in his commentary on Baudhâyana I, 1, 2, 6, that the *Gautamiya Dharmasâstra* was originally studied by the *Khandogas* alone<sup>2</sup>.

In turning now to the second point, the priority of Gautama to the other existing Dharma-sûtras, I must premise that it is only necessary to take into account two of the latter, those of Baudhâyana and Vasishtha. For, as has been shown above in the Introduction to Âpastamba, the Sûtras of the latter and those of Hiranyakesin Satyâshâdha are younger than Baudhâyana's. The arguments which allow us to place Gautama before both Baudhâyana and Vasishtha are, that both those authors quote Gautama as an authority on law, and that Baudhâyana has transferred a whole chapter of the Dharmasâstra to his work, which Vasishtha again has borrowed from him.

As regards the case of Baudhâyana, his references to Gautama are two, one of which can be traced in our Dharmasâstra. In the discussion on the peculiar customs prevailing in the South and in the North of India (Baudh. Dh. I, 2, 1-8) Baudhâyana expresses himself as follows :

<sup>1</sup> A *Grîhya-sûtra* of the *Gaiminîyas* has been discovered by Dr. Burnell with a commentary by Srînivâsa. He thinks that the *Gaiminîyas* are a Sûtra-sâkhâ of the Sâtyâyana-Talavakâras.

<sup>2</sup> My transcript has been made from the MS. presented by Dr. Burnell, the discoverer of the work, to the India Office Library. The passage runs as follows : Yathâ vâ bodhâyanîyam dharmasâstram kaiskid eva pathyamânâm sarvâdhikâram bhavati tathâ gautamîye gobhilîye (?) *khandogair* eva *pathyate* || *vâsishtham* tu *bahvrikair* eva ||

' 1. There is a dispute regarding five (practices) both in the South and in the North.

' 2. We shall explain those (peculiar) to the South.

' 3. They are, to eat in the company of an uninitiated person, to eat in the company of one's wife, to eat stale food, to marry the daughter of a maternal uncle or of a paternal aunt.

' 4. Now (the customs peculiar) to the North are, to deal in wool, to drink rum, to sell animals that have teeth in the upper and in the lower jaws, to follow the trade of arms and to go to sea.

' 5. He who follows (these practices) in (any) other country than the one where they prevail commits sin.

' 6. For each of these practices (the rule of) the country should be (considered) the authority.

' 7. Gautama declares that this is false.

' 8. And one should not take heed of either (set of practices), because they are opposed to the tradition of those learned (in the sacred law<sup>1</sup>).'

From this passage it appears that the Gautama Dharmasûtra, known to Baudhâyanî, expressed an opinion adverse to the authoritativeness of local customs which might be opposed to the tradition of the Sishîas. i. e. of those who really deserve to be called learned in the law. Our Gautama teaches the same doctrine, as he says, XI, 20, 'The laws of countries, castes, and families, which are not opposed to the (sacred) records, have also authority.'

<sup>1</sup> पश्चात् विप्रतिपन्नदेविषयतत्त्वोऽवरतः ॥१॥

यानि दक्षिणतस्तानि प्याश्वास्यामः ॥२॥

यथैतदनुपेतेन सह भोजनं स्त्रिया सह भोजनं पर्युषितभोजनं मातुलपितृ-  
व्यसृदुहितृगमनमिति ॥३॥

अपोऽवरत ऊर्णाविक्रयः सीधुपानमुभयतोदद्विर्वहार आयुधीयकं समुद्र-  
यानमिति ॥४॥

इतरदितरस्मिन्नुर्वैन्दुष्टिति ॥५॥

तत्राच देशप्रामाण्यमेव स्यात् ॥६॥

मिष्यतदिति गौतमः ॥७॥

उभयं चैव नाद्रियेत शिष्मृतिविरोधदर्शनात् ॥८॥

As clear as this reference, is the case in which Baudhāyana has borrowed a whole chapter of our Dharmasāstra. The chapter in question is the nineteenth, which in Gautama's work forms the introduction to the section on penances and expiation. It is reproduced with a number of various readings<sup>1</sup> in the third Prasna of Baudhāyana's Dharma-sūtra, where it forms the tenth and last Adhyāya. Its contents, and especially its first Sūtra which connects the section on penances with the preceding ones on the law of castes and orders, make it perfectly clear that its proper position can only be at the beginning of the rules on expiation, not in the middle of the discussion, as Baudhāyana places it<sup>2</sup>. This circumstance alone would be sufficient to prove that Baudhāyana is the borrower, not Gautama, even if the name of the latter did not occur in Baudhāyana's Dharma-sūtra. But the character of many of Baudhāyana's readings, especially of those in Sūtras 2, 10, 11, 13, and 15, which, though supported by all the MSS. and Govindasvāmin's commentary, appear to have arisen chiefly through clerical mistakes or carelessness, furnishes

<sup>1</sup> Baudhāyana's various readings are the following: Gaut. XIX, 1=Baudh. III, 10, 1, वर्णधर्मस्थाऽ. Gaut. XIX, 2=Baudh. III, 10, 2; कर्मणा मिथ्या वाचरत्ययाज्यं वा याजयत्प्रतिग्रहात्स्य स्य वा प्रतिगृह्णात्सनाइयाद्यस्य वाक्यमस्त्रात्यचरणीयेन वा चरति. Gaut. XIX, 4 left out. Gaut. XIX, 6=Baudh. III, 10, 5, कुर्यादित्येष. Gaut. XIX, 7=Baudh. III, 10, 6, पुनस्त्वोमेन यजेत्; विश्वायते left out. Gaut. XIX, 8 left out. Gaut. XIX, 9=Baudh. III, 10, 7, अपाप्युदाहरन्ति तरन्ति. Gaut. XIX, 10=Baudh. III, 10, 8, °नो यजेत्. Gaut. XIX, 12=Baudh. III, 10, 10, वेदादयो वेदानाः; कूर्माश्वः. Gaut. XIX, 13=Baudh. III, 10, 11, उपसंन्यायेन पयोव्रतानाः. Gaut. XIX, 14=Baudh. III, 10, 12, चुपिनि-क्रेतनानि; गोष्ठेत्परिं. Gaut. XIX, 15=Baudh. III, 10, 13, अहिंसा सत्यमस्तैत्यं सवनोपस्थर्णनं गुरुशुश्रूपणं व्रज्ञवर्येनपःशयनमेकवस्त्रतानाऽ. Gaut. XIX, 17=Baudh. III, 10, 15, अहोरात्रमेकाह इति कालाः. Gaut. XIX, 18=Baudh. III, 10, 16, विकल्पेन left out. Gaut. XIX, 20=Baudh. III, 10, 18, सर्वग्रायश्चित्तिः.

<sup>2</sup> Baudhāyana's treatment of the subject of penances is very unmethodical. He devotes to them the following sections: II, 1-2; II, 2, 3, 48-53; II, 2, 4; III, 5-10; and the greater part of Prasna IV.

even an additional argument in favour of the priority of Gautama's text. It must, however, be admitted that the value of this point is seriously diminished by the fact that Baudhâyana's third Prâśna is not above suspicion and may be a later addition<sup>1</sup>.

As regards Baudhâyana's second reference to Gautama, the opinion which it attributes to the latter is directly opposed to the teaching of our Dharmasâstra. Baudhâyana gives II, 2, 4, 16 the rule that a Brâhmaṇa who is unable to maintain himself by teaching, sacrificing, and receiving gifts, may follow the profession of a Kshatriya, and then goes on as follows<sup>2</sup>:

'17. Gautama declares that he shall not do it. For the duties of a Kshatriya are too cruel for a Brâhmaṇa.'

As the commentator Govindasvâmin also points out, exactly the opposite doctrine is taught in our Dharmasâstra, which (VII, 6) explicitly allows a Brâhmaṇa to follow, in times of distress, the occupations of a Kshatriya. Govindasvâmin explains this contradiction by assuming that in this case Baudhâyana cites the opinion, not of the author of our Dharmasâstra, but of some other Gautama. According to what has been said above<sup>3</sup>, the existence of two or even more ancient Gautama Dharma-sûtras is not very improbable, and the commentator may possibly be right. But it seems to me more likely that the Sûtra of Gautama (VII, 6) which causes the difficulty is an interpolation, though Haradatta takes it to be genuine. My reason for considering it to be spurious is that the permission to follow the trade of arms is opposed to the sense of two other rules of Gautama. For the author states at the end of the same chapter on times of distress, VII, 25, that 'even a Brâhmaṇa may take up arms when his life is in danger.' The meaning of these words can only be, that a Brâhmaṇa must not fight under any other circumstances.

<sup>1</sup> See Sacred Books of the East, vol. xiv, p. xxxiv seq.

<sup>2</sup> Baudh. Dh. II, 2, 4, 17.

नेति गौतमो युद्धो हि ब्राह्मणो ब्राह्मणस्य ॥

<sup>3</sup> See p. lii.

But according to Sûtra 6 he is allowed to follow the occupations of a Kshatriya, who lives by fighting. Again, in the chapter on funeral oblations, XV, 18, those Brâhmaṇas ‘who live by the use of the bow’ are declared to defile the company at a funeral dinner. It seems to me that these two Sûtras, taken together with Baudhâyanâ’s assertion that Gautama does not allow Brâhmaṇas to become warriors, raise a strong suspicion against the genuineness, of VII, 6, and I have the less hesitation in rejecting the latter Sûtra, as there are several other interpolated passages in the text received by Haradatta<sup>1</sup>. Among them I may mention here the Mantras in the chapter taken from the Sâmavidhâna, XXVI, 12, where the three invocations addressed to Siva are certainly modern additions, as the old Sûtrakâras do not allow a place to that or any other Paurânic deity in their works. A second interpolation will be pointed out below.

The Vâishîṣṭha Dharma-sûtra shows also two quotations from Gautama; and it is a curious coincidence that, just as in the case of Baudhâyanâ’s references, one of them only can be traced in our Dharmasâstra. Both the quotations occur in the section on impurity, Vâs. IV, where we read as follows<sup>2</sup>:

‘33. If an infant aged less than two years, dies, or in the case of a miscarriage, the impurity of the Sapindas (lasts) for three (days and) nights.

‘34. Gautama declares that (they become) pure at once (after bathing).

‘35. If (a person) dies in a foreign country and (his Sapindas) hear (of his death) after the lapse of ten days, the impurity lasts for one (day and) night.

‘36. Gautama declares that if a person who has kindled the sacred fire dies on a journey, (his Sapindas) shall again

<sup>1</sup> In some MSS. a whole chapter on the results of various sins in a second birth is inserted after Adhyâya XIX. But Haradatta does not notice it; see Stenzler, Gautama, Preface, p. iii.

<sup>2</sup> In quoting the Vâishîṣṭha Dh. I always refer to the Benares edition, which is accompanied by the commentary of Krishnapandita Dharmâdhikârin, called Vidvanmodinî.

celebrate his obsequies, (burning a dummy made of leaves or straw,) and remain impure (during ten days) as (if they had actually buried) the corpse.'

The first of these two quotations or references apparently points to Gautama Dh. XIV, 44, where it is said, that 'if an infant dies, the relatives shall be pure at once.' For, though Vasishtha's Sûtra 34, strictly interpreted, would mean, that Gautama declares the relatives to be purified instantaneously, both if an infant dies and if a miscarriage happens, it is also possible to refer the exception to one of the two cases only, which are mentioned in Sûtra 33. Similar instances do occur in the Sûtra style, where brevity is estimated higher than perspicuity, and the learned commentator of Vasishtha does not hesitate to adopt the same view. But, as regards the second quotation in Sûtra 36, our Gautama contains no passage to which it could possibly refer. Govindasvâmin, in his commentary on the second reference to Gautama in Baudhâyana's Dharmasâstra II, 2, 71, expresses the opinion that this Sûtra, too, is taken from the 'other' Gautama Dharma-sûtra, the former existence of which he infers from Baudhâyana's passage. And curiously enough the regarding the second funeral actually is found in the metrical Vriddha-Gautama<sup>1</sup> or Vaishnava Dharma-sâstra, which, according to Mr. Vâman Shâstrî Islâmpurkar<sup>2</sup>, forms chapters 94-115 of the Asvamedha-parvan of the Mahâbhârata in a Malayâlam MS. Nevertheless, it seems to me very doubtful if Vasishtha did or could refer to this work. As the same rule occurs sometimes in the Srauta-sûtras<sup>3</sup>, I think it more probable that the Srauta-sûtra of the Gautama school is meant. And it is significant that the Vriddha-Gautama declares its teaching to be kalpa-kodita 'enjoined in the Kalpa or ritual.'

Regarding Gautama's nineteenth chapter, which appears in the Vâshishtha Dharmasâstra as the twenty-second, I have

<sup>1</sup> Dharmasâstra samgraha (Gibânahand), p. 627, Adhy. 20, 1 seqq.

<sup>2</sup> Parâsara Dharma Samhitâ (Bombay Sansk. Series, No. xlvi), vol. i, p. 9.

<sup>3</sup> See e. g. Ap. Sr. Sû.

already stated above that it is not taken directly from Gautama's work, but from Baudhāyana's. For it shows most of the characteristic readings of the latter. But a few new ones also occur, and some Sūtras have been left out, while one new one, a well-known verse regarding the efficacy of the Vaisvānara vratapati and of the Pavitreshī, has been added. Among the omissions peculiar to Vasishtha, that of the first Sūtra is the most important, as it alters the whole character of the chapter, and removes one of the most convincing arguments as to its original position at the head of the section on penances. Vasishtha places it in the beginning of the discussion on penances which are generally efficacious in removing guilt, and after the rules on the special penances for the classified offences.

These facts will, I think, suffice to show that the Gautama Dharmasāstra may be safely declared to be the oldest of the existing works on the sacred law<sup>1</sup>. This assertion must, however, not be taken to mean, that every single one of its Sūtras is older than the other four Dharmasūtras. Two interpolations have already been pointed out above<sup>2</sup>, and another one will be discussed presently. It is also not unlikely that the wording of the Sūtras has been changed occasionally. For it is a suspicious fact that Gautama's language agrees closer with Pāṇini's rules than that of Āpastamba and Baudhāyana. If it is borne in mind that Gautama's work has been torn out of its original connection, and from a school-book has become a work of general authority, and that for a long time it has been studied by Pandits who were brought up in the traditions of classical grammar, it seems hardly likely that it could retain much of its ancient peculiarities of language. But I do not think that the interpolations and alterations can have affected the general character of the book very much. It is too methodically planned and too carefully arranged to admit of any very great changes. The fact, too, that in

<sup>1</sup> Professor Stenzler, too, had arrived independently at this conclusion, see *Grundriss der Indo-Ar. Phil. und Altertumsk.*, vol. ii, Pt. 8, p. 5.

<sup>2</sup> See p. lvii.

the chapter borrowed by Baudhâyana the majority of the variae lectiones are corruptions, not better readings, favours this view. Regarding the distance in time between Gautama on the one hand, and Baudhâyana and Vasishtha on the other, I prefer not to hazard any conjecture, as long as the position of the Gautamas among the schools of the Sâma-veda has not been cleared up. So much only can be said that Gautama probably was less remote from Baudhâyana than from Vasishtha. There are a few curious terms and rules in which the former two agree, while they, at the same time, differ from all other known writers on Dharma. Thus the term bhikshu, literally a beggar, which Gautama<sup>1</sup> uses to denote an ascetic, instead of the more common yati or sannyâsin, occurs once also in Baudhâyana's Sûtra. The same is the case with the rule, III, 13, which orders the ascetic not to change his residence during the rains. Both the name bhikshu and the rule must be very ancient, as the Gainas and Buddhists have borrowed them, and have founded on the latter their practice of keeping the Vasso, or residence in monasteries during the rainy season.

As the position of the Gautamas among the Sâman schools is uncertain, it will, of course, be likewise inadvisable to make any attempt at connecting them with the historical period of India. The necessity of caution in this respect is so obvious that I should not point it out, were it not that the Dharmasâstra contains one word, the occurrence of which is sometimes considered to indicate the terminus a quo for the dates of Indian works. The word to which I refer is Yavana. Gautama quotes, IV, 21, an opinion of 'some,' according to which a Yavana is the offspring of a Sûdra male and a Kshatriya female. Now it is well known that this name is a corruption of the Greek 'Ιαφων, an Ionian, and that in India it was applied, in ancient times, to the Greeks, and especially to the early Seleucids who kept up intimate relations with the first Mauryas, as well as later to the Indo-Bactrian and Indo-Grecian kings who from the beginning of the second century B. C. ruled

<sup>1</sup> Gaut. Dh. III, 2, 11; see also Weber, Hist. Ind. Lit., p. 327 (English ed.)

over portions of north-western India. And it has been occasionally asserted that an Indian work, mentioning the Yavanas, cannot have been composed before 300 B.C., because Alexander's invasion first made the Indians acquainted with the name of the Greeks. This estimate is certainly erroneous, as there are other facts, tending to show that at least the inhabitants of north-western India became acquainted with the Greeks about 200 years earlier<sup>1</sup>. But it is not advisable to draw any chronological conclusions from Gautama's Sûtra, IV, 21. For, as pointed out in the note to the translation of Sûtra IV, 18, the whole section with the second enumeration of the mixed castes, IV, 17-21, is probably spurious.

The information regarding the state of the Vedic literature, which the Dharmasâstra furnishes, is not very extensive. But some of the items are interesting, especially the proof that Gautama knew the Taittirîya Âranyaka, from which he took the first six Sûtras of the twenty-fifth Adhyâya; the Sâmaavidhâna Brâhmaṇa, from which the twenty-sixth Adhyâya has been borrowed; and the Atharvasiras, which is mentioned XIX, 12. The latter word denotes, according to Haradatta, one of the Upanishads of the Atharva-veda, which usually are not considered to belong to a high antiquity. The fact that Gautama and Baudhâyana knew it, will probably modify this opinion. Another important fact is that Gautama, XXI, 7, quotes Manu, and asserts that the latter declared it to be impossible to expiate the guilt incurred by killing a Brâhmaṇa, drinking spirituous liquor, or violating a Guru's bed. From this statement it appears that Gautama knew an ancient work on law which was attributed to Manu. It probably was the foundation of the existing Mânava Dharmasâstra<sup>2</sup>. No other teacher on law, besides Manu, is mentioned by name. But the numerous references to the opinions of 'some' show that Gautama's work was not the first Dharma-sûtra.

<sup>1</sup> See my Indian Studies, No. iii, p. 26, note 1.

<sup>2</sup> Compare also Sacred Books of the East, vol. xxv, p. xxxiv seq.

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In conclusion, I have to add a few words regarding the materials on which the subjoined translation is based. The text published by Professor Stenzler for the Sanskrit Text Society has been used as the basis<sup>1</sup>. It has been collated with a rough edition, prepared from my own MSS. P and C, a MS. belonging to the Collection of the Government of Bombay, bought at Belgām, and a MS. borrowed from a Puna Sāstrī. But the readings given by Professor Stenzler and his division of the Sūtras have always been followed in the body of the translation. In those cases, where the variae lectiones of my MSS. seemed preferable, they have been given and translated in the notes. The reason which induced me to adopt this course was that I thought it more advisable to facilitate references to the printed Sanskrit text than to insist on the insertion of a few alterations in the translation, which would have disturbed the order of the Sūtras. The notes have been taken from the above-mentioned rough edition and from my MSS. of Haradatta's commentary, called Gautamīyā Mitāksharā, which are now deposited in the India Office Library, Sansk. MSS. Bühler, Nos. 165-67.

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<sup>1</sup> The Institutes of Gautama, edited with an index of words by A. F. Stenzler, London, 1876.

ÂPASTAMBA,

APHORISMS ON THE SACRED LAW  
OF THE HINDUS.



# ÂPASTAMBÀ,

## APHORISMS ON THE SACRED LAW OF THE HINDUS.

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### PRASNA I, PATALA 1, KHANDA 1.

1. Now, therefore, we will declare the acts productive of merit which form part of the customs of daily life, as they have been settled by the agreement (of those who know the law).
  2. The authority (for these duties) is the agreement of those who know the law,
  3. And (the authorities for the latter are) the Vedas alone.
  4. (There are) four castes—Brâhmaṇas, Kshatriyas, Vaisyas, and Sûdras.
  5. Amongst these, each preceding (caste) is superior by birth to the one following.
  6. (For all these), excepting Sûdras and those who have committed bad actions, (are ordained) the initiation, the study of the Veda, and the kindling of
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1. 1. Samaya, ‘agreement, decision,’ is threefold. It includes injunction, restriction, and prohibition.

Dharma, ‘acts productive of merit,’ usually translated by ‘duty or law,’ is more accurately explained as an act which produces the quality of the soul called apûrva, the cause of heavenly bliss and of final liberation.

2. Manu II, 12; Yâgñ. I, 7; Gautama I, 1.
6. Manu II, 35.

the sacred fire; and (their) works are productive of rewards (in this world and the next).

7. To serve the other (three) castes (is ordained) for the Sûdra.

8. The higher the caste (which he serves) the greater is the merit.

9. The initiation is the consecration in accordance with the texts of the Veda, of a male who is desirous of (and can make use of) sacred knowledge.

10. A Brâhmaṇa declares that the Gâyatrî is learnt for the sake of all the (three) Vedas.

11. (Coming) out of darkness, he indeed enters darkness, whom a man unlearned in the Vedas, initiates, and (so does he) who, without being learned in the Vedas, (performs the rite of initiation.) That has been declared in a Brâhmaṇa.

12. As performer of this rite of initiation he shall seek to obtain a man in whose family sacred learning is hereditary, who himself possesses it, and who is devout (in following the law).

13. And under him the sacred science must be

7. Manu I, 91, VIII, 410, and IX, 334; Yâgñ. I, 120.

9. The use of the masculine in the text excludes women. For though women may have occasion to use such texts as 'O fire, lord of the dwelling,' &c. at the Agnihotra, still it is specially ordained that they shall be taught this and similar verses only just before the rite is to be performed.

10. The object of the Sûtra is to remove a doubt whether the ceremony of initiation ought to be repeated for each Veda, in case a man desires to study more than one Veda. This repetition is declared to be unnecessary, except, as the commentator adds, in the case of the Atharva-veda, for which, according to a passage of a Brâhmaṇa, a fresh initiation is necessary. The latter rule is given in the Vaitâna-sûtra I, 1, 5.

13. Haradatta: 'But this (latter rule regarding the taking of

studied until the end, provided (the teacher) does not fall off from the ordinances of the law.

14. He from whom (the pupil) gathers (*âśinoti*) (the knowledge of) his religious duties (*dharmân*) (is called) the *Ākârya* (teacher).

15. Him he should never offend.

16. For he causes him (the pupil) to be born (a second time) by (imparting to him) sacred learning.

17. This (second) birth is the best.

18. The father and the mother produce the body only.

19. Let him initiate a Brâhmaṇa in spring, a Kshatriya in summer, a Vaisya in autumn, a Brâhmaṇa in the eighth year after conception, a Kshatriya in the eleventh year after conception, (and) a Vaisya in the twelfth after conception.

20. Now (follows the enumeration of the years

another teacher) does not hold good for those who have begun to study, solemnly binding themselves to their teacher. How so? As he (the pupil) shall consider a person who initiates and instructs him his *Ākârya*, and a pupil who has been once initiated cannot be initiated again, how can another man instruct him? For this reason it must be understood that the study begun with one teacher may not be completed with another, if the first die. Compare also Haradatta on I, 2, 7, 26, and the rule given I, 1, 4, 26. In our times also pupils, who have bound themselves to a teacher by paying their respects to him and presenting a cocoa-nut, in order to learn from him a particular branch of science, must not study the same branch of science under any other teacher.

14. Manu II, 69; Yâgñ. I, 15.

15. Manu II, 144.

16. Manu II, 146-148.

17. 'Because it procures heavenly bliss and final liberation.'—Haradatta.

18. Manu II, 147.

19. Yâgñ. I, 14; Manu II, 36; Âsvalâyana Gri. Sû. I, 19, 1, 4; Weber, Ind. Stud. X, 20 seq.

to be chosen) for the fulfilment of some (particular) wish.

21. (Let him initiate) a person desirous of excellence in sacred learning in his seventh year,

22. A person desirous of long life in his eighth year,

23. A person desirous of manly vigour in his ninth year,

24. A person desirous of food in his tenth year,

25. A person desirous of strength in his eleventh year,

26. A person desirous of cattle in his twelfth year.

27. There is no dereliction (of duty, if the initiation takes place), in the case of a Brâhmaṇa before the completion of the sixteenth year, in the case of a Kshatriya before the completion of the twenty-second year, in the case of a Vaisya before the completion of the twenty-fourth year. (Let him be initiated at such an age) that he may be able to perform the duties, which we shall declare below.

28. If the proper time for the initiation has passed, he shall observe for the space of two months

21. Manu II, 37.

22-26. Âsv. Gri. Sû. I, 19, 5, 7; Weber, Ind. Stud. X, 21.

27. The meaning of the Sûtra is, that the initiation shall be performed as soon as the child is able to begin the study of the Veda. If it is so far developed at eight years, the ceremony must then be performed; and if it be then neglected, or, if it be neglected at any time when the capacity for learning exists, the expiation prescribed in the following Sûtras must be performed. The age of sixteen in the case of Brâhmaṇas is the latest term up to which the ceremony may be deferred, in case of incapacity for study only. After the lapse of the sixteenth year, the expiation becomes also necessary. Manu II, 38; Yâgñ. I, 37.

28. The meaning is, he shall keep all the restrictions imposed upon a student, as chastity, &c., but that he shall not perform

the duties of a student, as observed by those who are studying the three Vedas.

29. After that he may be initiated.
30. After that he shall bathe (daily) for one year.
31. After that he may be instructed.
32. He, whose father and grandfather have not been initiated, (and his two ancestors) are called 'slayers of the Brahman.'
33. Intercourse, eating, and intermarriage with them should be avoided.
34. If they wish it (they may perform the following) expiation;
35. In the same manner as for the first neglect (of the initiation, a penance of) two months (was) prescribed, so (they shall do penance for) one year.
36. Afterwards they may be initiated, and then they must bathe (daily),

### PRASNA I, PATALA 1, KHANDA 2.

1. For as many years as there are uninitiated persons, reckoning (one year) for each ancestor (and the person to be initiated himself),
2. (They should bathe daily reciting) the seven

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fire-worship or service to a teacher, nor study. Manu II, 39; XI, 192; Yâgñ. I, 38; Weber, Ind. Stud. X, 101.

30. 'If he is strong, he shall bathe three times a day—morning, midday, and evening.'—Haradatta.

32. Brahman, apparently, here means 'Veda,' and those who neglect its study may be called metaphorically 'slayers of the Veda.'

33. Manu II, 40; Âsv. Gri. Sû. I, 19, 8, 9; Weber, Ind. Stud. X, 21.

35. Compare above, I, 1, 1, 28.

2. 2. The seven Pâvamânîs are seven verses which occur *Rig-veda* IX, 67, 21-27. Yagushpavitra=Taitt. Samh. I, 2, 1, 1. The Sâmapavitra is found Sâma-veda I, 2, 2, 3, 5. Ângirasapavitra=Rig-veda IV, 40, 5.

Pâvamânîs, beginning with 'If near or far,' the Yagushpavitra, ('May the waters, the mothers purify us,' &c.) the Sâmapavitra, ('With what help assists,' &c.), and the Ângirasapavitra ('A swan, dwelling in purity'),

3. Or also reciting the Vyâhrîtis (om, bhûh, bhuvaḥ, suvaḥ).

4. After that (such a person) may be taught (the Veda).

5. But those whose great-grandfather's (grandfather's and father's) initiation is not remembered, are called 'burial-grounds.'

6. Intercourse, dining, and intermarriage with them should be avoided. For them, if they like, the (following) penance (is prescribed). (Such a man) shall keep for twelve years the rules prescribed for a student who is studying the three Vedas. Afterwards he may be initiated. Then he shall bathe, reciting the Pâvamânîs and the other (texts mentioned above, I, 1, 2, 2).

7. Then he may be instructed in the duties of a householder.

8. He shall not be taught (the whole Veda), but only the sacred formulas required for the domestic ceremonies.

9. When he has finished this (study of the Grhya-mantras), he may be initiated (after having performed the penance prescribed) for the first neglect (I, 1, 1, 28).

10. Afterwards (everything is performed) as in the case of a regular initiation.

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10. The commentator observes that for those whose great-great-grandfather or remoter ancestors were not initiated, no penance is prescribed, and that it must be fixed by those who know the law.

11. He who has been initiated shall dwell as a religious student in the house of his teacher,
12. For forty-eight years (if he learns all the four Vedas),
13. (Or) a quarter less (i. e. for thirty-six years),
14. (Or) less by half (i. e. for twenty-four years),
15. (Or) three quarters less (i.e. for twelve years),
16. Twelve years (should be) the shortest time (for his residence with his teacher).
17. A student who studies the sacred science shall not dwell with anybody else (than his teacher).
18. Now (follow) the rules for the studentship.
19. He shall obey his teacher, except (when ordered to commit) crimes which cause loss of caste.
20. He shall do what is serviceable to his teacher, he shall not contradict him.
21. He shall always occupy a couch or seat lower (than that of his teacher).

11. Manu II, 164.

12. Manu III, 1, and Yâgnî I, 36; Weber, Ind. Stud. X, 125.

16. The commentator declares that in Manu III, 1, the expression 'until he has learnt it,' must be understood in this sense, that the pupil may leave his teacher, if he has learnt the Veda, after twelve years' study, never before. But compare also Âsv. Gri. Sû. I, 22, 3.

17. The commentator states that this rule refers only to a temporary, not to a professed student (*naishvâhika*). He also gives an entirely different explanation to the Sûtra, which, according to some, means, 'A student who learns the sacred science shall not fast in order to obtain heaven.' This rendering also is admissible, as the word *para* may mean either a 'stranger' or 'heaven,' and *upavâsa*, 'dwelling' or 'fasting.'

19. Regarding the crimes which cause loss of caste (*pataniya*), see below, I, 7, 21, 7.

20. Manu II, 108, and Yâgnî I, 27.

21. Manu II, 108, 198; Weber, Ind. Stud. X, 123 and 124.

22. He shall not eat food offered (at a sacrifice to the gods or the Manes),
23. Nor pungent condiments, salt, honey, or meat.
24. He shall not sleep in the day-time.
25. He shall not use perfumes.
26. He shall preserve chastity.
27. He shall not embellish himself (by using ointments and the like).
28. He shall not wash his body (with hot water for pleasure).
29. But, if it is soiled by unclean things, he shall clean it (with earth or water), in a place where he is not seen by a Guru.
30. Let him not sport in the water whilst bathing; let him swim (motionless) like a stick.
31. He shall wear all his hair tied in one braid.
32. Or let him make a braid of the lock on the crown of the head, and shave the rest of the hair.

23. Regarding the meaning of kshâra, 'pungent condiments,' see Haradatta on II, 6, 15, 15. Other commentators explain the term differently.—Manu II, 177; Yâgñ. I, 33; and Weber, Ind. Stud. X, 123. Âsv. Gri. Sû. I, 22, 2.
25. Manu II, 177; Yâgñ. I, 33.
26. Manu II, 180.
27. Manu II, 178; Yâgñ. I, 33.
29. 'Here, in the section on the teacher, the word guru designates the father and the rest also.'—Haradatta.
30. Another version of the first portion of this Sûtra, proposed by Haradatta, is, 'Let him not, whilst bathing, clean himself (with bathing powder or the like).' Another commentator takes Sûtra 28 as a prohibition of the daily bath or washing generally ordained for Brâhmaṇas, and refers Sûtra 29 to the naimittika snâna or 'bathing on certain occasions,' and takes Sûtra 30 as a restriction of the latter.
31. Manu II, 219.

33. The girdle of a Brâhmaṇa shall be made of Muñga grass, and consist of three strings; if possible, (the strings) should be twisted to the right.

34. A bowstring (should be the girdle) of a Kshatriya,

35. Or a string of Muñga grass in which pieces of iron have been tied.

36. A wool thread (shall be the girdle) of a Vaisya,

37. Or a rope used for yoking the oxen to the plough, or a string made of Tamala-bark.

38. The staff worn by a Brâhmaṇa should be made of Palâsa wood, that of a Kshatriya of a branch of the Banian tree, which grows downwards, that of a Vaisya of Bâdara or Udumbara wood. Some declare, without any reference to caste, that the staff of a student should be made of the wood of a tree (that is fit to be used at the sacrifice).

39. (He shall wear) a cloth (to cover his nakedness).

40. (It shall be made) of hemp for a Brâhmaṇa, of flax (for a Kshatriya), of the skin of a (clean) animal (for a Vaisya).

41. Some declare that the (upper) garment (of a Brâhmaṇa) should be dyed with red Lodh,

33. Manu II, 42-44; Yâgñ. I, 29; Âsv. Gri. Sû. I, 19, 12; Weber, Ind. Stud. X, 23.

38. Manu II, 45; Yâgñ. I, 29; Âsv. Gri. Sû. I, 19, 13; 20, 1; Weber, Ind. Stud. X, 23.

Haradatta gives no commentary on this Sûtra, but refers back to the Grihya-sûtra, 11, 16-17, where the same words occur.

39. The word forms a Sûtra by itself, in order to show that every one must wear this cloth.

40. Manu II, 41. 'Clean' means here and everywhere else, if applied to animals or things, 'fit to be used at the sacrifice.'

41. Âsv. Gri. Sû. I, 19, 11; Weber, Ind. Stud. X, 22.

## PRASNA I, PATALA 1, KHANDA 3.

1. And that of a Kshatriya dyed with madder,
2. And that of a Vaisya dyed with turmeric.
3. (The skin) worn by a Brâhmaṇa shall be that of a common deer or of a black doe.
4. If he wears a black skin, let him not spread it (on the ground) to sit or lie upon it.
5. (The skin worn) by a Kshatriya shall be that of a spotted deer.
6. (The skin worn) by a Vaisya shall be that of a he-goat.
7. The skin of a sheep is fit to be worn by all castes,
8. And a blanket made of wool.
9. He who wishes the increase of Brâhmaṇa power shall wear skins only ; he who wishes the increase of Kshatriya power shall wear cloth only ; he who wishes the increase of both shall wear both (skin and cloth). Thus says a Brâhmaṇa.
10. But (I, Âpastamba, say), let him wear a skin only as his upper garment.
11. Let him not look at dancing.
12. Let him not go to assemblies (for gambling, &c.), nor to crowds (assembled at festivals).

3. 3. Manu II, 41; Yâgñ. I, 29; Âsv. Gri. Sû. I, 19, 10.

9. See also Gopatha-brâhmaṇa I, 2, 4.

10. According to I, 1, 2, 39—I, 1, 3, 10, the rule of dress for students is the following :—According to Âpastamba, a student shall wear a piece of cloth to cover his nakedness (*langoṣī*), and a skin as upper garment. Other teachers allow, besides, an upper dress of cloth, coloured differently for the different castes, with or without the addition of a deer-skin.

11. Manu II, 178.

12-13. Manu II, 179; Yâgñ. I, 33.

13. Let him not be addicted to gossiping.
14. Let him be discreet.
15. Let him not do anything for his own pleasure in places which his teacher frequents.
16. Let him talk with women so much (only) as his purpose requires.
17. (Let him be) forgiving.
18. Let him restrain his organs from seeking illicit objects.
19. Let him be untired in fulfilling his duties ;
20. Modest ;
21. Possessed of self-command ;
22. Energetic ;
23. Free from anger ;
24. (And) free from envy.
25. Bringing all he obtains to his teacher, he shall go begging with a vessel in the morning and in the evening, (and he may) beg (from everybody) except low-caste people unfit for association (with Aryas) and Abhisastas.

15. 'Anything for his own pleasure,' i.e. keeping conversations with friends, making his toilet, &c.

19. The explanations of the last two terms, *sânta* (*Sûtra 18*) and *dânta* (*Sûtra 19*), are different from those given usually. *Sama* is usually explained as 'the exclusive direction of the mind towards God,' and *dama* as 'the restraining of the senses.'

23. *Manu II, 178.*

25. Regarding the explanation of the term *Abhisasta*, see below, I, 7, 21, 17. *Haradatta*: 'Apapâtras are called those born from a high-caste mother and a low-caste father, such as washermen. For their cooking vessels &c. are unfit for the use of the four castes. . . . Since Âpastamba says, "In the evening and in the morning, food obtained in the evening must not be used for the morning meal, nor food obtained in the morning for the evening meal." *Manu II, 182, 183, 185; Âsv. Gri. Sû. I, 22, 4.* See also *Gopathabrahmana I, 2, 6.*'

26. A Brâhmaṇa declares : Since a devout student takes away from women, who refuse (to give him alms, the merit gained) by (Srûta)-sacrifices, by gifts, (and) by burnt-offerings (offered in the domestic fire), as well as their offspring, their cattle, the sacred learning (of their families), therefore, indeed, (a woman) should not refuse (alms) to the crowd of students ; for amongst those (who come to beg), there might be one of that (devout) kind, one who thus (conscientiously) keeps his vow.

27. Alms (shall) not (be considered) leavings (and be rejected) by inference (from their appearance), but on the strength of ocular or oral testimony (only).

28. A Brâhmaṇa shall beg, prefacing (his request) by the word 'Lady' ;

29. A Kshatriya (inserting the word) 'Lady' in the middle (between the words 'give alms') ;

30. A Vaisya, adding the word 'Lady' (at the end of the formula).

31. (The pupil) having taken those (alms) shall place them before his teacher and offer them to him.

32. He may eat (the food) after having been ordered to do so by his teacher.

27. To eat the residue of the meal of any person except that left by the teacher and other Gurus, is not permitted to a student ; see also below, I, I, 4, I seq.; Manu II, 56; Yâgñ. I, 33.

28. The formula to be used by a Brâhmaṇa is, 'Lady, give alms ;' that to be used by a Kshatriya, 'Give, lady, alms ;' and that used by a Vaisya, 'Give alms, lady.' Manu II, 49; Yâgñ. I, 30; Âsv. Gri. Sû. I, 22, 8.

31. The words with which he announces the alms are, Idam ittham âhritam, 'this much have I received.' Manu II, 51; Yâgñ. I, 27; Âsv. Gri. Sû. I, 22, 10.

32. The answer of the teacher is, Saumya tvameva bluîkshva, 'friend, eat thou.'

33. If the teacher is absent, the pupil (shall offer the food) to (a member of) the teacher's family.

34. If the (family of the teacher) is (also) absent, the pupil (may offer the food) to other learned Brâhmaṇas (*Srotiyas*) also (and receive from them the permission to eat).

35. He shall not beg for his own sake (alone).

36. After he has eaten, he himself shall clean his dish.

37. And he shall leave no residue (in his dish).

38. If he cannot (eat all that he has taken in his dish), he shall bury (the remainder) in the ground ;

39. Or he may throw it into the water;

40. Or he may place (all that remains in a pot), and put it down near an (uninitiated) Ārya;

41. Or (he may put it down) near a Sûdra slave (belonging to his teacher).

42. If (the pupil) is on a journey, he shall throw

34. Regarding the term *Srotiya*, see below, II, 3, 6, 4.

35. 'The meaning of this Sûtra is, that the rule given, Sûtra 42 (below), for a pupil who is on a journey, shall hold good also for a pupil who is at home, if (in the absence of his teacher) no *Srotiyas* are to be found (from whom he can receive the permission to eat).'-Haradatta.

36. 'He commits no sin, if he has the alms-pot cleaned by somebody else. Some say that the Sûtra refers to both vessels (the alms-pot and his own dish).'

40. An Ārya is a person belonging to one of the first three castes (see below). The Ārya must be a boy who is not initiated, because children are kâmabhakshâḥ, i.e. allowed to eat what they like, even leavings.

42. This rule holds good if no *Srotiyas* are near. If *Srotiyas* are to be found, Sûtra 34 applies. Agni, the god of fire, is considered to be of the Brahminical caste, and hence he takes the place of the teacher or of the *Srotiyas*. See also Manu II, 247,

a part of the alms into the fire and eat (the remainder).

43. Alms are declared to be sacrificial food. In regard to them the teacher (holds the position which) a deity (holds in regard to food offered at a sacrifice).

44. And (the teacher holds also the place which) the Âhavaniya fire occupies (at a sacrifice, because a portion of the alms is offered in the fire of his stomach).

45. To him (the teacher) the (student) shall offer (a portion of the alms),

PRASNA I, PATALA 1, KHANDA 4.

1. And (having done so) eat what is left.

2. For this (remnant of food) is certainly a remnant of sacrificial food.

3. If he obtains other things (besides food, such as cattle or fuel, and gives them to his teacher) as he obtains them, then those (things hold the place of) rewards (given to priests for the performance of a sacrifice).

4. This is the sacrifice to be performed daily by a religious student.

5. And (the teacher) shall not give him anything that is forbidden by the revealed texts, (not even as) leavings,

6. Such as pungent condiments, salt, honey, or meat (and the like).

248, and the passages collected from the Brâhmaṇas, by Prof. Weber, Ind. Stud. IX, 39.

44. Manu II, 231.

4. 6. See above, I, 1, 2, 23.

7. By this (last Sûtra it is) explained (that) the other restrictions (imposed upon a student, such as abstinence from perfumes, ointments, &c., are likewise not to be broken).

8. For (explicit) revealed texts have greater force than custom from which (the existence of a permissive passage of the revelation) may be inferred.

9. Besides (in this particular case) a (worldly) motive for the practice is apparent.

7. See above, I, 1, 2, 24 seq. :—According to Haradatta, teachers were in the habit of giving ointments and the like forbidden substances to their pupils, and Âpastamba gives this rule in order to show his dissent from the practice.

8. ‘Ânumânika means “proper to be inferred from.” For the existence of a text of the revelation or tradition (*Smriti*) is inferred from custom. A visible text of the revelation is (however) of greater weight than a custom from which the existence of a text may be inferred. It is impossible to infer (the existence of a text) which is opposed to such (a visible text), on account of the maxim “an inference (can be made only, if it is) not opposed (by ocular proof).” (Âpastamba), by speaking thus, (“For revealed texts,” &c.,) shows that the rule forbidding a student to eat pungent condiments, salt &c. is based on the existing text of a Brâhmaṇa.’—Haradatta.

9. ‘Though the text forbidding the use of pungent condiments, salt, and the like refers to such substances if they are not leavings, still it is improper to assert, on the ground of the custom from which a permissive text may be inferred, that it (the existing text), which is general, must be restricted (to those cases only) where the forbidden substances are not leavings given by the teacher. (If an opponent should answer that) certainly there are also texts which contradict each other, such as “he takes” and “he does not take,” and that therefore there is no reason why a text restricted (to the case in which forbidden substances are leavings of the teacher) should not be inferred. In order to answer (that plea), he (Âpastamba) says (Sûtra 9), “True, that would be right if no motive whatever could be discovered for that custom (to eat forbidden food which is given by the teacher). But a reason for this course of action exists.”’—Haradatta.

10. For pleasure is obtained (by eating or using the forbidden substances).

11. A residue of food left by a father and an elder brother, may be eaten.

12. If they act contrary to the law, he must not eat (their leavings).

13. In the evening and in the morning he shall fetch water in a vessel (for the use of his teacher).

14. Daily he shall fetch fuel from the forest, and place it on the floor (in his teacher's house).

15. He shall not go to fetch firewood after sunset.

16. After having kindled the fire, and having swept the ground around (the altar), he shall place

10. 'What is that (reason)? [Sûtra 10] For to eat pungent condiments, salt, &c. gives pleasure to the eater, and therefore according to the maxim, I, 4, 12, 11, "That in case a custom has pleasure for its motive, there is no text of the holy law to authorise it," no text restricting (the prohibition of forbidden substances to the case in which a Brahmatârin does not receive them as leavings from his teacher) can be inferred (from the practice of eating such leavings).'-Haradatta.

12. Another explanation of this Sûtra is given by Haradatta: 'If by eating their leavings he should commit a sin (because the food contains salt &c.), he shall not do it.'

13. Manu II, 182.

14. The reason for placing the fuel on the ground is, according to Haradatta, the fear lest, if placed on some shelf or the like, it should tumble down and injure the teacher's children. Others, however, are of opinion that the wood which the pupil fetches daily, is not to be used by the teacher for cooking, but for the performance of the pupil's daily fire-offering. The reason for this interpretation is, that in the *Grihya-sûtra*, 11, 24, the daily offering of fuel is enjoined with the same words. See Weber, Ind. Stud. X, 123; Manu II, 186.

16. Some explain, instead of 'after having swept the ground around the altar,' &c., 'after having raked the scattered brands into a heap.'—Haradatta.

the sacred fuel on the fire every morning and evening, according to the prescription (of the *Grihya-sûtra*).

17. Some say that the fire is only to be worshipped in the evening.

18. He shall sweep the place around the fire after it has been made to burn (by the addition of fuel), with his hand, and not with the broom (of Kusa grass).

19. But, before (adding the fuel, he is free to use the broom) at his pleasure.

20. He shall not perform non-religious acts with the residue of the water employed for the fire-worship, nor sip it.

21. He shall not sip water which has been stirred with the hand, nor such as has been received into one hand only.

22. And he shall avoid sleep (whilst his teacher is awake).

23. Then (after having risen) he shall assist his teacher daily by acts tending to the acquisition of spiritual merit and of wealth.

24. Having served (his teacher during the day in this manner, he shall say when going to bed) : I have protected the protector of the law (my teacher).

18. *Âp. Gri. Sû. 11, 22.*

20. During the fire-worship water is wanted for sprinkling the altar in various ways.

23. Acts tending to the acquisition of merit are here—collecting sacred fuel, Kusa grass, and flowers for sacrifices. Acts tending to the acquisition of wealth are—gathering fuel for cooking, &c. Manu II, 182 ; Weber, Ind. Stud. X, 123 and 124.

24. Another explanation of the words spoken by the student is, ‘O law, I have protected him ; protect thou me.’ See also Gopatha-brâhmaṇa I, 2, 4.

25. If the teacher transgresses the law through carelessness or knowingly, he shall point it out to him privately.

26. If (the teacher) does not cease (to transgress), he himself shall perform the religious acts (which ought to be performed by the former);

27. Or he may return home.

28. Now of him who rises before (his teacher) and goes to rest after (him), they say that he does not sleep.

29. The student who thus entirely fixes his mind there (in the teacher's family), has thereby performed all acts which yield rewards (such as the *Gyotish-toma*), and also those which must be performed by a householder.

### PRASNA I, PATALA 2, KHANDA 5.

1. The word 'austerity' (must be understood to apply) to (the observance of) the rules (of studentship).

2. If they are transgressed, study drives out the knowledge of the Veda acquired already, from the (offender) and from his children.

26. Compare above, I, 1, 1, 13.

29. The Sūtra refers to a *naishikī brahma-kārin* or professed student, who never leaves his teacher's family, and never enters any other order; and it declares his merit to be equal to that of one who becomes a householder. Manu II, 243, 244; Yāgñ. I, 49, 50.

5. 1. Manu II, 164.

2. The meaning of the phrase, 'Study drives out the Veda, which has already been learnt from him who studies transgressing the rules prescribed for the student,' is, 'The Veda recited at the Brahmayagña (daily study), and other religious rites, produces no effect, i.e. gains no merit for the reciter.' Manu II, 97. Hara-

3. Besides he will go to hell, and his life will be shortened.

4. On account of that (transgression of the rules of studentship) no *Rishis* are born amongst the men of later ages.

5. But some in their new birth, on account of a residue of the merit acquired by their actions (in former lives), become (similar to) *Rishis* by their knowledge (of the Veda),

6. Like Svetaketu.

7. And whatever else, besides the Veda, (a student) who obeys the rules learns from his teacher, that brings the same reward as the Veda.

8. Also, if desirous to accomplish something (be

datta gives also the following three explanations of this Sûtra, adopted by other commentators :—

a. If these (rules) are transgressed, he loses his capacity for learning, because the Brahman forsakes him, &c.

b. If these rules are transgressed, the capacity for learning and the Brahman leave him, &c.

c. From him who studies whilst transgressing these rules, the Brahman goes out, &c.

4. ‘Amongst the avaras means “amongst the men of modern times, those who live in the Kaliyuga.” No *Rishis* are born means “there are none who see (receive the revelation of) Mantras, Vedic texts.”’—Haradatta.

5. ‘How is it then that men in our days, though they transgress the rules prescribed for students, learn the four Vedas with little trouble? (The answer is), By virtue of a residue of the reward (due) for the proper observance of those rules (of studentship) in a former Yuga. Therefore Âpastamba says, Sûtra 6, “But some,” &c. New existence means “new birth (life).”’—Haradatta.

6. An example of this (follows, Sûtra 6): ‘Like Svetaketu. For Svetaketu learned the four Vedas in a short time; as we read in the *Khândogya Upanishad* (Prapâthaka VI, 1).’—Haradatta.

7. ‘Whatever else besides the Veda, such as poison-charms and the like.’—Haradatta.

it good or evil), he thinks it in his mind, or pronounces it in words, or looks upon it with his eye, even so it will be; thus teach (those who know the law).

9. (The duties of a student consist in) acts to please the spiritual teacher, the observance (of rules) conducive to his own welfare, and industry in studying.

10. Acts other than these need not be performed by a student.

11. A religious student who retains what he has learned, who finds pleasure in the fulfilment of the law, who keeps the rules of studentship, who is upright and forgiving, attains perfection.

12. Every day he shall rise in the last watch of the night, and standing near his teacher, salute him with (this) salutation: I, N. N., ho! (salute thee.)

13. And (he shall salute) before the morning meal also other very aged (learned Brâhmaṇas) who may live in the same village.

14. If he has been on a journey, (he shall salute

9. ‘Acts to please the teacher are—washing his feet and the like; observance (of rules) conducive to welfare are—obedience to the prohibition to cross a river swimming, to eat pungent condiments, and obedience to the injunction to beg.’—Haradatta.

10. ‘Acts other than these, such as pilgrimages and the like.’—Haradatta.

11. ‘What this “perfection” is has been declared in Sûtras 7, 8.’—Haradatta.

12. Manu II, 122 and 124.

14. This salutation is to be performed only when the occasion requires it. The formerly-mentioned salutation (Sûtras 12, 13) is to be performed daily. In the next Sûtra follows that by which the fulfilment of a wish may be obtained.—Haradatta. Manu II, 121; Yâgñ. I, 26.

the persons mentioned) when he meets them on his return.

15. (He may also salute the persons mentioned at other times), if he is desirous of heaven and long life.

16. A Brâhmaṇa shall salute stretching forward his right arm on a level with his ear, a Kshatriya holding it on a level with the breast, a Vaisya holding it on a level with the waist, a Sûdra holding it low, (and) stretching forward the joined hands.

17. And when returning the salute of (a man belonging) to the first (three) castes, the (last syllable of the) name (of the person addressed) is produced to the length of three moras.

18. But when he meets his teacher after sunrise (coming for his lesson), he shall embrace (his feet).

19. On all other occasions he shall salute (him in the manner described above).

20. But some declare that he ought to embrace the (feet of his) teacher (at every occasion instead of saluting him).

21. Having stroked the teacher's right foot with his right hand below and above, he takes hold of it and of the ankle.

22. Some say, that he must press both feet, each with both hands, and embrace them.

23. He shall be very attentive the whole day

16. 'A Vaisya shall salute stretching forth his arm on a level with his middle, i.e. the stomach; others say, on a level with his thigh; the Sûdra stretching it forth low, i.e. on a level with his feet.'—Haradatta.

17. See also Manu II, 125.

18. Manu II, 71.

22. Manu II, 72.

23. Manu II, 191.

long, never allowing his mind to wander from the lesson during the (time devoted to) studying.

24. And (at other times he shall be attentive) to the business of his teacher.

25. And during the time for rest (he shall give) his mind (to doubtful passages of the lesson learnt).

26. And he shall study after having been called by the teacher (and not request the teacher to begin the lesson).

### PRASNA I, PATALA 2, KHANDA 6.

1. Every day he shall put his teacher to bed after having washed his (teacher's) feet and after having rubbed him.

2. He shall retire to rest after having received (the teacher's permission).

3. And he shall not stretch out his feet towards him.

4. Some say, that it is not (sinful) to stretch out the feet (towards the teacher), if he be lying on a bed.

5. And he shall not address (the teacher), whilst he himself is in a reclining position.

6. But he may answer (the teacher) sitting (if the teacher himself is sitting or lying down).

7. And if (the teacher) stands, (he shall answer him,) after having risen also.

26. Yâgñ. I, 27; Manu II, 191.

6. 1. Manu II, 209.

2. Manu II, 194.

4. 'But, in Âpastamba's opinion, it is sinful even in this case.'—Haradatta.

5. Manu II, 195.

6. Manu II, 196.

8. He shall walk after him, if he walks.
9. He shall run after him, if he runs.
10. He shall not approach (his teacher) with shoes on his feet, or his head covered, or holding (implements) in his hand.
11. But on a journey or occupied in work, he may approach him (with shoes on, with his head covered, or with implements in his hand),
12. Provided he does not sit down quite near (to his teacher).
13. He shall approach his teacher with the same reverence as a deity, without telling idle stories, attentive and listening eagerly to his words.
14. (He shall not sit near him) with his legs crossed.
15. If (on sitting down) the wind blows from the pupil towards the master, he shall change his place.
16. (He shall sit) without supporting himself with his hands (on the ground),
17. Without leaning against something (as a wall or the like).
18. If the pupil wears two garments, he shall wear the upper one after the fashion of the sacred thread at the sacrifices.
19. But, if he wears a (lower) garment only, he shall wrap it around the lower part of his body.
20. He shall turn his face towards his teacher though the latter does not turn his towards him.
21. He shall sit neither too near to, nor too far (from the teacher),

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15. Manu II, 203.

18. At sacrifices the sacred thread passes over the left shoulder and under the right arm. Manu II, 63, and Taitt. Ar. II, 1, 3.

20. Manu II, 197.

22. (But) at such a distance, that (the teacher) may be able to reach him with his arms (without rising).

23. (He shall not sit in such a position) that the wind blows from the teacher, towards himself.

24. (If there is) only one pupil, he shall sit at the right hand (of the teacher).

25. (If there are) many, (they may sit) as it may be convenient.

26. If the master (is not honoured with a seat and) stands, the (pupil) shall not sit down.

27. (If the master is not honoured with a couch) and sits, the (pupil) shall not lie down on a couch.

28. And if the teacher tries (to do something), then (the pupil) shall offer to do it for him, if it is in his power.

29. And, if his teacher is near, he shall not embrace (the feet of) another Guru who is inferior (in dignity);

30. Nor shall he praise (such a person in the teacher's presence) by (pronouncing the name of) his family.

31. Nor shall he rise to meet such an (inferior Guru) or rise after him,

32. Even if he be a Guru of his teacher.

33. But he shall leave his place and his seat, (in order to show him honour.)

23. See Sûtra 15 and Manu quoted there.

29. The term Guru includes a father, maternal uncle, &c. (see above), and these are inferior to the teacher. Manu II, 205.

31-32. 'The pupil is not to show the mentioned marks of respect to any of his own inferior Gurus, even if the person is the Guru, e.g. the maternal uncle, of his teacher.'—Haradatta.

34. Some say, that (he may address) a pupil of his teacher by (pronouncing) his name, if he is also one of his (the pupil's) own Gurus.

35. But towards such a person who is generally revered for some other reason than being the teacher (e.g. for his learning), the (student) should behave as towards his teacher, though he be inferior in dignity to the latter.

36. After having eaten in his (teacher's) presence, he shall not give away the remainder of the food without rising.

37. Nor shall he sip water (after having eaten in the presence of his teacher without rising).

38. (He shall rise) addressing him (with these words), 'What shall I do ?'

### PRASNA I, PATALA 2, KHANDA 7.

1. Or he may rise silently.

2. Nor shall he (in going away) move around his teacher with his left hand turned towards him ; he shall go away after having walked around him with his right side turned towards him.

3. He shall not look at a naked woman.

4. He shall not cut the (leaves or flowers) of herbs or trees, in order to smell at them.

34. 'But Āpastamba's own opinion is that he ought not to address by name a (maternal uncle or other) Guru (who visits his teacher).'-Haradatta.

36. According to I, 1, 3, 40 seq., a student shall give what he is unable to eat to a child, or to a slave. If he has eaten in the presence of his teacher, he shall not give the food away without rising for the purpose.

7. 3. Manu IV, 53; Yāgñ. 1, 136.

4. Gopatha-brāhmaṇa I, 2, 2.

5. He shall avoid (the use of) shoes, of an umbrella, a chariot, and the like (luxuries).

6. He shall not smile.

7. If he smiles, he shall smile covering (the mouth with his hand); thus says a Brâhmaṇa.

8. He shall not touch a woman with his face, in order to inhale the fragrance of her body.

9. Nor shall he desire her in his heart.

10. Nor shall he touch (a woman at all) without a particular reason.

11. A Brâhmaṇa declares, ‘He shall be dusty, he shall have dirty teeth, and speak the truth.’

12. Those teachers, who instructed his teacher in that science which he (the pupil) studies with him, (are to be considered as) spiritual teachers (by the pupil).

13. But if (a teacher), before the eyes of his (pupil), embraces the feet of any other persons, then he (the pupil also) must embrace their feet, (as long as he remains) in that (state of studentship).

5. Manu II, 178.

10. Manu II, 179.

11. ‘Though both (these first two precepts) have been given in Sûtra I, 1, 2, 27, still they are repeated, in order to show that a Srauta penance for the breach of them, is enjoined by a revealed text.’—Haradatta.

12. The term *vamsya*, ‘ancestor,’ for the teacher’s teacher is explained by the circumstance, that Hindus consider a ‘school,’ consisting of a succession of teachers and pupils, as a spiritual family, and call it a *vidyâvamsa*, *vidyâparamparâ*. Manu II, 205.

13. ‘Another (commentator) says, “He, the pupil, must embrace their feet (at every meeting) from that time (when he first saw his teacher do it).” Because the word “but” is used in the Sûtra, he must do so even after he has returned home (on completion of his studies).’— Haradatta.

14. If (a pupil) has more than one teacher, the alms (collected by him) are at the disposal of him to whom he is (just then) bound.

15. When (a student) has returned home (from his teacher), he shall give (whatever he may obtain by begging or otherwise) to his mother.

16. The mother shall give it to her husband;

17. (And) the husband to the (student's) teacher.

18. Or he may use it for religious ceremonies.

19. After having studied as many (branches of) sacred learning as he can, he shall procure in a righteous manner the fee for (the teaching of) the Veda (to be given to his teacher), according to his power.

20. But, if the teacher has fallen into distress, he may take (the fee) from an Ugra or from a Sûdra.

21. But some declare, that it is lawful at any time to take the money for the teacher from an Ugra or from a Sûdra.

14. 'More than one teacher,' i.e. several, who have taught him the several Vedas. Each Brahman generally knowing one Veda only.

This passage shows, that the young Brahmans in olden time, just as now, went from one teacher to the other, learning from each what he knew. The rules, which seemingly enjoin a pupil to stay with one and the same teacher, refer only to the principle, that the pupil must stay with his teacher, until he has learnt the subject which he began with him.

18. 'Religious ceremonies, i.e. the wedding and the like. For them he may use it optionally. He, i.e. on failure of the teacher; the father, on failure of the father; the mother, on failure of all (the pupil) himself.'—Haradatta.

19. Manu II, 245 and 246; Yâgñ. I, 51; Weber, Ind. Stud. X, 125.

20. 'The word Ugra denotes either the offspring of a Vaisya and of a Sûdra woman, or a twice-born man who perpetrates dreadful deeds.'—Haradatta.

22. And having paid (the fee), he shall not boast of having done so.

23. And he shall not remember what he may have done (for his teacher).

24. He shall avoid self-praise, blaming others, and the like.

25. If he is ordered (by his teacher to do something), he shall do just that.

26. On account of the incompetence of his teacher, (he may go) to another (and) study (there).

27. He shall behave towards his teacher's wife as towards the teacher himself, but he shall not embrace her feet, nor eat the residue of her food.

28. So also (shall he behave) towards him who teaches him at (the teacher's) command,

29. And also to a fellow-student who is superior (in learning and years).

30. He shall behave to his teacher's son (who is superior to himself in learning or years) as to his teacher, but not eat the residue of his food.

31. Though he may have returned home, the

24. Manu II, 179.

26. See above, I, 1, 1, 13, and note. Here also Haradatta states that the permission to leave the teacher is to be restricted to those who have not solemnly bound themselves to their teacher by allowing him to perform the ceremony of initiation.

27. Manu II, 208-212.

28. 'The use of the present "adhyâpayati," shows that this rule holds good only for the time during which he is taught by such a man.'—Haradatta.

29. 'Because (an older fellow-student) is of use to him, according to the verse: One-fourth (of his learning) a pupil receives from his teacher, one-fourth he acquires by his own intelligence, one-fourth from his fellow-students, one-fourth he is taught by time.'—Haradatta.

30. Manu II, 207-209.

behaviour towards his (teacher and the rest) which is prescribed by the rule of conduct settled by the agreement (of those who know the law, must be observed by him to the end),

PRASNA I, PATALA 2, KHANDA 8.

1. Just as by a student (actually living with his teacher).

2. He may wear garlands, anoint his face (with sandal), oil his hair and moustaches, smear his eyelids (with collyrium), and (his body) with oil, wear a turban, a cloth round his loins, a coat, sandals, and wooden shoes.

3. Within the sight of his (teacher or teacher's relations) he shall do none of those (actions, as putting on a garland), nor cause them to be done.

4. Nor (shall he wear garlands &c. whilst performing) acts for his pleasure,

5. As, for instance, cleaning his teeth, shampooing, combing the hair, and the like.

6. And the teacher shall not speak of the goods of the (pupil) with the intention to obtain them.

7. But some declare, that, if a pupil who has bathed (after completing his studies) is called by his teacher or has gone to see him, he shall not take off

8. 1. Haradatta does not connect this Sûtra with the preceding one. He explains it by itself: '(We will now declare) how a student (who has left his teacher, but is not married) ought to behave.'

6. 'If the teacher comes to the house of his (former) pupil (who has become a householder), he shall, for instance, not say, "Oh, what a beautiful dish!" in such a manner, that his desire to obtain it becomes apparent.'—Haradatta.

7. This opinion is contrary to Âpastamba's view given in Sûtras 2 and 3 above.

that (garland or other ornaments) which he wears according to the law at the time (of that ceremony).

8. He shall not sit on a seat higher (than that of his teacher),

9. Nor on a seat that has more legs (than that of his teacher),

10. Nor on a seat that stands more firmly fixed (on the ground than that of his teacher),

11. Nor shall he sit or lie on a couch or seat which is used (by his teacher).

12. If he is ordered (by his teacher), he shall on a journey ascend a carriage after him.

13. (At his teacher's command) he shall also enter an assembly, ascend a roller (which his teacher drags along), sit on a mat of fragrant grass or a couch of straw (together with his teacher).

14. If not addressed by a Guru, he shall not speak to him, except (in order to announce) good news.

15. He shall avoid to touch a Guru (with his finger), to whisper (into his ear), to laugh (into his face), to call out to him, to pronounce his name or to give him orders and the like (acts).

10. 'When he gives to his teacher a wooden seat (with legs), he shall not sit on a cane-seat (without legs), for the latter touches the ground on all sides.'—Haradatta.

11. Manu II, 119.

12. This rule is an exception to I, 2, 7, 5. Manu II, 204.

13. 'The roller is an implement used by husbandmen, with which the ploughed land is made even. If one person ascends it and another drags it along, the ground becomes even. If that is dragged by the teacher, the pupil shall ascend it at his command. He shall not disobey from fear of the unseemliness of the action.'—Haradatta.

15. Manu II, 199; regarding the term Guru, see above, I, 2, 6, 29.

16. In time of need he may attract attention (by any of these acts).

17. If (a pupil) resides (in the same village) with (his teacher after the completion of his studies), he shall go to see him every morning and evening, without being called.

18. And if he returns from a journey, he shall (go to) see him on the same day.

19. If his teacher and his teacher's teacher meet, he shall embrace the feet of his teacher's teacher, and then show his desire to do the same to his teacher.

20. The other (the teacher) shall (then) forbid it.

21. And (other marks of) respect (due to the teacher) are omitted in the presence of the (teacher's teacher).

22. And (if he does not live in the same village), he shall go frequently to his teacher's residence, in order to see him, and bring him some (present), with his own hand, be it even only a stick for cleaning the teeth. Thus (the duties of a student have been explained).

23. (Now) the conduct of a teacher towards his pupil (will be explained).

24. Loving him like his own son, and full of attention, he shall teach him the sacred science, without hiding anything in the whole law.

25. And he shall not use him for his own purposes to the detriment of his studies, except in times of distress.

17. This and the following Sûtras refer to a person who has finished his studentship, while the preceding ones, from Sûtra 8, apply to the time of studentship also.

26. That pupil who, attending to two (teachers), accuses his (principal and first) teacher of ignorance, remains no (longer) a pupil.

27. A teacher also, who neglects the instruction (of his pupil), does no (longer) remain a teacher.

28. If the (pupil) commits faults, (the teacher) shall always reprove him.

29. Frightening, fasting, bathing in (cold) water, and banishment from the teacher's presence are the punishments (which are to be employed), according to the greatness (of the fault), until (the pupil) leaves off (sinning).

30. He shall dismiss (the pupil), after he has performed the ceremony of the Samâvartana and has finished his studentship, with these words, 'Apply thyself henceforth to other duties.'

### PRASNA I, PATALA 3, KHANDA 9.

1. After having performed the Upâkarma for studying the Veda on the full moon of the month Srâvana (July–August), he shall for one month not study in the evening.

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26. 'Another commentator says, "That pupil who offends his teacher in word, thought, or deed, and directs his mind improperly, i.e. does not properly obey, does not (any longer) remain a pupil."—Haradatta.

29. But see also Manu VIII, 299, where corporal punishment is permitted.

9. 1. The Upâkarma is the ceremony which is performed every year at the beginning of the course of study. It is in fact the solemn opening of the Brahmanic term. 'Because Âpastamba uses the word evening (i.e. first part of the night) it is not sinful to study later in the night.'—Haradatta. Manu IV, 95; Yâgñ.I, 142, 143; Weber, Ind. Stud. X, 130 and 134.



2. On the full moon of the month of Pausha (December–January), or under the constellation Rohini, he shall leave off reading the Veda.

3. Some declare, (that he shall study) for four months and a half.

4. He shall avoid to study the Veda on a high-road.

5. Or he may study it (on a high-road), after having smeared (a space) with cowdung.

6. He shall never study in a burial-ground nor anywhere near it within the throw of a Samyâ.

7. If a village has been built over (a burial-ground) or its surface has been cultivated as a field, the recitation of the Veda (in such a place) is not prohibited.

8. But if that place is known to have been (a burial-ground), he shall not study (there).

2. The term lasts therefore for five months; (i.e. latter half of Srâvana, Bhâdrapada, Âsvina, Kârttika, Mârgasîrsha, and the first half of Pausha.) The Rohini-day of Pausha is meant.

3. ‘According to this latter opinion the Upâkarma should be performed on the full moon of Bhâdrapada, as has been taught in another work (Manu IV, 95); the (time of the) Utsargana, (the solemn closing of the term) should be advanced; and after the Utsargana has been performed, one may study the Veda during the light nights of each month until the full moon of Srâvana, in order to fix in one’s mind the part learned already; and in the dark fortnight of each month one may study the Vedângas, i.e. grammar and the rest (Manu IV, 98). On the full moon of Srâvana the Upâkarma should be performed once more, and that part of the Veda should be studied which has not yet been learned.’—Haradatta.

4. Nigamâh, ‘high-roads,’ are squares and the like.—Haradatta.

6. The Samyâ is either the pin in the bullock’s yoke or the round stick, about a foot and a half in length, which is used for the preparation of the Vedi. Manu IV, 116; Yâgñ. I, 148.

8. ‘Nor anywhere near it within the throw of a Samyâ.’ This must be understood from Sûtra 6.

9. A Sûdra and an outcast are (included by the term) burial-ground, (and the rule given, Sûtra 6, applies to them).

10. Some declare, that (one ought to avoid only, to study) in the same house (where they dwell).

11. But if (a student and) a Sûdra woman merely look at each other, the recitation of the Veda must be interrupted,

12. Likewise, if (a student and) a woman, who has had connexion with a man of a lower caste, (look at each other).

13. If he, who is about to study the Veda, wishes to talk to a woman during her courses, he shall first speak to a Brâhmaṇa and then to her, then again speak to a Brâhmaṇa, and afterwards study. Thereby the children (of that woman) will be blessed.

14. (He shall not study in a village) in which a corpse lies;

15. Nor in such a one where Kândâlas live.

16. He shall not study whilst corpses are being carried to the boundary of the village,

17. Nor in a forest, if (a corpse or Kândâla) is within sight.

18. And if outcasts have entered the village, he shall not study on that day,

9. Yâgñ. I, 148.

13. The last part of the Sûtra may also be interpreted: 'Thus she will be blessed with children.'—Haradatta.

14. Manu IV, 108; Yâgñ. I, 148.

18. Haradatta explains Bâhya, 'outcasts,' by 'robbers, such as Ugras and Nishâdas.' But, I think, it means simply such outcasts as live in the forest or outside the village in the Vâdî, like the Dhers, Mahârs, Mângs of the present day. Most of these tribes, however, are or were given to thieving. See Kullûka on Manu X, 28, and the Petersburg Dict. s. v.

19. Nor if good men (have come).
20. If it thunders in the evening, (he shall not study) during the night.
21. If lightning is seen (in the evening, he shall not study during that night), until he has slept.
22. If lightning is seen about the break of dawn, or at the time when he may distinguish at the distance of a Samyâ-throw, whether (a cow) is black or red, he shall not study during that day, nor in the following evening.
23. If it thunders in the second part of the third watch of the night, (he shall not study during the following day or evening).
24. Some (declare, that this rule holds good, if it thunders), after the first half of the night has passed.
25. (Nor shall he study) whilst the cows are prevented from leaving (the village on account of thieves and the like),
26. Nor (on the imprisonment of criminals) whilst they are being executed.
27. He shall not study whilst he rides on beasts (of burden).
28. At the new moon, (he shall not study) for two days and two nights.

19. Yâgñ. I, 150.

20. Manu IV, 106; Yâgñ. I, 145. ‘This rule refers to the rainy season. (For thunder) at other (seasons) he orders below a longer (cessation).’—Haradatta.

27. Manu IV, 120; Yâgñ. I, 151.

28. “‘For two days,’ i.e. on the day of the new moon and the preceding one, the fourteenth of the half month.’—Haradatta. Manu IV, 113; Yâgñ. I, 146.

## PRASNA I, PATALA 3, KHANDA 10.

1. (Nor shall he study) on the days of the full moons of those months in which the *Kâturmâsyasacrifice* may be performed (nor on the days preceding them).
2. At the time of the Vedotsarga, on the death of Gurus, at the *Ashtakâ-Srâddha*, and at the time of the *Upâkarma*, (he shall not study) for three days;
3. Likewise if near relations have died.
4. (He shall not study) for twelve days, if his mother, father, or teacher have died.
5. If these (have died), he must (also) bathe for the same number of days.
6. Persons who are younger (than the relation deceased), must shave (their hair and beard).

10. 1. The three full-moon days are *Phâlgunî* (February–March), *Âshâdhî* (June–July), *Kârttikî* (October–November).

2. The construction is very irregular, the first noun standing in the nominative and the rest in the locative. A similar irregularity occurs below, I, 3, 11, 31. The Vedotsarga is the ceremony which is performed at the end of the Brahmanic term, in January. ‘In the case of the death of a Guru, the vacation begins with the day on which the death occurs. On the other occasions mentioned he shall not study on the day preceding (the ceremony), on the day (of the ceremony), nor on the day following it.’—Haradatta. Manu IV, 119; Yâgñ. I, 144. ‘The Gurus’ intended here, are fathers-in-law, uncles, &c.

3. ‘This rule applies to a student only. It is known from another work that those who have been infected by impurity (on the death of a relation), must not study whilst the impurity lasts.’—Haradatta. Yâgñ. I, 144.

6. The word *anubhâvinaḥ*, interpreted by Haradatta as ‘persons who are younger than the deceased,’ is explained in different ways by others; firstly, as ‘the mourners,’ and secondly, as ‘Samânodakas or gentiles beyond the sixth degree.’ In the latter case the Sûtra ought to be translated thus: ‘On the death of gentiles beyond the sixth degree, (the head) ought to be shaved.’

7. Some declare, that students who have returned home on completion of their studentship, shall never shave, except if engaged in the initiation to a Srauta-sacrifice.

8. Now a Brâhmaṇa also declares, ‘Verily, an empty, uncovered (pot) is he, whose hair is shaved off entirely; the top-lock is his covering.’

9. But at sacrificial sessions the top-lock must be shaved off, because it is so enjoined in the Veda.

10. Some declare, that, upon the death of the teacher, (the reading should be interrupted) for three days and three nights.

11. If (he hears of) the death of a learned Brâhmaṇa (Srotriya) before a full year (since the death) has elapsed, (he shall interrupt his reading) for one night (and day).

12. Some declare, (that the deceased Srotriya must have been) a fellow-student.

13–14. If a learned Brâhmaṇa (Srotriya) has arrived and he is desirous of studying or is actually studying, (or if he is desirous of teaching or is teach-

7. Regarding the Dikshâ ‘initiation,’ see Aitareya-brâhmaṇa I, 1, and Max Müller’s History of Ancient Sanskrit Literature, p. 309 seq.

8. Hence it follows that the top-lock should not be shaved off, except in the case mentioned in the following Sûtra.

9. Sattras, ‘sacrificial sessions,’ are sacrifices which last longer than twelve days.

10. ‘But in his opinion it should be twelve days, as declared above, Sûtra 4.’—Haradatta. It appears, therefore, that this Sûtra is to be connected with Sûtra 4.

11. ‘Because the word “death” is used here, death only is the reason (for stopping the reading), in the case of Gurus and the rest (i.e. the word “died” must be understood in Sûtra 2 and the following ones).’—Haradatta.

ing,) he may study or teach after having received permission (to do so from the Srotriya).

15-16. He may likewise study or teach in the presence of his teacher, if (the latter) has addressed him (saying), ' Ho, study ! (or, Ho, teach ! )'

17. When a student desires to study or has finished his lesson, he shall at both occasions embrace the feet of his teacher.

18. Or if, whilst they study, another person comes in, he shall continue his recitation, after those words (' Ho, study ! ') have been pronounced (by the newcomer).

19. The barking of (many) dogs, the braying of (many) asses, the cry of a wolf or of a solitary jackal or of an owl, all sounds of musical instruments, of weeping, and of the Sâman melodies (are reasons for discontinuing the study of the Veda).

20. If another branch of the Veda (is being recited in the neighbourhood), the Sâman melodies shall not be studied.

21. And whilst other noises (are being heard, the recitation of the Veda shall be discontinued), if they mix (with the voice of the person studying).

15-16. Manu II, 73.

17. Manu II, 73.

18. Haradatta states rightly, that the plural ('they study') is useless. According to him, the use of the verb in the singular may be excused thereby, that the advice is addressed to each of the persons engaged in study. Manu IV, 122.

19. The *ekasrîka*, 'solitary jackal,' is now called *Bâlu* or *Pheough*, and is considered to be the constant companion of a tiger or panther. Its unharmonious cry is, in the present day also, considered to be an evil omen. Yâgn. I, 148; Manu IV, 108, 115 and 123.

21. Manu IV, 121.

22. After having vomited (he shall not study) until he has slept.

23. Or (he may study) having eaten clarified butter (after the attack of vomiting).

24. A foul smell (is a reason for the discontinuance of study).

25. Food turned sour (by fermentation), which he has in his stomach, (is a reason for the discontinuance of the recitation, until the sour rising ceases).

26. (Nor shall he study) after having eaten in the evening,

27. Nor as long as his hands are wet.

28. (And he shall discontinue studying) for a day and an evening, after having eaten food prepared in honour of a dead person (for whom the *Sapindikarana* has not yet been performed),

29. Or until the food (eaten on that occasion) is digested.

30. But he shall (always) eat in addition (to the meal given in honour of a dead person), food which has not been given at a sacrifice to the Manes.

22. *Manu IV*, 121.

24. *Manu IV*, 107; *Yâgñ. I*, 150.

25. *Manu IV*, 121.

26. 'Therefore he shall sup, after having finished his study.'—*Haradatta*.

27. *Manu IV*, 121; *Yâgñ. I*, 149.

28. *Manu IV*, 112; *Yâgñ. I*, 146.

29. 'If that food has not been digested by the end of that time (i.e. in the evening), he shall not study until it has been digested.'—*Haradatta*.

30. 'Because in this Sûtra the expression "food not given at a *Srâddha*" occurs, some think that the preceding Sûtra refers to "food eaten at a *Srâddha*." —*Haradatta*. This explanation is not at all improbable.'

## PRASNA I, PATALA 3, KHANDA 11.

1. (The recitation of the Veda shall be interrupted for a day and evening if he has eaten), on beginning a fresh Kânda (of his Veda), food given by a motherless person,

2. And also if he has eaten, on the day of the completion of a Kânda, food given by a fatherless person.

3. Some declare, that (the recitation shall be interrupted for the same space of time), if he has eaten at a sacrifice offered in honour of gods who were formerly men.

4. Nor is the recitation interrupted, if he has eaten rice received the day before, or raw meat (though these things may have been offered in honour of the dead),

5. Nor (if he has eaten at a funeral dinner) roots or fruits of herbs and trees.

6. When he performs the ceremony for beginning a Kânda, or when he studies the index of the Anu-

11. 1. The Black Yagur-veda, to which Āpastamba belongs, is divided throughout into books called Kândas.

3. Haradatta names as such gods, Nandîsvara and Kubera. Other commentators, however, explain Manushyaprakrîti by Manushyamukha, ‘possessing human faces.’ A similar rule occurs Gautama XVI, 34, where a Manushyayagña is mentioned as a cause for discontinuing the recitation of the Veda. In his commentary on Gautama, also, Haradatta is in doubt. He first refers the term to the sacraments like the Sîmaantonnayana, and then adds, that some explain it to mean ‘a sacrifice to gods who formerly were men.’

4. This Sûtra is an exception to I, 3, 10, 28.

6. Haradatta’s commentary on this Sûtra is very meagre, and he leaves the word anuvâkyam unexplained. I am not certain that my explanation is correct. But it is countenanced by the statements of the Grihya-sûtras regarding the order of studying. Weber, Ind. Stud. X, 132.

vâkas of a (Kânda), he shall not study that (Kânda) on that day (nor in that night).

7. And if he performs the ceremonies prescribed on beginning or ending the recitation of one entire Veda, he shall not study that Veda (during that day).

8. If the wind roars, or if it whirls up the grass on the ground, or if it drives the rain-drops forward during a rain-shower, (then the recitation shall be interrupted for so long a time as the storm lasts).

9. (Nor shall he study) on the boundary between a village and forest,

10. Nor on a highway.

11. If (some of his) fellow-students are on a journey, he shall not study during that day, (the passage) which they learn together.

12. And whilst performing acts for his pleasure,

13. Such as washing his feet, shampooing or anointing himself,

14. He shall neither study nor teach, as long as he is thus occupied.

7. Yâgñ. I, 145. This Sûtra is a *Gñâpaka* or 'such a one which indicates the existence of a rule not expressly mentioned.' Above (I, 3, 9, 1) the yearly performance of the Upâkarma and Utsarga ceremonies for the beginning and end of the Brahmanic term has been prescribed. In this Sûtra the performance of the Upâkarma and Utsarga at the beginning and completion of the Pârâyana or the vow to go through a whole Veda is incidentally mentioned. Thence it may be inferred that these ceremonies must be likewise performed on the latter occasions, though no absolute rule to this effect has been given. Such *Gñâpakas* are of frequent occurrence in all Sûtras, and constitute one of the chief difficulties of their interpretation.

8. Yâgñ. I, 149; Manu IV, 102, 122.

11. Others explain the Sûtra thus: 'If he meets fellow-students, after they have come home from a journey, he shall not study with them on that day.'

15. (He shall not study or teach) in the twilight,  
 16. Nor whilst sitting on a tree,  
 17. Nor whilst immersed in water,  
 18. Nor at night with open doors,  
 19. Nor in the day-time with shut doors.  
 20. During the spring festival and the festival (of Indra), in the month of Âshâdha (June–July), the study of an Anuvâka is forbidden.  
 21. (The recitation) of the daily portion of the Veda (at the Brahmayagña is likewise forbidden if done) in a manner differing from the rule (of the Veda).  
 22. (Now follows) the rule (for the daily recitation) of that (Brahmayagña).  
 23. Before taking his morning-meal, he shall go to the water-side, and having purified himself, he shall recite aloud (a portion of the Veda) in a pure

15. Yâgñ. I, 145; Manu IV, 113.

16. Yâgñ. I, 151; Manu IV, 120.

20. According to Haradatta, Âpastamba uses the word Anuvâka in order to indicate that smaller portions of the Veda may be studied. Others think, that by Anuvâka, the Samhitâ and the Brâhmaṇa are meant, and that the study of the Âṅgas is permitted. The Vasantotsava, or spring-festival, which, according to the Dramas, was, in olden times, kept all over India, falls, according to Haradatta, on the thirteenth of the first half of Kaitra, about the beginning of April.

21. 'Hence, if one has forgotten it and eaten one's breakfast, a penance, not the Brahmayagña, must be performed.'—Haradatta.

23. See Taittirîya Âraṇyaka II, 11, 1 and 11; Âsv. Gri. Sû. III, 2, 1-2. In our days this rule is usually not observed. Brâhmaṇas mostly recite at the daily Brahmayagña, 'Veda-offering,' one particular formula, which symbolically comprises the whole Veda. A few learned Brâhmaṇa friends, however, have assured me, that they still recite the whole of their Sâkhâ every year according to this rule of Âpastamba.

place, leaving out according to (the order of the) texts (what he has read the day before).

24. If a stoppage of study is enjoined (for the day, he shall recite the daily portion) mentally.

25. If lightning flashes without interruption, or, thunder rolls continually, if a man has neglected to purify himself, if he has partaken of a meal in honour of a dead person, or if hoarfrost lies on the ground, (in these cases) they forbid the mental recitation (of the daily portion of the Veda).

26. Some forbid it only in case one has eaten a funeral dinner.

27. Where lightning, thunder, and rain happen together out of season, the recitation shall be interrupted for three days.

28. Some (declare, that the recitation shall stop) until the ground is dry.

29. If one or two (of the phenomena mentioned in Sûtra 27 appear, the recitation shall be interrupted) from that hour until the same hour next day.

30. In the case of an eclipse of the sun or of the moon, of an earthquake, of a whirlwind, of the fall of a meteor, or of a fire (in the village), at whatever time these events happen, the recitation of all the sacred sciences (Vedas and Ângas) must be interrupted from that hour until the same hour next day.

31. If a cloud appears out of season, if the sun or the moon is surrounded by a halo, if a rainbow, a parhelion or a comet appears, if a (high) wind (blows),

25. Yâgñ. I, 149; Manu IV, 106, 120, 127; Taitt. Âr. II, 15, 1.

26. Manu IV, 109, 116.

27. Manu IV, 103 and 104.

30. Yâgñ. I, 145; Manu IV, 105, 118.

31. Manu IV, 104, and see above.

a foul smell (is observed), or hoarfrost (lies on the ground, at all these occasions (the recitation of all the sacred sciences must be interrupted) during the duration (of these phenomena).

32. After the wind has ceased, (the interruption of the recitation continues) for one muhûrta.

33. If (the howl of) a wolf or of a solitary jackal (has been heard, he shall stop the reading) until he has slept.

34. At night (he shall not study) in a wood, where there is no fire nor gold.

35. Out of term he shall not study any part of the Veda which he has not learnt before.

36. Nor (shall he study during term some new part of the Veda) in the evening.

37. That which has been studied before, must never be studied (during the vacation or in the evening).

38. Further particulars (regarding the interruption

32. One muhûrta = 48 minutes.

36. Other commentators interpret the Sûtra in a different sense. They take it to mean: 'And during the night (from the twelfth to the thirteenth of each half of the month, he shall not study at all, be it in or out of term).'

37. 'What has been studied before, must not be studied (again) at any time in the vacation nor in the evening.'—Haradatta.

38. Haradatta thinks that by 'Parishad,' Manu's and other Dharma-sâstras are meant. This explanation is, however, not exact. Parishad, 'assemblage,' means, in the language of the Sâstras, either a Pañk, an assemblage of learned Brahmans called together to decide some knotty point of law, or a Brahminical school, which studies a particular redaction of the Veda (see the Petersburg Dict. s. v.) The latter meaning is that applicable to this Sûtra. By 'Parishadah' are here intended the Vedic schools, and their writings and teaching. Gautama also says, XVI, 49, Prâtivid�am yân smaranti smaranti, '(he shall observe the stoppages of the

of the Veda-study may be learnt) from the (teaching and works of other) Vedic schools.

PRASNA I, PATALA 4, KHANDA 12.

1. A Brâhmaṇa declares, 'The daily recitation (of the Veda) is austerity.'

2. In the same (sacred text) it is also declared, 'Whether he recites the daily portion of the Veda standing, or sitting, or lying down, he performs austerity thereby; for the daily recitation is austerity.'

3. Now the Vâgasaneyi-brâhmaṇa declares also, 'The daily recitation is a sacrifice at which the Veda is offered. When it thunders, when lightning flashes or thunderbolts fall, and when the wind blows violently, these sounds take the place of the exclamations *Vashat* (*Vaushat* and *Svâhâ*). Therefore he shall recite the Veda whilst it thunders, whilst lightning flashes and thunderbolts fall, and whilst the wind blows violently, lest the *Vashat* (should be heard) in vain.'

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Veda-study) which they teach in (the writings belonging to) each of the Vedas.'

12. 1. 'It procures as much reward as penance.'—Haradatta. Manu II, 166; Weber, Ind. Stud. X, 113. The phrase occurs frequently in the Brâhmaṇas, e.g. Taitt. Âr. II, 14, 3.

2. Regarding the proper position at the 'Veda-offering,' or daily recitation, see above, I, 3, 11, 23, and Taitt. Âr. II, 11, 3. Passages similar to the first part of the sentence quoted in this Sûtra occur Taitt. Âr. II, 12, 3, and 15, 3. It ought to be observed, that the Taitt. Âr. in both places has the word 'vragan,' which is also read in the P. and P. U. MSS. The second part is taken apparently from the same work, II, 14, 2.

3. See Satapatha-brâhmaṇa XI, 5, 6, 8, where a passage very similar to that quoted by Âpastamba occurs. *Vashat* and the other exclamations, which are pronounced by the Hotri-priest, serve as signals for the Adhvaryu to throw the oblations into the fire.

4. The conclusion of the passage from that (*Vâgasaneyi-brâhmaṇa* is found) in another *Sâkhâ* (of the *Veda*).

5. ‘Now, if the wind blows, or if it thunders, or if lightning flashes, or thunderbolts fall, then he shall recite one *Rîk*-verse (in case he studies the *Rig-veda*), or one *Yagus* (in case he studies the *Yagur-veda*), or one *Sâman* (in case he studies the *Sâma-veda*), or (without having regard to his particular *Veda*, the following *Yagus*), “*Bhûḥ Bhuvah, Suvaḥ*, in faith I offer true devotion.” Then, indeed, his daily recitation is accomplished thereby for that day.’

6. If that is done, (if the passage of the *Vâgasaneyi-brâhmaṇa* is combined with that quoted in Sûtra 5, the former stands) not in contradiction with the decision of the Âryas.

7. For they (who know the law) teach both the continuance and the interruption (of the daily recitation of the *Veda*). That would be meaningless, if one paid attention to the (passage of the) *Vâgasaneyi-brâhmaṇa* (alone).

8. For no (worldly) motive for the decision of those Âryas is perceptible; (and hence it must have a religious motive and be founded on a passage of the *Veda*).

9. (The proper interpretation therefore is, that) the prohibition to study (given above and by the

5. ‘Some suppose that the words *Bhûḥ Bhuvah* and *Suvaḥ* &c. (are to be used only) if one studies the *Brâhmaṇa* portion of the *Veda*, not everywhere.’—Haradatta.

6. Haradatta explains Âryas by *visishṭâḥ*, ‘excellent ones,’ i.e. persons who know the law, and he gives Manu as an instance.

8. See above, I, 1, 4, 9 and 10, and notes.

Âryas generally) refers only to the repetition of the sacred texts in order to learn them, not to their application at sacrifices.

10. (But if you ask, why the decision of the Âryas presupposes the existence of a Vedic passage, then I answer) : All precepts were (originally) taught in the Brâhmaṇas, (but) these texts have been lost. Their (former existence) may, however, be inferred from usage.

11. But it is not (permissible to infer the former existence of) a (Vedic) passage in cases where pleasure is obtained (by following a rule of the Smriti or a custom).

12. He who follows such (usages) becomes fit for hell.

13. Now follow (some rites and) rules that have been declared in the Brâhmaṇas.

14. By way of laudation they are called 'great sacrifices' or 'great sacrificial sessions.'

15. (These rites include): The daily Bali-offering

10. How then is their existence known? 'They are inferred from usage.' "Usage" means the teaching of the law-books and the practice. From that it is inferred that Manu and other (authors of law-books) knew such texts of the Brâhmaṇas. For how could otherwise (*Rishis* like Manu) teach in their works or practise (such customs) for which no authority is now found? And certainly they were intimately connected with the revealed texts (i.e. saw them).—Haradatta.

11. Compare above, I, 1, 4, 8-10.

13. The consequence of the introduction of these rules into a Smriti work is, that their omission must be expiated by a Smârta penance and not by a Srauta one.

14. The commentator observes, that, as these rites are called 'great sacrifices,' by way of laudation only, the particular laws binding on performers of real Soma-sacrifices cannot be transferred to the performers of these ceremonies. Regarding the

to the (seven classes of) beings; the (daily) gift of (food) to men according to one's power;

PRASNA I, PATALA 4, KHANDA 13.

1. The oblation to the gods accompanied by the exclamation Svâhâ, which may consist even of a piece of wood only; the offering to the Manes accompanied by the exclamation Svadhâ, which may consist even of a vessel with water only; the daily recitation.

2. Respect must be shown to those who are superior by caste,

3. And also to (persons of the same caste who are) venerable (on account of learning, virtue, and the like).

4. A man elated (with success) becomes proud, a proud man transgresses the law, but through the transgression of the law hell indeed (becomes his portion).

5. It has not been declared, that orders (may be addressed by the teacher) to a pupil who has returned home.

6. The syllable 'Om' is the door of heaven.

term 'great sacrifices,' see also Taitt. Âr. II, 11, 10, 1 seq., and Satapatha-brâhmaṇa XI, 5, 6, 1.

13. 1. Taitt. Âr. II, 10, 2 and 3, and Satapatha-br. loc. cit. 2. Haradatta observes, that some consider the Devayagñâ, mentioned in the Sûtra, to be different from the Vaisvadeva, but that he holds it to be the same. Further he mentions, that some prescribe this Vaisvadeva to be performed even if one has nothing to eat.

2. 'Namely, by allowing them to walk in front on the road and by giving them perfumed garlands and the like at festive occasions.' —Haradatta.

5. Haradatta gives as an example the order to fetch water, and adds that a voluntary act on a former pupil's part ought not to be forbidden.

6. Compare also Taitt. Âr. I, 2, 4, and Manu II, 74.

Therefore he who is about to study the Veda, shall begin (his lesson) by (pronouncing) it.

7. If he has spoken anything else (than what refers to the lesson, he shall resume his reading by repeating the word 'Om'). Thus the Veda is separated from profane speech.

8. And at sacrifices the orders (given to the priests) are headed by this word.

9. And in common life, at the occasion of ceremonies performed for the sake of welfare, the sentences shall be headed by this word, as, for instance, '(Om) an auspicious day,' '(Om) welfare,' '(Om) prosperity.'

10. Without a vow of obedience (a pupil) shall not study (nor a teacher teach) a difficult (new book) with the exception of (the texts called) *Triḥsrāvāna* and *Triḥsaḥavakāna*.

11. Hārita declares, that the (whole) Veda must be studied under a vow of obedience until there is no doubt (regarding it in the mind of the pupil).

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9. The example given in the Sūtra is that of the *Punyāhavākāna*, which precedes every *Grīhya* ceremony, and at which the sacrificer requests a number of invited Brāhmaṇas to wish him success. The complete sentences are, The sacrificer: *Om karmanah punyāham bhavanto bruvantviti*, 'Om, wish that the day may be auspicious for the performance of the ceremony.' The Brāhmaṇas: *Om punyāham karmana iti*, 'Om, may the day be auspicious for the ceremony.' In the same manner the Brāhmaṇas afterwards wish 'welfare,' *svasti*, 'prosperity,' *vridḍhi*, to the sacrificer.

10. Manu II, 112.

11. The meaning of Hārita is, that the vow of obedience is required for the *Triḥsrāvāna* and *Triḥsaḥavakāna*, which Āpastamba exempted in the preceding Sūtra. It follows from this rule that the *Aṅgas* or works explanatory of the Veda need not be studied under a vow of obedience.

12. No obedience is due (to the teacher for teaching) works which do not belong to the Veda.

13. (A student) shall embrace the feet of a person, who teaches him at the request of his (regular teacher), as long as the instruction lasts.

14. Some (declare, that he shall do so) always, (if the substitute is) a worthy person.

15. But obedience (as towards the teacher) is not required (to be shown towards such a person).

16. And (pupils) older (than their teacher need not show him obedience).

17. If (two persons) teach each other mutually (different redactions of) the Veda, obedience (towards each other) is not ordained for them.

18. (For) the (wise) say, 'The Veda-knowledge (of either of them) grows.'

19. Svetaketu declares, 'He who desires to study more, after having settled (as a householder), shall dwell two months every year, with collected mind, in the house of his teacher,'

20. (And he adds), 'For by this means I studied a larger part of the Veda than before, (during my studentship.)'

21. That is forbidden by the Sâstras.

22. For after the student has settled as a householder, he is ordered by the Veda, to perform the daily rites,

13. This rule is a supplement to I, 2, 7, 29.

14. "A worthy person," i.e. on account of his learning or character.—Haradatta.

16. 'According to some, this rule refers only to the time after the instruction has been completed; according to others, to the time of studentship.'—Haradatta. But see Manu II, 151 seq.

## PRASNA I, PATALA 4, KHANDA 14.

1. (That is to say) the Agnihotra, hospitality,
2. And what else of this kind (is ordained).
3. He whom (a student) asks for instruction, shall certainly not refuse it ;
4. Provided he does not see in him a fault, (which disqualifies him from being taught).
5. If by chance (through the pupil's stupidity the teaching) is not completed, obedience towards the (teacher is the pupil's only refuge).
6. Towards a mother (grandmother and great-grandmother) and a father (grandfather and great-grandfather) the same obedience must be shown as towards a teacher.
7. The feet of all Gurus must be embraced (every day) by a student who has returned home ;
8. And also on meeting them, after returning from a journey.
9. The feet of (elder) brothers and sisters must be embraced, according to the order of their seniority.
10. And respect (must) always (be shown to one's elders and betters), according to the injunction

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14. 1. The Agnihotra, i.e. certain daily oblations of clarified butter.

3. Manu II, 109-115.

5. Manu II, 218.

6. Manu II, 228, 235.

7. The word Gurus, 'venerable persons,' includes besides the teacher and persons mentioned in the preceding Sûtra, an elder brother, a maternal uncle, and all others who are one's betters or elders. See above, I, 2, 6, 29-35.

8. 'That is to say, whether he himself or "the venerable persons" undertook the journey.'—Haradatta.

9. Manu II, 133.

10. See above, I, 4, 13, 2.

(given above and according to the order of their seniority).

11. He shall salute an officiating priest, a father-in-law, a father's brother, and a mother's brother, (though they may be) younger than he himself, and (when saluting) rise to meet them.

12. Or he may silently embrace their feet.

13. A friendship kept for ten years with fellow-citizens (is a reason for giving a salutation, and so is) a friendship, contracted at school, which has lasted for five years. But a learned Brâhmaṇa (known) for less than three years, must be saluted.

14. If the age (of several persons whom one meets) is exactly known, one must salute the eldest (first).

15. He need not salute a person, who is not a Guru, and who stands in a lower or higher place than he himself.

16. Or he may descend or ascend (to the place where such a person stands) and salute him.

17. But every one (Gurus and others) he shall salute, after having risen (from his seat).

18. If he is impure, he shall not salute (anybody);

19. (Nor shall he salute) a person who is impure.

11. Manu II, 130.

12. The commentator adds that the mode of salutation must depend on their learning and virtue.

13. Manu II, 134.

16. This Sûtra, like the preceding, refers to those who are not 'Gurus.'

17. Manu II, 120.

18. 'Impure,' i.e. unfit for associating with others on account of the death of relations or through other causes, see below, I, 5, 15, 7 seq.

20. Nor shall he, being impure, return a salutation.

21. Married women (must be saluted) according to the (respective) ages of their husbands.

22. He shall not salute with his shoes on, or his head wrapped up, or his hands full.

23. In saluting women, a Kshatriya or a Vaisya he shall use a pronoun, not his name.

24. Some (declare, that he shall salute in this manner even) his mother and the wife of his teacher.

25. Know that a Brâhmaṇa of ten years and a Kshatriya of a hundred years stand to each other in the relation of father and son. But between those two the Brâhmaṇa is the father.

26. A younger person or one of equal age he shall ask, about his well-being (employing the word kusala).

27. (He shall ask under the same conditions) a Kshatriya, about his health (employing the word anâmaya);

28. A Vaisya if he has lost anything (employing the word anashtha).

23. He shall say, 'I salute,' not 'I, N. N., salute.' Manu II, 123.

24. Āpastamba, of course, holds the contrary opinion. Manu II, 216.

25. This verse, which is found with slight variations in most Smritis, contains, according to Haradatta, an instruction given by a teacher to his pupil. Manu II, 135.

26. Of course, in case the person addressed is a Brahman. Manu II, 127. Kulluka quotes under this verse the above and the following Sûtras. But his quotation has only a faint resemblance to our text.

28. That is to say in these terms: 'I hope you have not lost any cattle or other property!'—Haradatta.

29. A Sûdra, about his health (employing the word *ârogya*).

30. He shall not pass a learned Brâhmaṇa without addressing him;

31. Nor an (unprotected) woman in a forest (or any other lonely place).

### PRASNA I, PATALA 5, KHANDA 15.

1. When he shows his respect to Gurus or aged persons or guests, when he offers a burnt-oblation (or other sacrifice), when he murmurs prayers at dinner, when sipping water and during the (daily) recitation of the Veda, his garment (or his sacrificial thread) shall pass over his left shoulder and under his right arm.

2. By sipping (pure) water, that has been collected on the ground, he becomes pure.

3. Or he, whom a pure person causes to sip water, (becomes also pure).

31. He shall address a woman in order to re-assure her, and do it in these terms: 'Mother, or sister, what can I do for you? Don't be afraid!' &c.—Haradatta.

15. 1. Taitt. Ar. II, 1, 2 seq.; Manu IV, 58.

2. Pure water is that which a cow will drink. Yâgñ. I, 192; Manu V, 128.

3. The ceremony of 'sipping water' may be performed in two ways; either the 'person sipping' may take the water out of a river, pond, &c., or he may get the water poured into his hand by another person. But, according to Âpastamba, he must not take a pot or gourd in his left hand and pour the water into his right, as some Smritis allow. The reason for this rule is, that Âpastamba considers it essential that both hands should be used in conveying the water to the mouth; see also above, I, 1, 4, 21. This agrees with the custom now followed, which is to bend the right hand into the form of a cow's ear, and to touch the right wrist with the left hand while drinking.

4. He shall not sip rain-drops.
5. (He shall not sip water) from a (natural) cleft in the ground.
6. He shall not sip water heated (at the fire) except for a particular reason (as sickness).
7. He who raises his empty hands (in order to scare) birds, (becomes impure and) shall wash (his hands).
8. If he can (find water to sip) he shall not remain impure (even) for a muhûrta.
9. Nor (shall he remain) naked (for a muhûrta if he can help it).
10. Purification (by sipping water) shall not take place whilst he is (standing) in the water.
11. Also, when he has crossed a river, he shall purify himself by sipping water.
12. He shall not place fuel on the fire, without having sprinkled it (with water).

4. 'Some think, that this Sûtra is intended to forbid also the drinking of rain-water. Other commentators declare that, according to this Sûtra, it is allowed to use for "sipping" drops of water which fall from a vessel suspended by ropes [because the Sûtra emphatically excludes "rain-drops" only].'—Haradatta.

6. Manu II, 61. 'Because the term "heated by fire" is used, there is no objection to water heated by the rays of the sun. In the same manner the use of "hot" water only is usually forbidden in the Smritis.'—Haradatta.

7. 'Because the phrase "with empty hands" is used, he commits no fault if he raises his hand, holding a stick or a clod. Some declare, that the term "touching water" (rendered by "washing") means "sipping water."'-Haradatta.

11. The translation given above is based on the interpretation of Haradatta, who considers that Âpastamba holds 'crossing a river' to cause impurity. The natural and probably the right interpretation, however, is that rejected by Haradatta, 'But he shall sip water after having come out (of the river or tank).'

12. "On the fire used for Vedic or Smârta sacrifices or for

13. (If he is seated in company with) other unclean persons on a seat consisting of a confused heap of straw, and does not touch them, he may consider himself pure.

14. (The same rule applies, if he is seated) on grass or wood fixed in the ground.

15. He shall put on a dress, (even if it is clean,) only after having sprinkled it with water.

16. If he has been touched by a dog, he shall bathe, with his clothes on;

17. Or he becomes pure, after having washed that part (of his body) and having touched it with fire and again washed it, as well as his feet, and having sipped water.

18. Unpurified, he shall not approach fire, (so near that he can feel the heat).

19. Some declare, that (he shall not approach nearer) than the length of an arrow.

20. Nor shall he blow on fire with his breath.

21. Nor shall he place fire under his bedstead.

household purposes." . . . Some declare, that (the fuel need not be sprinkled with water) if used for the kitchen fire.'—Haradatta.

14. Haradatta's commentary is of little use, and I am not quite certain that my translation is correct.

15. Manu V, 118.

17. This second proceeding is adopted in case the dog has touched the hands or the lower parts of the body, as may be learnt by the comparison of a verse of Manu.

18. Manu IV, 142; Yâgñ. I, 155.

20. Manu IV, 53. Haradatta mentions other explanations of this Sûtra. Some say, that the Srâuta fire may be kindled by blowing, because that is ordained particularly in the Vâgasaneyaka, but that the domestic fire is not to be treated so. Others again consider the rule absolute, and say, that a hollow reed or bellows must be used for kindling the fire, lest drops of saliva should fall upon it.

21. Manu IV, 54.

22. It is lawful for a Brâhmaṇa to dwell in a village, where there is plenty of fuel and water, (and) where he may perform the rites of purification by himself.

23. When he has washed away the stains of urine and faeces after voiding urine or faeces, the stains of food (after dinner), the stains of the food eaten the day before (from his vessels), and the stains of semen, and has also washed his feet and afterwards has sipped water, he becomes pure.

### PRASNA I, PATALA 5, KHANDA 16.

1. He shall not drink water standing or bent forwards.

2. Sitting he shall sip water (for purification) thrice, the water penetrating to his heart.

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22. The last condition mentioned in the Sûtra indicates, that the place must have a river or tank, not wells only, as the purification by sipping water cannot be performed without help, with water from wells.

23. Manu V, 138.

16. 1. Haradatta takes *âkam* here to mean 'to drink water,' and thinks that it is forbidden to do this standing or in a bent position. Others refer the prohibition to 'sipping water for the sake of purification,' and translate, 'He shall not sip water standing or in a bent position (except in case of necessity),' i.e. if the bank of the river is so high that he cannot reach the water sitting down, and in this case he shall enter it up to his thighs or up to his navel.

2. Manu II, 60 and 62; V, 139; and Yâgñ. I, 20 and 27; Weber, Ind. Stud. X, 165. Haradatta observes, that the further particulars regarding purification by sipping water must be supplied from other Smritis. The rule quoted by him is as follows: 'The performer should be sitting in a pure place, not on a seat, except when sipping water after dinner, and should sip thrice from his hand water which is free from bubbles and foam, and which he has attentively regarded, in such a quantity as would cover a Mâsha-

3. He shall wipe his lips three times.
4. Some (declare, that he shall do so) twice.
5. He shall then touch (his lips) once (with the three middle fingers).
6. Some (declare, that he shall do so) twice.
7. Having sprinkled water on his left hand with his right, he shall touch both his feet, and his head and (the following three) organs, the eyes, the nose, and the ears.
8. Then he shall wash (his hands).
9. But if he is going to eat he shall, though pure, twice sip water, twice wipe (his mouth), and once touch (his lips).
10. He shall rub the gums and the inner part of his lips (with his finger or with a piece of wood) and then sip water.
11. He does not become impure by the hair (of his moustaches) getting into his mouth, as long as he does not touch them with his hand.
12. If (in talking), drops (of saliva) are perceived to fall from his mouth, then he shall sip water.
13. Some declare, that if (the saliva falls) on the ground, he need not sip water.

bean. The water sipped by a Brahman should reach his heart, that sipped by a Kshatriya the throat, and that sipped by a Vaisya the palate. A Sûdra sips once as much as to wet his tongue.'

7. The eyes are to be touched with the thumb and the fourth finger, either at once, or one after the other, the nostrils with the thumb and the second finger, the ears with the thumb and the small finger.

9. Manu V, 138.

11. Haradatta observes that this Sûtra shows, that every other foreign substance brought with the food into the mouth, makes the food 'leavings' and the eater impure. Manu V, 141.

12. Manu V, 141 declares sipping to be unnecessary in this case.

14. On touching during sleep or in sternutation the effluvia of the nose or of the eyes, on touching blood, hair, fire, kine, a Brâhmaṇa, or a woman, and after having walked on the high road, and after having touched an impure (thing or man), and after having put on his lower garment, he shall either bathe or sip or merely touch water (until he considers himself clean).

15. (Or he may touch) moist cowdung, wet herbs, or moist earth.

16. He shall not eat meat which has been cut with a sword (or knife) used for killing.

17. He shall not bite off with his teeth (pieces from) cakes (roots or fruits).

18. He shall not eat in the house of a (relation within six degrees) where a person has died, before the ten days (of impurity) have elapsed.

19. (Nor shall he eat in a house) where a lying-in woman has not (yet) come out (of the lying-in chamber),

20. (Nor in a house) where a corpse lies.

14. Manu V, 145.

18. 'The term "ten days" is used in order to indicate the time of impurity generally. In some cases, as that of a Kshatriya, this lasts longer. In other cases, where the impurity lasts thirty-six hours only, (the abstention from dining in such houses is shorter.)'—Haradatta. Manu IV, 217.

19. A lying-in woman is impure, and must not be touched during the first ten days after her confinement. During this time, she exclusively occupies the Sûtikâgrîha or lying-in chamber. Manu IV, 217.

20. Haradatta remarks that in the case of the death of a person who is not a relation, it is customary to place at the distance of 'one hundred bows' a lamp and water-vessel, and to eat (beyond that distance).

21. Food touched by a (Brâhmaṇa or other high-caste person) who is impure, becomes impure, but not unfit for eating.
22. But what has been brought (be it touched or not) by an impure Sûdra, must not be eaten,
23. Nor that food in which there is a hair,
24. Or any other unclean substance.
25. (Nor must that food be eaten) which has been touched with an unclean substance (such as garlic),
26. Nor (that in which) an insect living on impure substances (is found),
27. Nor (that in which) excrements or limbs of a mouse (are found),
28. Nor that which has been touched by the foot (even of a pure person),
29. Nor what has been (touched) with the hem of a garment,
30. Nor that which has been looked at by a dog or an Apapâtra,

21. ‘Food which is simply impure, may be purified by putting it on the fire, sprinkling it with water, touching it with ashes or earth, and praising it.’—Haradatta.

22. Others say, that the food becomes unfit for eating, only, if in bringing it, the Sûdra has touched it.—Haradatta.

23. Manu IV, 207; Yâgñ. I, 167. ‘But this rule holds good only if the hair had been cooked with the food. If a hair falls into it at dinner, then it is to be purified by an addition of clarified butter, and may be eaten.’—Haradatta.

24. Haradatta quotes a passage from Baudhâyanî, which enumerates as ‘unclean things’ here intended, ‘hair, worms or beetles, nail-parings, excrements of rats.’ The rule must be understood as the preceding, i.e. in case these things have been cooked with the food.

26. Manu IV, 207; Yâgñ. I, 167, 168. This Sûtra must be read with Sûtra 23 above.

30. Manu IV, 208; Yâgñ. I, 167. Apapâtras are persons whom

31. Nor what has been brought in the hem of a garment, (even though the garment may be clean),

32. Nor what has been brought at night by a female slave.

33. If during his meal,

PRASNA I, PATALA 5, KHANDA 17.

1. A Sûdra touches him, (then he shall leave off eating).

2. Nor shall he eat sitting in the same row with unworthy people.

3. Nor shall he eat (sitting in the same row with persons) amongst whom one, whilst they eat, rises and gives his leavings to his pupils or sips water;

4. Nor (shall he eat) where they give him food, reviling him.

one must not allow to eat from one's dishes, e.g. *Kandâlas*, *Patitas*, a woman in her courses or during the ten days of impurity after confinement. See also above, I, 1, 3, 25.

32. Haradatta thinks, that as the Sûtra has the feminine gender, dâstî, it does not matter if a male slave brings the food. But others forbid also this.

17. 1. 'Some say, that this Sûtra indicates that the touch of a Sûdra does not defile at any other time but at dinner, whilst others hold that a Sûdra's touch defiles always, and that the Sûtra is intended to indicate an excess of impurity, if it happens at dinner-time.'—Haradatta.

2. 'Unworthy people are those who are neither of good family, nor possess learning and virtue.'—Haradatta.

3. According to Haradatta a person who misbehaves thus, is called 'a dinner-thorn.' This point of etiquette is strictly observed in our days also. Manu IV, 212.

4. Manu IV, 212; Yâgñ. I, 167.<sup>2</sup>

5. Nor (shall he eat) what has been smelt at by men or other impure (beings, as cats).
6. He shall not eat in a ship,
7. Nor on a wooden platform.
8. He may eat sitting on ground which has been purified (by the application of cowdung and the like).
9. (If he eats) out of an earthen vessel, he shall eat out of one that has not been used (for cooking).
10. (If he can get) a used vessel (only, he shall eat from it), after having heated it thoroughly.
11. A vessel made of metal becomes pure by being scoured with ashes and the like.
12. A wooden vessel becomes pure by being scraped.
13. At a sacrifice (the vessels must be cleaned) according to the precepts of the Veda.
14. He shall not eat food which has been bought or obtained ready-prepared in the market.
15. Nor (shall he eat) flavoured food (bought in the market) excepting raw meat, honey, and salt.
16. Oil and clarified butter (bought in the market) he may use, after having sprinkled them with water.
17. Prepared food which has stood for a night, must neither be eaten nor drunk.

5. 'As the text has *avaghrâta*, "smelt at," it does not matter if they smell the food from a distance.'—Haradatta.

11. 'It must be understood from other *Smritis*, that brass is to be cleaned with ashes, copper with acids, silver with cowdung, and gold with water.'—Haradatta. Manu V, 114.

12. Manu V, 115.

16. 'Having sprinkled them with water and purified them by boiling; or, according to others, mixing them with so much water as will not spoil them.'—Haradatta.

17. The Sanskrit has two terms for 'eating;' the first 'khâd'

18. Nor (should prepared food) that has turned sour (be used in any way).

19. (The preceding two rules do) not (hold good in regard to) the juice of sugar-cane, roasted rice-grains, porridge prepared with whey, roasted yava, gruel, vegetables, meat, flour, milk and preparations from it, roots and fruits of herbs and trees.

20. (Substances which have turned) sour without being mixed with anything else (are to be avoided).

21. All intoxicating drinks are forbidden.

22. Likewise sheep's milk,

23. Likewise the milk of camels, of does, of animals that give milk while big with young, of those that bear twins, and of (one-hoofed animals),

24. Likewise the milk of a cow (buffalo-cow or she-goat) during the (first) ten days (after their giving birth to young ones),

25. Likewise (food mixed) with herbs which serve for preparing intoxicating liquors,

26. (Likewise) red garlic, onions, and leeks,

applies to hard substances, the second 'ad' to soft substances.  
Manu IV, 211; Yâgñ. I, 167.

18. Manu IV, 211; V, 9; Yâgñ. I, 167.

19. Manu V, 10, 24 and 25.

20. According to Haradatta, Âpastamba returns once more to the question about sour food, in order to teach that dishes prepared with curds and other sour substances may be eaten.

22. Manu V, 8; Yâgñ. I, 170.

23. Manu V, 8, 9; Yâgñ. I, 170. 'Sandhinî, translated by "females that give milk while big with young," means, according to others, "female animals that give milk once a day."—Haradatta.

24. Manu V, 8.

26. Manu V, 5; Yâgñ. I, 176.

27. Likewise anything else which (those who are learned in the law) forbid.

28. Mushrooms ought not to be eaten; that has been declared in a Brâhmaṇa;

29. (Nor the meat) of one-hoofed animals, of camels, of the Gayal, of village pigs, of Sarabhas, and of cattle.

30. (But the meat) of milch-cows and oxen may be eaten.

31. The Vâgasaneyaka declares ‘bull’s flesh is fit for offerings.’

32. Amongst birds that scratch with their feet for food, the (tame) cock (must not be eaten).

33. Amongst birds that feed thrusting forward their beak, the (heron, called) Plava. (or Sakaṭabila, must not be eaten).

34. Carnivorous (birds are forbidden),

35. Likewise the swan, the Bhâsa, the Brâhmaṇi duck, and the falcon.

36. Common cranes and Sâras-cranes (are not to

27. Haradatta observes that Âpastamba, finding the list of forbidden vegetables too long, refers his pupils to the advice of the Sishas. The force of this Sûtra is exactly the same as that of I, 3, 11, 38.

28. Yâgñ. I, 171.

29. The camel, Gayal, and Sarabha are mentioned as ‘forbidden animals,’ Satapatha-br. I, 2, 1, 8; Aitareya-br. II, 1, 8; see also Weber, Ind. Stud. X, 62; Manu V, 11, 18; Yâgñ. I, 172, 176.

32. Yâgñ. I, 176.

33. Manu V, 12; Yâgñ. I, 172.

34. Manu V, 11; Yâgñ. I, 172.

35. Yâgñ. I, 172.

36. Manu V, 12; Yâgñ. I, 172. Other commentators take the whole Sûtra as one compound, and explain it as an exception to Sûtra 34. In that case the translation runs thus: (‘Carnivorous birds are forbidden) except the Kruñka, Krauñka, Vârdhrânaśa,

be eaten) with the exception of the leather-nosed Lakshmana.

37. Five-toed animals (ought not to be eaten) with the exception of the iguana, the tortoise, the porcupine, the hedgehog, the rhinoceros, the hare, and the Pūtikhasha.

38. Amongst fishes, the *Keta* ought not to be eaten,

39. Nor the snake-headed fish, nor the alligator, nor those which live on flesh only, nor those which are misshaped (like) mermen.

#### PRASNA I, PATALA 6, KHANDA 18.

1. Honey, uncooked (grain), venison, land, roots, fruits, (a promise of) safety, a pasture for cattle, a house, and fodder for a draught-ox may be accepted (even) from an Ugra.

2. Hārita declares, that even these (presents) are to be accepted only if they have been obtained by a pupil.

and Lakshmana.'—Haradatta. This translation is objectionable, because both the *Kruñkas*, now called *Kulam* or *Kuñk*, and the *Krauñka*, the red-crested crane, now called *Sâras* (*Cyrus*), feed on grain. *Kruñkakrauñka* is a Vedic dual and stands for *kruñkakrauñkâ* or *kruñkakrauñkau*.

37. Manu V, 18; Yâgñ. I, 177. Pūtikhasha is, according to Haradatta, an animal resembling a hare, and found in the Himâlayas.

39. Haradatta closes this chapter on flesh-eating by quoting Manu V, 56, which declares flesh-eating, drinking spirituous liquor, and promiscuous intercourse to be allowable, but the abstinence therefrom of greater merit. He states that the whole chapter must be understood in this sense.

18. 1. Manu IV, 247. 'Ugra denotes either a bad twice-born man or the offspring of a *Vaisya* and of a *Sûdra*-woman. Other persons of a similar character must be understood to be included by the term.'—Haradatta.

3. Or they (Brâhmaṇa householders) may accept (from an Ugra) uncooked or (a little) unflavoured boiled food.

4. (Of such food) they shall not take a great quantity (but only so much as suffices to support life).

5. If (in times of distress) he is unable to keep himself, he may eat (food obtained from anybody),

6. After having touched it (once) with gold,

7. Or (having touched it with) fire.

8. He shall not be too eager after (such a way of living). He shall leave it when he has obtained a (lawful) livelihood.

9. (A student of the Brahmanic caste) who has returned home shall not eat (in the house) of people belonging to the three tribes, beginning with the Kshatriya (i. e. of Kshatriyas, Vaisyas, and Sûdras).

10. He may (usually) eat (the food) of a Brâhmaṇa on account of (the giver's) character (as a Brâhmaṇa). It must be avoided for particular reasons only.

4. Also this rule seems to belong to Hârîta, on account of its close connection with the preceding two.

8. Haradatta quotes, in support of the last Sûtras, a passage of the *Khândogya* Upanishad, I, 10, 1, and one from the *Rig-veda*, IV, 18, 13, according to which it would be lawful to eat even impure food, as a dog's entrails, under such circumstances. Other commentators explain this and the preceding three Sûtras differently. According to them the translation would run thus: 'If he himself does not find any livelihood (in times of distress, he may dwell even with low-caste people who give him something to eat, and) he may eat (food given by them) paying for it with (some small gift in) gold or with animals.' This second explanation is perhaps preferable.

9. Manu IV, 218, 219, and 223.

11. He shall not eat in a house where (the host) performs a rite which is not a rite of penance, whilst he ought to perform a penance.

12. But when the penance has been performed, he may eat (in that house).

13. According to some (food offered by people) of any caste, who follow the laws prescribed for them, except that of Sûdras, may be eaten.

14. (In times of distress) even the food of a Sûdra, who lives under one's protection for the sake of spiritual merit, (may be eaten).

15. He may eat it, after having touched it (once) with gold or with fire. He shall not be too eager after (such a way of living). He shall leave it when he obtains a (lawful) livelihood.

16. Food received from a multitude of givers must not be eaten,

17. Nor food offered by a general invitation (to all comers).

18. Food offered by an artisan must not be eaten,

19. Nor (that of men) who live by the use of arms (with the exception of Kshatriyas),

11. 'If a Brâhmaṇa who has been ordered to perform a penance, performs a Vaisvadeva or other rite without heeding the order of his spiritual teacher, then a student who has returned home ought not to eat in his house, until the enjoined penance has been performed.'—Haradatta.

12. 'The use of the part. perf. pass. "performed" indicates that he must not eat there, whilst the penance is being performed.'—Haradatta.

14. Yâgñ. I, 166.

15. Manu IV, 223.

16. Manu IV, 209.

17. Manu IV, 209; Yâgñ. I, 168.

18. Manu IV, 210, 215; Yâgñ. I, 162–164.

19. Yâgñ. I, 104.

20. Nor (that of men) who live by letting lodgings or land.

21. A (professional) physician is a person whose food must not be eaten,

22. (Also) a usurer,

23. (Also) a Brâhmaṇa who has performed the Dikshaniyeshṭi (or initiatory ceremony of the Soma-sacrifice) before he has bought the king (Soma).

24. (The food given by a person who has performed the Dikshaniyeshṭi may be eaten), when the victim sacred to Agni and Soma has been slain.

25. Or after that the omentum of the victim (sacred to Agni and Soma) has been offered.

26. For a Brâhmaṇa declares, 'Or they may eat of the remainder of the animal, after having set apart a portion for the offering.'

27. A eunuch (is a person whose food must not be eaten),

28. (Likewise) the (professional) messenger employed by a king (or others),

29. (Likewise a Brâhmaṇa) who offers substances that are not fit for a sacrifice,

30. (Likewise) a spy,

21. Manu IV, 212; Yâgñ. I, 162.

22. Manu IV, 210; Yâgñ. I, 161.

23. 'That is to say, one who has begun, but not finished a Soma-sacrifice.'—Haradatta. Manu IV, 210, and Gopatha-brâhmaṇa III, 19.

25. Aitareya-brâhmaṇa II, 1, 9.

27. Manu IV, 211; Yâgñ. I, 161.

28. The village or town messengers are always men of the lowest castes, such as the Mahârs of Mahârâshtra.

29. 'For example, he who offers human blood in a magic rite.'—Haradatta.

30. Haradatta explains kârî, translated by 'spy,' to mean 'a

31. (Also) a person who has become an ascetic without (being authorized thereto by) the rules (of the law),

32. (Also) he who forsakes the sacred fires (without performing the sacrifice necessary on that occasion),

33. Likewise a learned Brâhmaṇa who avoids everybody, or eats the food of anybody, or neglects the (daily) recitation of the Veda, (and) he whose (only living) wife is of the Sûdra caste.

### PRASNA I, PATALA 6, KHANDA 19.

1. A drunkard, a madman, a prisoner, he who learns the Veda from his son, a creditor who sits with his debtor (hindering the fulfilment of his duties), a debtor who thus sits (with his creditor, are persons whose food must not be eaten) as long as they are thus engaged or in that state.

2. Who (then) are those whose food may be eaten?

secret adherent of the Sâkta sect' (*gûdhakârî, sâktah*). The existence of this sect in early times has not hitherto been proved.

31. Haradatta gives the Sâkyas or Bauddhas as an instance. But it is doubtful, whether Âpastamba meant to refer to them, though it seems probable that heretics are intended.

32. Yâgñ. I, 160.

33. 'Who avoids everybody, i.e. who neither invites nor dines with anybody.'—Haradatta.

19. 1. Manu IV, 207; Yâgñ. I, 161, 162. Another commentator explains *anika*, translated above 'he who learns the Veda from his son,' by 'a money-lender,' and combines *pratyupavish/aḥ* with this word, i.e. 'a money-lender who sits with his debtor hindering him from fulfilling his duties.' This manner of forcing a debtor to pay, which is also called *Âkarita* (see Manu VIII, 49), is, though illegal, resorted to sometimes even now.

2. 'The object of this Sûtra is to introduce the great variety of opinions quoted below.'—Haradatta.

3. Kârva declares, that it is he who wishes to give.
4. Kautsa declares, that it is he who is holy.
5. Vârshyâyanî declares, that it is every giver (of food).
6. For if guilt remains fixed on the man (who committed a crime, then food given by a sinner) may be eaten (because the guilt cannot leave the sinner). But if guilt can leave (the sinner at any time, then food given by the sinner may be eaten because) he becomes pure by the gift (which he makes).

7. Offered food, which is pure, may be eaten, according to Eka, Kunika, Kârva, Kutsa, and Pushkarasâdi.

8. Vârshyâyanî's opinion is, that (food) given unasked (may be accepted) from anybody.

9. (Food offered) willingly by a holy man may be eaten.

10. Food given unwillingly by a holy man ought not to be eaten.

11. Food offered unasked by any person whatsoever may be eaten,

12. 'But not if it be given after an express previous announcement ;' thus says Hârita.

13. Now they quote also in a Purâna the following two verses :

4. 'Holy' means not only 'following his lawful occupations,' but particularly 'practising austerities, reciting prayers, and offering burnt-oblations.'—Haradatta.

10. Another commentator explains this Sûtra thus : 'He need not eat the food offered by a righteous man, if he himself does not wish to do so.'—Haradatta.

13. See Manu IV, 248 and 249, where these identical verses occur.

'The Lord of creatures has declared, that food offered unasked and brought by the giver himself, may be eaten, though (the giver be) a sinner, provided the gift has not been announced beforehand. The Manes of the ancestors of that man who spurns such food, do not eat (his oblations) for fifteen years, nor does the fire carry his offerings (to the gods).'

14. (Another verse from a Purâna declares): 'The food given by a physician, a hunter, a surgeon, a fowler, an unfaithful wife, or a eunuch must not be eaten.'

15. Now (in confirmation of this) they quote (the following verse): 'The murderer of a Brâhmaṇa learned in the Veda heaps his guilt on his guest, an innocent man on his calumniator, a thief set at liberty on the king, and the petitioner on him who makes false promises.'

### PRASNA I, PATALA 7, KHANDA 20.

1. He shall not fulfil his sacred duties merely in order to acquire these worldly objects (as fame, gain, and honour).

2. For when they ought to bring rewards, (duties thus fulfilled) become fruitless.

3. (Worldly benefits) are produced as accessories (to the fulfilment of the law), just as in the case of a mango tree, which is planted in order to obtain fruit, shade and fragrance (are accessory advantages).

14. Manu IV, 211, 212.

15. Regarding the liberation of the thief, see Âpastamba I, 9, 25, 4. A similar verse occurs Manu VIII, 317, which has caused the confusion observable in many MSS., as has been stated in the critical notes to the text.

4. But if (worldly advantages) are not produced, (then at least) the sacred duties have been fulfilled.

5. Let him not become irritated at, nor be deceived by the speeches of hypocrites, of rogues, of infidels, and of fools.

6. For Virtue and Sin do not go about and say, 'Here we are ;' nor do gods, Gandharvas, or Manes say (to men), 'This is virtue, that is sin.'

7. But that is virtue, the practice of which wise men of the three twice-born castes praise ; what they blame, is sin.

8. He shall regulate his course of action according to the conduct which in all countries is unanimously approved by men of the three twice-born castes, who have been properly obedient (to their teachers), who are aged, of subdued senses, neither given to avarice, nor hypocrites.

9. Acting thus he will gain both worlds.

10. Trade is not lawful for a Brâhmaṇa.

11. In times of distress he may trade in lawful merchandise, avoiding the following (kinds), that are forbidden :

12. (Particularly) men, condiments and liquids, colours, perfumes, food, skins, heifers, substances

20. 7. The Sûtra is intended to show how the law should be ascertained in difficult cases. Haradatta quotes here the passage of Yâgñ. I, 9, on Parishads, and states that the plural *âryâḥ* shows that three or four must be employed to arrive at a decision. See also Manu XII, 108 seq.

8. Manu I, 6.

11. This Sûtra, which specifies only one part of a Vaisya's occupations as permissible for Brâhmaṇas in distress, implies, according to Haradatta, that his other occupations also, as well as those of a Kshatriya, are permissible. Manu IV, 6 ; X, 82 ; Yâgñ. III, 35.

12. Manu X, 86-89 ; Yâgñ. III, 36-39.

used for glueing (such as lac), water, young corn-stalks, substances from which spirituous liquor may be extracted, red and black pepper, corn, flesh, arms, and the hope of rewards for meritorious deeds.

13. Among (the various kinds of) grain he shall especially not sell sesamum or rice (except he have grown them himself).

14. The exchange of the one of these (above-mentioned goods) for the other is likewise unlawful.

15. But food (may be exchanged) for food, and slaves for slaves, and condiments for condiments, and perfumes for perfumes, and learning for learning.

16. Let him traffic with lawful merchandise which he has not bought;

### PRASNA I, PATALA 7, KHANDA 21.

1. With Muñga-grass, Balbaga-grass (and articles made of them), roots, and fruits,

2. And with (other kinds of) grass and wood which have not been worked up (into objects of use).

3. He shall not be too eager (after such a livelihood).

4. If he obtains (another lawful) livelihood, he shall leave off (trading).

13. The exception stated above, is given by Haradatta on the authority of Manu X, 90; Yâgñ. III, 39.

15. 'From the permission to exchange learning for learning, it may be known that it is not lawful to sell it.'—Haradatta. Manu X, 94.

21. 2. 'Since it is known that Muñga and Balbaga are kinds of grass, it may be inferred from their being especially mentioned (in Sûtra 1) that objects made of them (may be also sold).'—Haradatta.

4. Yâgñ. III, 35.

5. Intercourse with fallen men is not ordained,
6. Nor with Apapâtras.
7. Now (follows the enumeration of) the actions which cause loss of caste (Patanîya).
8. (These are) stealing (gold), crimes whereby one becomes an Abhisasta, homicide, neglect of the Vedas, causing abortion, incestuous connection with relations born from the same womb as one's mother or father, and with the offspring of such persons, drinking spirituous liquor, and intercourse with persons the intercourse with whom is forbidden.
9. That man falls who has connection with a female friend of a female Guru, or with a female friend of a male Guru, or with any married woman.
10. Some (teachers declare), that he does not fall by having connection with any other married female except his teacher's wife.
11. Constant commission of (other) sins (besides those enumerated above) also causes a man to lose his caste.
12. Now follows (the enumeration of) the acts which make men impure (Asukikara).
13. (These are) the cohabitation of Aryan women with Sûdras,
14. Eating the flesh of forbidden (creatures),

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5. Manu XI, 180.
  6. Regarding the definition of the word Apapâtra, see above, I, 5, 16, 29.
  8. The crimes by which a person becomes Abhisasta are enumerated below, I, 9, 24, 6 seq., where an explanation of the term will be given.
  9. Regarding the 'male Gurus' see above. By 'female Gurus' their wives are meant.
  10. I e. he need not perform so heavy a penance.

15. As of a dog, a man, village cocks or pigs, carnivorous animals,
16. Eating the excrements of men,
17. Eating what is left by a Sûdra, the cohabitation of Aryans with Apapâtra women.
18. Some declare, that these acts also cause a man to lose his caste.
19. Other acts besides those (enumerated) are causes of impurity.
20. He who learns (that a man has) committed a sin, shall not be the first to make it known to others ; but he shall avoid the (sinner), when performing religious ceremonies.

PRASNA I, PATALA 8, KHANDA 22.

1. He shall employ the means which tend to the acquisition of (the knowledge of) the Âtman, which are attended by the consequent (destruction of the passions, and) which prevent the wandering (of the mind from its object, and fix it on the contemplation of the Âtman).
2. There is no higher (object) than the attainment of (the knowledge of the) Âtman.
3. We shall quote the verses (from the Veda)

20. 'That is to say, he is not to invite the sinner to dinners, given at the occasion of religious ceremonies.'—Haradatta.

22. 1. The knowledge of the Vedânta and the means which prepare men for the knowledge of the Âtman, the 'Self, the universal soul,' are placed in this Patala at the head of the penances, because they are most efficacious for the removal of all sin. The means are absence of anger &c., which are enumerated I, 8, 23, 6.

2. Haradatta gives in his commentary a lengthy discussion on the Âtman, which corresponds nearly to Saṅkara's Introduction to and Commentary on the first Sûtra of Bâdarâyana.

3. According to Haradatta, the following verses are taken from an Upanishad.

which refer to the attainment of (the knowledge of) the Âtman.

4. All living creatures are the dwelling of him who lies enveloped in matter, who is immortal and who is spotless. Those become immortal who worship him who is immovable and lives in a movable dwelling.

5. Despising all that which in this world is called an object (of the senses) a wise man shall strive after the (knowledge of the) Âtman.

6. O pupil, I, who had not recognised in my own self the great self-luminous, universal, (absolutely) free Âtman, which must be obtained without the mediation of anything else, desired (to find) it in others (the senses). (But now as I have obtained the pure knowledge, I do so no more.) Therefore follow thou also this good road that leads to welfare (salvation), and not the one that leads into misfortune (new births).

7. It is he who is the eternal part in all creatures, whose essence is wisdom, who is immortal, unchangeable, destitute of limbs, of voice, of the (subtle) body,

4. The spotless one &c. is the Paramâtman. The spots are merit and demerit which, residing in the Manas, the internal organ of perception, are only falsely attributed to the Âtman, 'the soul.' To become immortal means 'to obtain final liberation.'

5. It seems to me that Haradatta's explanation of the words 'idam ida ha ida ha' is wrong. They ought to be divided thus, 'idam id, iha id, iha loke.' The general sense remains the same, and there is no necessity to assume very curious and otherwise unknown Vedic forms.

6. The verse is addressed by a teacher to his pupil. My translation strictly follows Haradatta's gloss. But his interpretation is open to many doubts. However, I am unable to suggest anything better.

7. The Sûtra contains a further description of the Paramâtman.

(even) of touch, exceedingly pure ; he is the universe, he is the highest goal ; (he dwells in the middle of the body as) the Vishuvat day is (the middle of a Sattra-sacrifice) ; he, indeed, is (accessible to all) like a town intersected by many streets.

8. He who meditates on him, and everywhere and always lives according to his (commandments), and who, full of devotion, sees him who is difficult to be seen and subtle, will rejoice in (his) heaven.

### PRASNA I, PATALA 8, KHANDA 23.

1. That Brâhmaṇa, who is wise and recognises all creatures to be in the Âtman, who pondering (thereon) does not become bewildered, and who recognises the Âtman in every (created) thing, shines, indeed, in heaven.

2. He, who is intelligence itself and subtler than the thread of the lotus-fibre, pervades the universe, and who, unchangeable and larger than the earth, contains the universe ; he, who is different from the knowledge of this world, obtained by the senses and identical with its objects, possesses the highest (form consisting of absolute knowledge). From him, who divides himself, spring all (created) bodies. He is the primary cause, he is eternal, he is unchangeable.

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8. Haradatta explains the word *vishṭap*, 'heaven,' by 'pain-free greatness,' apparently misled by a bad etymology. The heaven of the Âtman is, of course, liberation, that state where the individual soul becomes merged in the Brahman or Paramâtmân, which is pure essence, intelligence and joy.

23. 2. This Sûtra again contains a description of the Paramâtmân. The translation strictly follows the commentary, though the explanation, given in the latter, is open to objections.

3. But the eradication of the faults is brought about in this life by the means (called Yoga). A wise man who has eradicated the (faults) which destroy the creatures, obtains salvation.

4. Now we will enumerate the faults which tend to destroy the creatures.

5. (These are) anger, exultation, grumbling, covetousness, perplexity, doing injury, hypocrisy, lying, gluttony, calumny, envy, lust, secret hatred, neglect to keep the senses in subjection, neglect to concentrate the mind. The eradication of these (faults) takes place through the means of (salvation called) Yoga.

6. Freedom from anger, from exultation, from grumbling, from covetousness, from perplexity, from hypocrisy (and) hurtfulness; truthfulness, moderation in eating, silencing slander, freedom from envy, self-denying liberality, avoiding to accept gifts, uprightness, affability, extinction of the passions, subjection of the senses, peace with all created beings, concentration (of the mind on the contemplation of the Ātman), regulation of one's conduct according to that of the Āryas, peacefulness and contentedness;—these (good qualities) have been settled by the agreement (of the wise) for all (the four) orders; he who, according to the precepts of the sacred law, practises these, enters the universal soul.

### PRASNA I, PATALA 9, KHANDA 24.

1. He who has killed a Kshatriya shall give a thousand cows (to Brāhmaṇas) for the expiation of his sin.

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24. 1. Manu XI, 128; Yāgñ. III, 266. Others explain the phrase vairayātanārtham, 'for the expiation of his sin,' thus: 'He, who is

2. (He shall give) a hundred cows for a Vaisya,
3. Ten for a Sûdra,
4. And in every one (of these cases) one bull (must be given) in excess (of the number of cows) for the sake of expiation.
5. And if women of the (three castes mentioned have been slain) the same (composition must be paid).
6. He who has slain a man belonging to the two (first-mentioned castes) who has studied the Veda, or had been initiated for the performance of a Soma-sacrifice, becomes an Abhisasta.
7. And (he is called an Abhisasta) who has slain a man belonging merely to the Brâhmaṇa caste (though he has not studied the Veda or been initiated for a Soma-sacrifice),

slain by anybody, becomes, in dying, an enemy of his slayer (and thinks), "O that I might slay him in another life," for the removal of this enmity!—Haradatta. I am strongly inclined to agree with the other commentator, and to translate *vairayâtanârtham*, 'in order to remove the enmity.' I recognise in this fine a remnant of the law permitting compositions for murder which was in force in ancient Greece and among the Teutonic nations. With the explanation adopted by Haradatta, it is impossible to find a reasonable interpretation for *prâyasktîtarthah*, Sûtra 4. Haradatta, seduced by the parallel passage of Manu, takes it to be identical with *vairayâtanârtham*. I propose to translate our Sûtra thus: 'He who has killed a Kshatriya shall give a thousand cows (to the relations of the murdered man) in order to remove the enmity.' According to Baudhâyanâ I, 10. 19. 1 (compare Zeitschr. d. D. Morg. Ges., vol. 41, pp. 672–76; Festgruss an Roth, pp. 44–52), the cows are to be given to the king.

2. Manu XI, 130; Yâgñ. III, 267.

3. Manu XI, 131; Yâgñ. III, 267.

6. Manu XI, 87. Abhisasta means literally 'accused, accursed,' and corresponds in Âpastamba's terminology to the mahâpâtakin of Manu and Yâgñavalkya, instead of which latter word Manu uses it occasionally, e.g. II, 185.

8. Likewise he who has destroyed an embryo of a (Brâhmaṇa, even though its sex be) undistinguishable,

9. Or a woman (of the Brâhmaṇa caste) during her courses.

10. (Now follows) the penance for him (who is an Abhisasta).

11. He (himself) shall erect a hut in the forest, restrain his speech, carry (on his stick) the skull (of the person slain) like a flag, and cover the space from his navel to his knees with a quarter of a piece of hempen cloth.

12. The path for him when he goes to a village, is the space between the tracks (of the wheels).

13. And if he sees another (Ârya), he shall step out of the road (to the distance of two yards).

14. He shall go to the village, carrying a broken tray of metal of an inferior quality.

15. He may go to seven houses only, (crying,) 'Who will give alms to an Abhisasta ?'

16. That is (the way in which he must gain) his livelihood.

17. If he does not obtain anything (at the seven houses), he must fast.

18. And (whilst performing this penance) he must tend cows.

19. When they leave and enter the village, that is the second occasion (on which he may enter) the village.

9. 'Others interpret âtreyî, "during her courses," by "belonging to the race of Atri."'-Haradatta.

11. Others say that he may carry the skull of any corpse. This Sûtra is to be construed with Sûtra 14, Sûtras 12 and 13 being inserted parenthetically.—Haradatta. Manu XI, 72-78; Yâgñ. III, 243.

20. After having performed (this penance) for twelve years, (he must perform) the ceremony known (by custom), through which he is re-admitted into the society of the good.

21. Or (after having performed the twelve years' penance), he may build a hut on the path of robbers, and live there, trying to take from them the cows of Brâhmaṇas. He is free (from his sin), when thrice he has been defeated by them, or when he has vanquished them.

22. Or he is freed (from his sin), if (after the twelve years' penance) he bathes (with the priests) at the end of a horse-sacrifice.

23. This very same (penance is ordained) for him who, when his duty and love of gain come into conflict, chooses the gain.

24. If he has slain a Guru or a Brâhmaṇa, who has studied the Veda and finished the ceremonies of a Soma-sacrifice, he shall live according to this very same rule until his last breath.

25. He cannot be purified in this life. But his sin is removed (after death).

20. 'I.e. after having performed the penance, he shall take grass and offer it to a cow. If the cow approaches and confidently eats, then one should know that he has performed the penance properly, not otherwise.'—Haradatta. Manu XI, 195 and 196.

21. Manu XI, 81.—Thus Haradatta, better, 'when thrice he has fought with them,' see the Pet. Dict. s. v. râdh.

22. Manu XI, 83; Weber, Ind. Stud. X, 67.

23. 'Or the Sûtra may have reference to unrighteous gain acquired by false testimony and the like.'—Haradatta.

24. 'Guru means "the father and the rest." '—Haradatta.

25. 'His sin is removed after death. Hence the meaning is that his sons or other (relations) may perform the funeral ceremonies and the like. But others think that the first part of the Sûtra forbids this, and that the meaning of *pratyâpattiḥ* (can be

## PRASNA I, PATALA 9, KHANDA 25.

1. He who has had connection with a Guru's wife shall cut off his organ together with the testicles, take them into his joined hands and walk towards the south without stopping, until he falls down dead.

2. Or he may die embracing a heated metal image of a woman.

3. A drinker of spirituous liquor shall drink exceedingly hot liquor so that he dies.

4. A thief shall go to the king with flying hair, carrying a club on his shoulder, and tell him his deed. He (the king) shall give him a blow with that (club). If the thief dies, his sin is expiated.

5. If he is forgiven (by the king), the guilt falls upon him who forgives him,

6. Or he may throw himself into the fire, or perform repeatedly severe austerities,

7. Or he may kill himself by diminishing daily his portion of food,

8. Or he may perform *Krikkhra* penances (uninterruptedly) for one year.

purified) is "connection by being received as a son or other relation." —Haradatta.

25. 1. Haradatta's explanation of a 'Guru's wife' by 'mother' rests on a comparison of similar passages from other Smritis, where a different 'penance' is prescribed for incestuous intercourse with other near relations, Manu XI, 105; Yâgñ. III, 259.

2. Manu XI, 104; Yâgñ. III, 259.
3. Manu XI, 91, 92; Yâgñ. III, 253.
4. I.e. who has stolen the gold of a Brâhmaṇa. Manu VIII, 314, 316; XI, 99-101; Yâgñ. III, 257.
5. Manu VIII, 317.
6. Manu XI, 102.
8. According to Haradatta this Sûtra refers to all kinds of sins,

9. Now they quote also (the following verse) :

10. Those who have committed a theft (of gold), drunk spirituous liquor, or had connection with a Guru's wife, but not those who have slain a Brâhmaṇa, shall eat every fourth meal-time a little food, bathe at the times of the three libations (morning, noon, and evening), passing the day standing and the night sitting. After the lapse of three years they throw off their guilt.

11. (A man of any caste) excepting the first, who has slain a man of the first caste, shall go on a battle-field and place himself (between the two hostile armies). There they shall kill him (and thereby he becomes pure).

12. Or such a sinner may tear from his body and make the priest offer as a burnt-offering his hair, skin, flesh, and the rest, and then throw himself into the fire.

13. If a crow, a chameleon, a peacock, a Brâhmaṇi duck, a swan, the vulture called Bhâsa, a frog, an ichneumon, a musk-rat, or a dog has been killed, then the same penance as for a Sûdra must be performed.

and it must be understood that the *Krikkhra* penances must be heavy for great crimes, and lighter for smaller faults; see also below, I, 9, 27, 7 and 8.

9. Haradatta states that the verse is taken from a *Purâna*.

11. *Manu XI, 74; Yâgî. III, 248.*

12. The Mantras given in the commentary, and a parallel passage of *Vasishtha XX, 25-26*, show that this terrible penance is not altogether a mere theory of *Âpastamba*. *Yâgî. III, 247.*

13. 'According to some, the penance must be performed if all these animals together have been slain; according to others, if only one of them has been killed.'—Haradatta. *Manu XI, 132, 136; Yâgî. III, 270-272.*

## PRASNA I, PATALA 9, KHANDA 26.

1. (The same penance must be performed), if a milch-cow or a full-grown ox (has been slain), without a reason.

2. And for other animals (which have no bones), if an ox-load of them has been killed.

3. He who abuses a person who (on account of his venerability) ought not to be abused, or speaks an untruth (regarding any small matter) must abstain for three days from milk, pungent condiments, and salt.

4. (If the same sins have been committed) by a Sûdra, he must fast for seven days.

5. And the same (penances must also be performed) by women, (but not those which follow).

6. He who cuts off a limb of a person for whose murder he would become an Abhisasta (must perform the penance prescribed for killing a Sûdra), if the life (of the person injured) has not been endangered.

26. 1. 'A reason' for hurting a cow is, according to Haradatta, anger, or the desire to obtain meat.

2. Manu XI, 141; Yâgñ. III, 269. That 'animals without bones,' i.e. insects or mollusks, are intended in the Sûtra is an inference, drawn by Haradatta from the parallel passages of Gautama, Manu, and Yâgñavalkya.

3. 'A person who ought not to be abused, i. e. a father, a teacher, and the like.'—Haradatta.

5. The same penances, i. e. those prescribed I, 9, 24—I, 9, 26, 4. According to Haradatta this Sûtra is intended to teach that women shall not perform the penances which follow. Others, however, are of opinion that it is given in order to indicate that the preceding Sûtras apply to women by an atidesa, and that, according to a Smârta principle, applicable to such cases, it may be inferred, that women are to perform one-half only of the penances prescribed for men.

7. He who has been guilty of conduct unworthy of an Aryan, of calumniating others, of actions contrary to the rule of conduct, of eating or drinking things forbidden, of connection with a woman of the Sûdra caste, of an unnatural crime, of performing magic rites with intent (to harm his enemies) or (of hurting others) unintentionally, shall bathe and sprinkle himself with water, reciting the (seven) verses addressed to the Waters, or the verses addressed to Varuna, or (other verses chosen from the Anuvâka, called) Pavitra, in proportion to the frequency with which the crime has been committed.

8. A (student) who has broken the vow of chastity, shall offer to Nirriti an ass, according to the manner of the Pâkayagñâ-rites.

9. A Sûdra shall eat (the remainder) of that (offering).

10. (Now follows) the penance for him who transgresses the rules of studentship.

11. He shall for a year serve his teacher silently, emitting speech only during the daily study (of the Veda, in announcing necessary business to) his teacher or his teacher's wife, and whilst collecting alms.

12. The following (penances) which we are going to proclaim, may be performed for the same sin, and

7. The Anuvâka intended is Taitt. Samh. II, 5, 12.

8. Taitt. Âr. II, 18, and Weber, Ind. Stud. X, 102; Manu XI, 119 seq.; and Yâgñ. III, 280. Regarding the Pâkayagñâ-rites, see Asv. Gri. Sû. I, 1, 2, and Max Müller's History of Ancient Sanskrit Literature, p. 203.

12. Regarding the Patanîya-crimes which cause loss of caste, see above, I, 7, 21, 7 seq.

also for other sinful acts, which do not cause loss of caste.

13. He may either offer oblations to Kâma and Manyu (with the following two Mantras), 'Kâma (passion) has done it; Manyu (anger) has done it.' Or he may mutter (these Mantras).

14. Or, after having eaten sesamum or fasted on the days of the full and new moon he may, on the following day bathe, and stopping his breath, repeat the Gâyatrî one thousand times, or he may do so without stopping his breath.

### PRASNA I, PATALA 9, KHANDA 27.

1. After having eaten sesamum or having fasted on the full moon day of the month Srâvana (July-August), he may on the following day bathe in the water of a great river and offer (a burnt-oblation of) one thousand pieces of sacred fuel, whilst reciting the Gâyatrî, or he may mutter (the Gâyatrî) as many times.

2. Or he may perform Ishâis and Soma-sacrifices for the sake of purifying himself (from his sins).

3. After having eaten forbidden food, he must fast, until his entrails are empty.

4. That is (generally) attained after seven days.

5. Or he may during winter and during the dewy

13. Weber, Ind. Stud. X, 102. According to the greatness of the crime the number of the burnt-oblations must be increased and the prayers be repeated.

27. 1. 'The oblations of sacred fuel (samidh) are not to be accompanied by the exclamation Svâhâ.'—Haradatta.

2. Ishâis are the simplest forms of the Srauta-sacrifices, i.e. of those for which three fires are necessary.

3. For some particular kinds of forbidden food the same penance is prescribed, Manu XI, 153-154.

season (November–March) bathe in cold water both morning and evening.

6. Or he may perform a *Krikkhra* penance, which lasts twelve days.

7. The rule for the *Krikkhra* penance of twelve days (is the following) : For three days he must not eat in the evening, and then for three days not in the morning ; for three days he must live on food which has been given unasked, and three days he must not eat anything.

8. If he repeats this for a year, that is called a *Krikkhra* penance, which lasts for a year.

9. Now follows another penance. He who has committed even a great many sins which do not cause him to fall, becomes free from guilt, if, fasting, he recites the entire *Sâkhâ* of his Veda three times consecutively.

10. He who cohabits with a non-Aryan woman, he who lends money at interest, he who drinks (other) spirituous liquors (than Surâ), he who praises everybody in a manner unworthy of a Brâhmaṇa, shall sit on grass, allowing his back to be scorched (by the sun).

11. A Brâhmaṇa removes the sin which he committed by serving one day and night (a man of) the black race, if he bathes for three years, eating at every fourth meal-time.

7. The same penance is described, under the name *Prâgâpatya krikkhra*, the *Krikkhra* invented by *Pragâpati*, Manu XI, 212, and *Yâgñ. III, 320.*

9. Manu XI, 259.

11. The expression *krishna varna*, ‘the black race,’ is truly Vedic. In the *Rig-veda* it usually denotes the aboriginal races, and sometimes the demons. Others explain the *Sûtra* thus :

## PRASNA I, PATALA 10, KHANDA 28.

1. He who, under any conditions whatsoever, covets (and takes) another man's possessions is a thief; thus (teach) Kautsa and Hârita as well as Kanva and Pushkarasâdi.
2. Vârshyâyani declares, that there are exceptions to this law, in regard to some possessions.
3. (E.g.) seeds ripening in the pod, food for a draught-ox; (if these are taken), the owners (ought) not (to) forbid it.
4. To take even these things in too great a quantity is sinful.
5. Hârita declares, that in every case the permission (of the owner must be obtained) first.
6. He shall not go to visit a fallen teacher or blood relation.
7. Nor shall he accept the (means for procuring) enjoyments from such a person.
8. If he meets them accidentally he shall silently embrace (their feet) and pass on.
9. A mother does very many acts for her son, therefore he must constantly serve her, though she be fallen.
10. But (there shall be) no communion (with a fallen mother) in acts performed for the acquisition of spiritual merit.

A Brâhmaṇa removes the sin, which he committed by cohabiting for one night with a female of the Sûdra caste, &c.—Haradatta. The latter explanation has been adopted by Kullûka on Manu XI, 179.

28. 3. The same rule Manu emphatically ascribes to himself, Manu VIII, 339. But see also VIII, 331.
7. Haradatta remarks, that this Sûtra implicitly forbids to accept the heritage of an outcast.

11. Enjoyments taken unrighteously he shall give up; he shall say, 'I and sin (do not dwell together).' Clothing himself with a garment reaching from the navel down to the knee, bathing daily, morn, noon, and evening, eating food which contains neither milk nor pungent condiments, nor salt, he shall not enter a house for twelve years.

12. After that he (may be) purified.

13. Then he may have intercourse with Aryans.

14. This penance may also be employed in the case of the other crimes which cause loss of caste (for which no penance has been ordained above).

15. But the violator of a Guru's bed shall enter a hollow iron image and, having caused a fire to be lit on both sides, he shall burn himself.

16. According to Hârita, this (last-mentioned penance must) not (be performed).

17. For he who takes his own or another's life becomes an Abhisasta.

18. He (the violator of a Guru's bed) shall perform to his last breath (the penance) prescribed by that rule (Sûtra 11). He cannot be purified in this world. But (after death) his sin is taken away.

19. He who has unjustly forsaken his wife shall put on an ass's skin, with the hair turned outside, and beg in seven houses, saying, 'Give alms to him who forsook his wife.' That shall be his livelihood for six months.

20. But if a wife forsakes her husband, she shall

11. A similar but easier penance is prescribed, Manu XI, 194.

15. '(This penance, which had been prescribed above, I, 9, 25, 1), is enjoined (once more), in order to show that it is not optional (as might be expected according to Sûtra 14).'-Haradatta.

perform the twelve-night *Krikkhra* penance for as long a time.

21. He who has killed a *Bhrûna* (a man learned in the Vedas and *Vedângas* and skilled in the performance of the rites) shall put on the skin of a dog or of an ass, with the hair turned outside, and take a human skull for his drinking-vessel,

PRASNA I, PATALA 10, KHANDA 29.

1. And he shall take the foot of a bed instead of a staff and, proclaiming the name of his deed, he shall go about (saying), 'Who (gives) alms to the murderer of a *Bhrûna*?' Obtaining thus his livelihood in the village, he shall dwell in an empty house or under a tree, (knowing that) he is not allowed to have intercourse with Aryans. According to this rule he shall act until his last breath. He cannot be purified in this world. But (after death) his sin is taken away.

2. He even who slays unintentionally, reaps nevertheless the result of his sin.

3. (His guilt is) greater, (if he slays) intentionally.

4. The same (principle applies) also to other sinful actions,

5. And also to good works.

6. A Brâhmaṇa shall not take a weapon into his hand, though he be only desirous of examining it.

7. In a Purâna (it has been declared), that he who

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29. 5. Haradatta gives, as an example, the case where a warrior saves the property of a traveller from thieves. If the traveller turns out to be a Brâhmaṇa, and the warrior did not know his caste before rescuing his property, his merit will be less than if he had rescued knowingly the property of a Brâhmaṇa.

slays an assailant does not sin, for (in that case) wrath meets wrath.

8. But Abhisastas shall live together in dwellings (outside the village); considering this their lawful (mode of life), they shall sacrifice for each other, teach each other, and marry amongst each other.

9. If they have begot sons, let them say to them : ' Go out from amongst us, for thus the Âryas, (throwing the guilt) upon us, will receive you (amongst their number).

10. For the organs do not become impure together with the man.

11. (The truth of) that may be learned from this (parallel case); a man deficient in limbs begets a son who possesses the full number of limbs.

12. Hârîta declares that this is wrong.

13. A wife is similar to the vessel which contains the curds (for the sacrificé).

14. For if one makes impure milk curdle (by mixing it with whey and water) in a milk-vessel and stirs it, no sacrificial rite can be performed with (the curds produced from) that. Just so no intercourse

9. It is impossible to agree with Haradatta's explanation of the words to be addressed by Abhisastas to their children. No Vedic license can excuse the use of the second person plural instead of the third. I propose the following : ' Go out from among us; for thus (leaving the guilt) to us, you will be received (as) Âryas.' It is, however, not improbable that our text is disfigured by several very old corruptions, compare Baudhâyana II, 1, 2, 18.

11. ' In like manner a man who has lost his rights, (can) beget a son, who possesses the rights (of his caste). For the wife is also a cause (of the birth of the son), and she is guiltless.'—Haradatta.

13. The statements now following are those with which Âpastamba agrees. Those contained in Sûtras 8-11 are merely the pûrvapaksha.

can be allowed with the impure seed which comes (from an Abhisasta).

15. Sorcery and curses (employed against a Brâhmaṇa) cause a man to become impure, but not loss of caste.

16. Hârīta declares that they cause loss of caste.

17. But crimes causing impurity must be expiated, (when no particular penance is prescribed,) by performing the penance enjoined for crimes causing loss of caste during twelve months, or twelve half months, or twelve twelve-nights, or twelve se'nnights, or twelve times three days, or twelve days, or seven days, or three days, or one day.

18. Thus acts causing impurity must be expiated according to the manner in which the (sinful) act has been committed (whether intentionally or unintentionally).

#### PRASNA I, PATALA 11, KHANDA 30.

1. Some declare, that a student shall bathe after (having acquired) the knowledge of the Veda, (however long or short the time of his studentship may have been).

2. (He may) also (bathe) after having kept the student's vow for forty-eight, (thirty-six or twenty-four) years, (though he may not have mastered the Veda).

3. Some declare, that the student (shall bathe) after (having acquired) the knowledge of the Veda and after (the expiration of) his vow.

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30. 1. The bath is taken at the end of the studentship, and forms part of the Samâvartana-ceremony. From this rite a student who has completed his course of study derives the name Snâtaka, 'one who has bathed.' See also Weber, Ind. Stud. X, 125.

4. To all those persons who have bathed (in accordance with any of the above rules must be shown) the honour due to a Snātaka.

5. The reverence (shown to a Snātaka) brings, however, different rewards according to the degree of devotion or of learning (possessed by the person honoured).

6. Now follow the observances (chiefly to be kept) by a Snātaka.

7. He shall usually enter the village and leave it by the eastern or the northern gate.

8. During the morning and evening twilights, he shall sit outside the village, and not speak anything (referring to worldly matters).

9. (But an Agnihotri, who is occupied at home by oblations in the morning and evening, must not go out; for) in the case of a conflict (of duties), that enjoined by the Veda is the more important.

10. He shall avoid all dyed dresses,

11. And all naturally black cloth.

12. He shall wear a dress that is neither shining,

13. Nor despicable, if he is able (to afford it).

14. And in the day-time he shall avoid to wrap up his head, except when voiding excrements.

15. But when voiding excrements, he shall envelop his head and place some (grass or the like) on the ground.

16. He shall not void excrements in the shade (of a tree, where travellers rest).

10. The rule to wear white garments is given Yāgñ. I, 131; Manu IV, 35.

13. Manu IV, 34.

15. Manu IV, 49.

17. But he may discharge urine on his own shadow.

18. He shall not void excrements with his shoes on, nor on a ploughed field, nor on a path, nor in water.

19. He shall also avoid to spit into, or to have connection with a woman in water.

20. He shall not void excrements facing the fire, the sun, water, a Brāhmaṇa, cows, or (images of) the gods.

21. He shall avoid to clean his body from excrements with a stone, a clod of earth, or with (boughs of) herbs or trees which he has broken off, whilst they were on the tree and full of sap.

22. If possible, he shall not stretch out his feet towards a fire, water, a Brāhmaṇa, a cow, (images of) the gods, a door, or against the wind.

23. Now they quote also (the following verse) :

### PRASNA I, PATALA 11, KHANDA 31.

1. He shall eat facing the east, void fæces facing the south, discharge urine facing the north, and wash his feet turned towards the west.

2. He shall void excrements far from his house, having gone towards the south or south-west.

3. But after sunset he must not void excrements outside the village or far from his house.

4. And as long as he is impure he (shall avoid) to pronounce the names of the gods.

18. Manu IV, 45, 46; Yāgñ. I, 137.

19. Manu IV, 56.

20. Manu IV, 48, 52; Yāgñ. I, 134.

22. The prohibition to stretch the feet towards a fire occurs also Manu IV, 53; Yāgñ. I, 137.

31. 2. Manu IV, 151; Yāgñ. I, 16.

5. And he shall not speak evil of the gods or of the king.

6. He shall not touch with his foot a Brâhmaṇa, a cow, nor any other (venerable beings).

7. (Nor shall he touch them) with his hand, except for particular reasons.

8. He shall not mention the blemishes of a cow, of sacrificial presents, or of a girl.

9. And he shall not announce it (to the owner) if a cow does damage (by eating corn or grass in a field).

10. (Nor shall he call attention to it) if a cow is together with her calf, except for a particular reason.

11. And of a cow which is not a milch-cow he shall not say, 'She is not a milch-cow.' He must say, 'This is a cow which will become a milch-cow.'

12. He shall not call 'lucky' that which is lucky. He shall call it 'a mercy, a blessing.'

13. He shall not step over a rope to which a calf (or cow) is tied.

14. He shall not pass between the posts from which a swing is suspended.

15. (In company) he shall not say, 'This person

5. Manu IV, 163.

8. 'In the section on transcendental knowledge (I, 8, 23, 5), "speaking evil" has been forbidden, in connection with the means of salvation. And below (Sûtra 25) the (author) will declare that the sins which destroy the creatures are to be avoided. But this precept (is given in order to indicate that) in the case of cows and the rest an extra penance must be performed.'—Haradatta.

12. Manu IV, 139.

13. Manu IV, 38.

14. 'Or according to others, "He shall not pass between pillars supporting an arch."—Haradatta. •

is my enemy.' If he says, 'This person is my enemy,' he will raise for himself an enemy, who will show his hatred.

16. If he sees a rainbow, he must not say to others, 'Here is Indra's bow.'

17. He shall not count (a flock of) birds.

18. He shall avoid to look at the sun when he rises or sets.

19. During the day the sun protects the creatures, during the night the moon. Therefore let him eagerly strive to protect himself on the night of the new moon by purity, continence, and rites adapted for the season.

20. For during that night the sun and the moon dwell together.

21. He shall not enter the village by a by-path. If he enters it thus, he shall mutter this *Rik*-verse, 'Praise be to Rudra, the lord of the dwelling,' or some other (verse) addressed to Rudra.

22. He shall not (ordinarily) give the residue of his food to a person who is not a Brâhmaṇa. When he gives it (to such a one), he shall clean his teeth and give (the food) after having placed in it (the dirt from his teeth).

16. Manu IV, 59.

17. 'Others explain (the Sûtra thus): He shall not announce it to others, if he sees (the souls of) good men falling from heaven on account of the expenditure of their merit, (i.e.) he shall not call attention to shooting-stars.'—Haradatta.

18. Manu IV, 37.

19. Manu IV, 153.

20. Manu IV, 73; Yâgñ. I, 140.

22. Manu IV, 80. 'This prohibition (given in the first part of the Sûtra) refers to Sûdras who are not dependents; to dependents the following (exception applies).'  
—Haradatta.

23. And let him avoid the faults that destroy the creatures, such as anger and the like.

PRASNA I, PATALA 11, KHANDA 32.

1. Let him who teaches, avoid connubial intercourse during the rainy season and in autumn.

2. And if he has had connection (with his wife), he shall not lie with her during the whole night.

3. He shall not teach whilst he is lying on a bed.

4. Nor shall he teach (sitting) on that couch on which he lies (at night with his wife).

5. He shall not show himself adorned with a garland, or anointed with ointments.

6. At night he shall always adorn himself for his wife.

7. Let him not submerge his head together with his body (in bathing),

8. And (let him avoid) to bathe after sunset.

9. Let him avoid to use a seat, clogs, sticks for cleaning the teeth, (and other utensils) made of Palāsa-wood.

10. Let him avoid to praise (himself) before his teacher, saying, 'I have properly bathed or the like.'

11. Let him be awake from midnight.

12. Let him not study (or teach) in the middle of the night; but (he may point out) their duties to his pupils.

13. Or (he may) by himself mentally (repeat the sacred texts).

14. After midnight he may teach.

23. See above, I, 8, 23, 4 and 5, and Manu IV, 163.

32. 1. Weber, Ind. Stud. X, 42.

2. Manu IV, 40. 5. Manu IV, 72.

15. When he has risen (at midnight, and taught) during the third watch of the night, let him not lie down again (saying), 'Studying is forbidden.'

16. At his pleasure he may (sleep) leaning (against a post or the like).

17. Or he may mentally repeat (the sacred texts).

18. Let him not visit inferior men (such as Nishâdas), nor countries which are inhabited by them,

19. Nor assemblies and crowds.

20. If he has entered a crowd, he shall leave it, turning his right hand towards the crowd.

21. Nor shall he enter towns frequently.

22. Let him not answer directly a question (that is difficult to decide).

23. Now they quote also (the following verse):

24. (The foolish decision) of a person who decides wrongly destroys his ancestors and his future happiness, it harms his children, cattle, and house. 'Oh Dharmaprahrâda, (this deed belongs) not to Kumâlana!' thus decided Death, weeping, the question (addressed to him by the *Rishi*).

15. I. e. if the following day is a forbidden day, e.g. an Ashâmi. See also Manu IV, 99.

18. Manu IV, 60 and 61.

24. Haradatta tells the story to which the second half of the verse alludes, in the following manner: 'A certain *Rishi* had two pupils, called Dharmaprahrâda and Kumâlana. Once they brought from the forest two great bundles of firewood and threw them negligently into their teacher's house, without looking. One of the bundles struck the teacher's little son so that he died. Then the teacher asked his two pupils, "Which of you two has killed him?" Both answered, "Not I, not I." Hereupon the teacher, being unable to (come to a decision in order to) send away the sinner and to keep the innocent one, called Death, and asked him, "Which of the two has killed the boy?" Then Death, finding himself involved in a difficult law-question, began to weep, and

25. Let him not ascend a carriage yoked with asses; and let him avoid to ascend or to descend from vehicles in difficult places.
26. And (let him avoid) to cross a river swimming.
27. And (let him avoid) ships of doubtful (solidity),
28. He shall avoid cutting grass, crushing clods of earth, and spitting, without a particular reason,
29. And whatever else they forbid.

PRASNA II, PATALA 1, KHANDA 1.

1. After marriage the rites prescribed for a householder and his wife (must be performed).
2. He shall eat at the two (appointed) times, (morning and evening).

giving his decision, said, "Oh Dharmaprahrâda, not to Kumâlana (the dative has the sense of the genitive), this sin is none of Kumâlana's!" Instead of declaring, "Dharmaprahrâda, thou hast done this," he said, "The other did not do it." Still from the circumstances of the case it appeared that the meaning of the answer was, "The other has done it." "This was the decision which he gave crying."—The reading of the text rendered in the translation is, *dharma-pra-hrâda na kumâlanâya*.

26. Manu IV, 77.      28. Manu IV, 70 and 71.

1. 1. According to Haradatta, this rule is intended to refute the opinion of those who hold that the sacred household-fire may be kept, and the prescribed offerings therein may be performed, either from the time of the marriage, or after the division of the family estate. He also states that the use of the dual *grîhame-dhinoः* indicates that husband and wife must perform the rites conjointly. Manu III, 67.

2. Haradatta thinks that this Sûtra is intended to prevent householders from having more than two meals a day, and to keep them from gluttony. Others are of opinion that its object is to keep householders from excessive fasting, and to make them perform the Prânâgnihotra at either meal. At the Prânâgnihotra the sacrificer eats five mouthfuls invoking successively, whilst he

3. And he shall not eat to repletion.
4. And both (the householder and his wife) shall fast on (the days of) the new and full moon.
5. To eat once (on those days in the morning), that also is called fasting.
6. And they may eat (at that meal) until they are quite satisfied.
7. And on (the anniversary of) that (wedding)-day they may eat that food of which they are fond.
8. And (on the night of that day) they shall sleep on the ground (on a raised heap of earth).
9. And they shall avoid connubial intercourse.
10. And on the day after (that day) a Sthâlipâka must be offered.
11. The manner in which that offering must be

eats, the five vital airs. At the first mouthful he says, 'To Prâna svâhâ'; at the second, 'To Apâna svâhâ,' &c.

**5. Âsv. Gri. Sû. I, 10, 2.**

7. Haradatta holds that the words 'on that day' do not refer to the days of the new and full moon, the Parvan-days, mentioned in Sûtra 4. His reasons are, first, that the permission to eat food, of which the householder may be particularly fond, has already been given in Sûtra 6, by the term *triptih*, 'satisfaction'; and, secondly, that the singular 'on this day' does not agree with the plural 'on the Parvan-days.' Hence he comes to the conclusion that the words 'on that day' must refer to the wedding-day, mentioned in Sûtra 1, as well as to its anniversary. Haradatta is, probably, right in his explanation, though the reasons adduced here are very weak. A stronger reason for detaching this Sûtra from Sûtra 4 will be brought forward below, under Sûtra 11. Mahâdeva, the commentator of the Hiranyakesidharma, adopts the view rejected by Haradatta.

**8. Âsv. Gri. Sû. I, 3, 10.**

10. A Sthâlipâka is an offering at which rice cooked in a pot, sthâli, is offered in the fire. A full description of this kind of sacrifice occurs, Âsv. Gri. Sû. I, 10, 1 seq.

**11. The Pârvana Sthâlipâka has been described by Âpastamba**

performed has been declared by (the description of the Sthâlipâka) to be performed on the days of the new and full moon (the Pârvana).

12. And they declare (that this rite which is known) amongst the people (must be performed) every (year).

13. At every (burnt-offering), when he wishes to place the fire on the altar (called Sthandila), let him draw on that (altar) three lines from west to east and three lines from south to north, and sprinkle (the altar) with water, turning the palm of the hand downwards, and let him then make the fire burn brightly by adding (fuel).

14. He shall pour out (the remainder of) this water used for sprinkling, to the north or to the east (of the altar), and take other (water into the vessel).

15. The water-vessels in the house shall never be empty; that is the duty to be observed by the householder and his wife.

in the *Grihya-sûtra*, III, 7. Again, Haradatta returns to the question whether the words on that day (*Sûtra 7*) refer to the Parvan-days, or the marriage-day and its anniversaries. He now adds, in favour of the latter view, that the word Pârvanena, 'by the rite to be performed on Parvan-days,' by which the Sthâlipâka on Parvan-days is intended, clearly proves the impossibility to refer the preceding rules to the Parvan-days. He adds that some, nevertheless, adopt the explanation rejected by himself.

12. They, i.e. the *Sishas*, those learned in the law. 'Another commentator says, the rite which will be taught (in the following *Sûtra*), and which is known from the usage of the learned, is constant, i.e. must be performed in every case. That it is what the "learned" declare.'—Haradatta. The latter explanation of the *Sûtra* is adopted by Mahâdeva.

13. *Âsv. Gri. Sû. I, 3, 1-3.*

15. Haradatta states that the object of the repetition of the words 'the householder and his wife' is to show that they

16. Let him not have connubial intercourse (with his wife) in the day-time.

17. But let him have connection with his wife at the proper time, according to the rules (of the law).

18. Let him have connubial intercourse in the interval also, if his wife (desires it, observing the restrictions imposed by the law).

19. (The duty of) connubial intercourse (follows from) the passage of a Brâhmaṇa, ('Let us dwell together until a son be born.'

20. But during intercourse he shall be dressed in a particular dress kept for this purpose.

21. And during intercourse only they shall lie together,

22. Afterwards separate.

23. Then they both shall bathe;

### PRASNA II, PATALA 1, KHANDA 2.

1. Or they shall remove the stains with earth or water, sip water, and sprinkle the body with water.

2. Men of all castes, if they fulfil their (assigned) duties, enjoy (in heaven) the highest, imperishable bliss.

3. Afterwards when (a man who has fulfilled his duties) returns to this world, he obtains, by virtue of

themselves must fill the water-vessels, and not employ others for this purpose. He adds that, according to another commentator, the object of the repetition is to show that Sûtras 13 and 14 apply not only to householders, but also to students, and that hence students, when they offer the daily oblations of sacred fuel (above, I, 1, 4, 14 seq.), should also perform the rites taught in the preceding Sûtras.

17. See Manu III, 46-48; Yâgñ. I, 79, 80.

18. Manu III, 45; Yâgñ. I, 81.

19. See Taittirîya Samhitâ II, 5, 1, 5.

a remainder of merit, birth in a distinguished family, beauty of form, beauty of complexion, strength, aptitude for learning, wisdom, wealth, and the gift of fulfilling the laws of his (caste and order). Therefore in both worlds he dwells in happiness, (rolling) like a wheel (from the one to the other).

4. As the seed of herbs (and) trees, (sown) in good and well-cultivated soil, gives manifold returns of fruit (even so it is with men who have received the various sacraments).

5. The increase of the results of sins has been explained hereby.

6. Thus after having undergone a long punishment in the next world, a person who has stolen (the gold of a Brâhmaṇa) or killed a (Brâhmaṇa) is born again, in case he was a Brâhmaṇa as a Kândâla, in case he was a Kshatriya as a Paulkasa, in case he was a Vaisya as a Vaina.

7. In the same manner other (sinners) who have become outcasts in consequence of their sinful actions are born again, on account of (these) sins, losing their caste, in the wombs (of various animals).

8. As it is sinful to touch a Kândâla, (so it is also sinful) to speak to him or to look at him. The penance for these (offences will be declared).

9. (The penance) for touching him is to bathe, submerging the whole body; for speaking to him to speak to a Brâhmaṇa; for looking at him to look at the lights (of heaven).

2. 6. Manu XII, 55; Yâgñ. III, 206, 207. A Paulkasa is said to be the offspring of a Nishâda and a Kshatriya woman. See the Pet. Dict. s. v. A Vaina is a rope-dancer, or equilibrist.

7. Manu XII, 52.

## PRASNA II, PATALA 2, KHANDA 3.

1. Pure men of the first three castes shall prepare the food (of a householder which is used) at the Vaisvadeva ceremony.
2. The (cook) shall not speak, nor cough, nor sneeze, while his face is turned towards the food.
3. He shall purify himself by touching water if he has touched his hair, his limbs, or his garment.
4. Or Sûdras may prepare the food, under the superintendence of men of the first three castes.
5. For them is prescribed the same rule of sipping water (as for their masters).
6. Besides, the (Sûdra cooks) daily shall cause to be cut the hair of their heads, their beards, the hair on their bodies, and their nails.
7. And they shall bathe, keeping their clothes on.
8. Or they may trim (their hair and nails) on the eighth day (of each half-month), or on the days of the full and new moon.
9. He (the householder himself) shall place on the fire that food which has been prepared (by Sûdras) without supervision, and shall sprinkle it with water. Such food also they state to be fit for the gods.
10. When the food is ready, (the cook) shall place

3. 1. 'The food which is used at the Vaisvadeva, i. e. the food prepared for the meals of the householder and of his wife.'—Haradatta.

5. This Sûtra is a *Gñâpaka*, as it indicates that Âpastamba also recognises the different rules which are usually prescribed in the *Smritis* for Brâhmaṇas, Kshatriyas, Vaisyas, and Sûdras. See above, I, 5, 16, 2.

7. Usually in bathing both Âryas and Sûdras wear no dress except the *langoṭi*.

himself before his master and announce it to him (saying), ‘It is ready.’

11. The answer (of the master) shall be, ‘That well-prepared food is the means to obtain splendour; may it never fail!’

12. The burnt-oblations and Bali-offerings made with the food which the husband and his wife are to eat, bring (as their reward) prosperity, (and the enjoyment of) heaven.

13. Whilst learning the sacred formulas (to be recited during the performance) of those (burnt-oblations and Bali-offerings, a householder) shall sleep on the ground, abstain from connubial intercourse and from eating pungent condiments and salt, during twelve days.

14. (When he studies the Mantras) for the last (Bali offered to the goblins), he shall fast for one (day and) night.

15. For each Bali-offering the ground must be prepared separately. (The performer) sweeps (the ground) with his (right) hand, sprinkles it with water, turning the palm downwards, throws down (the offering), and afterwards sprinkles water around it.

11. *Manu II, 54.*

12. Balis are portions of food which are thrown before the door, or on the floor of the house. See below, *Sûtra 16 seq.*

13. Others explain this *Sûtra* thus: ‘After having used for the first time these sacred formulas (which are to be recited in offering the burnt-oblation and the Balis, the householder and his wife) shall sleep,’ &c.

14. Regarding the use of *ekarâtra* in the sense of ‘a (day and a) night,’ see above. The ‘last’ Bali-offering is that described below, *II, 2, 4, 5.*

15. ‘They say that the word “afterwards” is used in order to indicate that perfumes, garlands, and other (*Upakâras*) must be offered between (the last two acts).’—Haradatta.

16. (At the Vaisvadeva sacrifice) he shall offer the oblations with his hand, (throwing them) into the kitchen-fire or into the sacred (*Grīhya*)-fire, and reciting (each time one of) the first six Mantras (prescribed in the *Nārāyaṇi* Upanishad).

17. He shall sprinkle water all around both times (before and after the oblations), as (has been declared) above.

18. In like manner water is sprinkled around once only after the performance of those Bali-offerings that are performed in one place.

19. (If a seasoning) has been prepared, (the Bali-offering should consist of rice) mixed with that seasoning.

20. With the seventh and eighth Mantras (Balis

16. It is a disputed point with the commentators whether every Brāhmaṇa may offer the Vaisvadeva in the common kitchen-fire, or those persons only who do not keep a sacred domestic fire. The six Mantras, which are given Taitt. Ār. X, 67, 1, are: 1. Agnaye svâhâ, 'to Agni svâhâ'; 2. Somâya svâhâ, 'to Soma svâhâ'; 3. Visvebhyo devebhyah svâhâ, 'to all the gods svâhâ'; 4. Dhruvâya bhûmaya svâhâ, 'to Dhruva Bhûma svâhâ'; 5. Dhruvakshitaye svâhâ, 'to Dhruvakshiti svâhâ'; 6. Akyutakshitaye svâhâ, 'to Akyutakshiti svâhâ.' Haradatta adds that some add a seventh formula, addressed to Agni svîshâkṛit, 'to the fire which causes the proper performance of the sacrifice,' while others leave out the second Mantra and give that addressed to Agni svîshâkṛit the sixth place. This latter is the order given in the Calcutta edition of the Taittirîya Āranyaka.

17. 'Above, i.e. *Grīhya*-sûtra, I, 2, 3, 8.'—Haradatta. The Mantras recited are: 1. at the first sprinkling, Adite 'numanyasva, 'Aditi permit'; Anumate 'numanyasva, 'Anumati permit'; Sarasvaty anumanyasva, 'Sarasvatî permit'; Deva Savitâh prasuva, 'Divine Savitri permit'; 2. at the second sprinkling, the same as above, anvamamsthâh and prâsâvih, 'thou hast permitted,' being substituted for anumanyasva and prasuva.

18. This Sûtra is a restriction of Sûtra 15.

20. The first six offerings constitute the *Devayagñā* or *Vaisv-*

must be offered to Dharma and Adharma) behind the fire, and must be placed the one to the north of the other.

21. With the ninth (Mantra a Bali offered to the waters must be placed) near the water-vessel (in which the water for domestic purposes is kept).

22. With the tenth and eleventh (Mantras, Bâlis, offered to the herbs and trees and to Rakshodevagana, must be placed) in the centre of the house, and the one to the east of the other.

23. With the following four (Mantras, Balis must be placed) in the north-eastern part of the house (and the one to the east of the other).

### PRASNA II, PATALA 2, KHANDA 4.

1. Near the bed (a Bali must be offered) with (a Mantra) addressed to Kâma (Cupid).

2. On the door-sill (a Bali must be placed) with (a Mantra) addressed to Antariksha (the air).

3. With (the Mantra) that follows (in the Upanishad, he offers a Bali) near the door.

deva, which is offered in the fire. Now follow the Bali-offerings, which are merely placed on the ground. ‘Behind the fire’ means ‘to the east of the fire’; for the sacrificer must face the east.

21. The Mantra is, *Adbhyâh svâhâ*, ‘to the Waters svâhâ.’

22. The Mantras are, *Oshadhivanaspatibhyâh svâhâ*, ‘to the herbs and trees svâhâ’; *Rakshodevaganebhyâh svâhâ*, ‘to the Râkshasas and the servants of the gods svâhâ.’

23. These four Balis are sacred to the *Grîhâs*, to the *Avasânâs*, to the *Avasânâpatis*, and to all creatures.

4. 2. ‘Others explain dehalî, “the door-sill,” to mean “the door-case.”’—Haradatta.

3. ‘Others explain apidhâna, “the panels of the door,” to mean “the bolt of the door.”’—Haradatta. The offering is made to Nâma, ‘the name, or essence of things.’

4. With the following (ten Mantras, addressed to Earth, Air, Heaven, Sun, Moon, the Constellations, Indra, Brihaspati, Pragâpati, and Brahman, he offers ten Balis, each following one to the east of the preceding one), in (the part of the house called) the seat of Brahman.

5. He shall offer to the south (of the Balis offered before, a Bali) with a Mantra addressed to the Manes; his sacrificial cord shall be suspended over the right shoulder, and the (palm of his right hand shall be turned upwards and) inclined to the right.

6. To the north (of the Bali given to the Manes, a Bali shall be offered) to Rudra, in the same manner as to the (other) gods.

7. The sprinkling with water (which precedes and follows the oblation) of these two (Balis, takes place) separately, on account of the difference of the rule (for each case).

4. Haradatta gives two explanations of the word Brahmasadana, 'the seat of Brahman.' According to some, it is an architectural term, designating the centre of the house; according to others, it denotes the place where, at the time of the burnt-oblations, the Brahman or superintending priest is seated, i.e. a spot to the south of the sacred fire.

5. Balis and water for the Manes are placed or poured into the palm of the hand and thrown out between the thumb and forefinger. That part of the palm is, therefore, sometimes called 'the tîrtha sacred to the Manes.' See Manu II, 39.

6. 'That is to say, the sacrificial cord shall not be suspended over the right shoulder, nor shall the Bali be thrown out between the thumb and forefinger.'—Haradatta.

7. In sprinkling around an offering to the gods, the sacrificer turns his right hand towards the oblation and pours out the water, beginning in the south and ending in the east. In sprinkling around an offering to the Manes, exactly the opposite order is to be followed.

8. At night only he shall offer (the Bali to the goblins), throwing it into the air and reciting the last (Mantra).

9. He who devoutly offers those (above-described Balis and Homas), according to the rules, (obtains) eternal bliss in heaven and prosperity.

10. And (after the Balis have been performed, a portion of the food) must first be given as alms.

11. He shall give food to his guests first,

12. And to infants, old or sick people, female (relations, and) pregnant women.

13. The master (of the house) and his wife shall not refuse a man who asks for food at the time (when the Vaisvadeva offering has been performed).

14. If there is no food, earth, water, grass, and a kind word, indeed, never fail in the house of a good man. Thus (say those who know the law).

8. At night, i. e. before the evening meal. The Mantra is, 'To those beings which, being servants of Vituda, roam about day and night, desiring a Bali-offering, I offer this Bali, desirous of prosperity. May the Lord of prosperity grant me prosperity, svâhâ.' Haradatta adds, that according to another commentator, no other Bali but this is to be offered in the evening, and that some modify the Mantra for each occasion, offering the Bali in the morning to 'the Bhûtas that roam about during the day,' and in the evening 'to the night-walkers.' Compare for the whole section Manu III, 90-92; Yâgñ. I, 102-104.

10. Manu III, 94 seq.

11. Manu III, 115; Yâgñ. I, 105.

12. Manu III, 114; Yâgñ. I, 105.

14. Manu III, 101; Yâgñ. I, 107. As read in the text, the first line of the verse has one syllable in excess. This irregularity would disappear if *trinâ*, the Vedic form of the nom. acc. plural, were read for *trinâni*, and it seems to me not improbable that *trinâni* is a correction made by a Pandit who valued grammatical correctness higher than correctness of metre.

15. Endless worlds are the portion (of those householders and wives) who act thus.

16. To a Brâhmaṇa who has not studied the Veda, a seat, water, and food must be given. But (the giver) shall not rise (to do him honour).

17. But if (such a man) is worthy of a salutation (for other reasons), he shall rise to salute him.

18. Nor (shall a Brâhmaṇa rise to receive) a Kshatriya or Vaisya (though they may be learned).

19. If a Sûdra comes as a guest (to a Brâhmaṇa), he shall give him some work to do. He may feed him, after (that has been performed).

20. Or the slaves (of the Brâhmaṇa householder) shall fetch (rice) from the royal stores, and honour the Sûdra as a guest.

21. (A householder) must always wear his garment over (his left shoulder and under his right arm).

22. Or he may use a cord only, slung over his left shoulder and passed under his right arm, instead of the garment.

23. He shall sweep together (the crumbs) on the place where he has eaten, and take them away. He shall sprinkle water on that place, turning the palm downwards, and remove the stains (of food from the cooking-vessels with a stick), wash them with water, and take their contents to a clean place to the north (of the house, offering them) to Rudra. In this manner his house will become prosperous.

16. Manu III, 99.

18. Manu III, 110-112; Yâgñ. I, 107.

19. Manu loc. cit.

20. 'Hence it is known that the king ought to keep stores of rice and the like in every village, in order to show hospitality to Sûdra guests.'—Haradatta.

24. It is declared in the *Sinritis* that a Brâhmaṇa alone should be chosen as teacher (or spiritual guide).

25. In times of distress a Brâhmaṇa may study under a Kshatriya or Vaisya.

26. And (during his pupilship) he must walk behind (such a teacher).

27. Afterwards the Brâhmaṇa shall take precedence before (his Kshatriya or Vaisya teacher).

### PRASNA II, PATALA 2, KHANDA 5.

1. On the day on which, beginning the study of the whole sacred science, the Upanishads (and the rest, he performs the Upâkarma in the morning), he shall not study (at night).

2. And he shall not leave his teacher at once after having studied (the Veda and having returned home).

24. Manu II, 241, 242. From here down to II, 3, 6, 2, Âpastamba again treats of the duties of students and teachers, a subject which appears to have in his eyes a greater importance than any other. The rules given now apply chiefly to householders. It would seem that they have been inserted in this particular place, because the reception of a former teacher is to be described II, 3, 5, 4-11, and that of a 'learned guest' II, 3, 6, 3 seq.

5. 1. This rule refers to the Upâkarma, to be performed yearly by householders. In our days, too, the custom is observed, and the whole Brahminical community change on this occasion their *Genvîs* or sacrificial cords in the month of *Siâvâna*. The adherents of the various Sâkhâs of the Vedas, however, perform the ceremony on different days. According to Haradatta, the Upanishads are named, in order to show that they are of the highest importance. See also Satapatha-brâhmaṇa X, 3, 5, 12.

2. Others consider that this Sûtra refers to the annual Upâkarma of the householder. In that case the translation would be, 'And after having performed the Upâkarma,' &c. Probably Âpastamba means to give a general rule, applicable both to householders and to students who have returned home.

3. If he is in a hurry to go, he shall perform the daily recitation of the Veda in the presence of his teacher, and then go at his pleasure. In this manner good fortune will attend both of them.

4. If the (former) teacher visits him after he has returned home, he shall go out to meet him, embrace his (feet), and he shall not wash himself (after that act), showing disgust. He then shall let him pass first into the house, fetch (the materials necessary for a hospitable reception), and honour him according to the rule.

5. If (his former teacher is) present, he himself shall use a seat, a bed, food, and garments inferior to, and lower (than those offered to the teacher).

6. Standing (with his body bent), he shall place his left hand (under the water-vessel, and bending with his other hand its mouth downwards), he shall offer to his teacher water for sipping.

7. And (he shall offer water for sipping in this manner) to other guests also who possess all (good qualities) together.

8. He shall imitate (his teacher) in rising, sitting, walking about, and smiling.

4. ‘Though he may suspect that the teacher had been defiled by the touch of a *Kāndāla* or the like, still he shall not show disgust nor wash himself.’—Haradatta. Regarding the rule of receiving guests, see below, II, 4, 8, 6 seq.

6. According to Haradatta, the repetition of the word *ākāryam*, ‘the teacher,’ in this Sūtra, indicates that the rule holds good not only when the teacher comes as a guest to his former pupil, but on every occasion when he receives water for sipping.

7. ‘He is called samudeta, “possessed of all (good ‘qualities) together,” who is endowed with (good) birth, disposition, behaviour, (great) learning, and a (venerable) age.’—Haradatta.

8. The word *syāt* is to be understood from Sūtra 5.

9. In the presence (of his teacher) he shall not void excrements, discharge wind, speak aloud, laugh, spit, clean his teeth, blow his nose, frown, clap his hands, nor snap his fingers.

10. Nor shall he tenderly embrace or address caressing words to his wife or children.

11. He shall not contradict his teacher,

12. Nor any of his betters.

13. (He shall not) blame or revile any creature.

14. (He shall not revile one branch of) sacred learning by (invidiously comparing it with) another.

15. If he is not well versed in a (branch of) sacred learning (which he studied formerly), he shall again go to the (same) teacher and master it, observing the (same) rules as (during his first studentship).

16. The restrictions (to be kept) by the teacher from the beginning of the course of teaching to its end are, to avoid cutting the hair on the body, partaking of meat or of oblations to the Manes, and connection (with a woman).

17. Or (he may have conjugal intercourse) with his wife at the proper season.

18. He shall be attentive in instructing his pupils in the sacred learning, in such a manner that they

13. Haradatta states that 'speaking evil' is forbidden here once more in order that it should be particularly avoided.

14. 'For example, he shall not say, "The *Rig-veda* is sweet to the ear, the other Vedas grate on the ear," or "the Taittiriya-veda is a Sâkhâ consisting of leavings," or "the Brâhmaṇa proclaimed by Yâgñavalkya is of modern origin."'-Haradatta. The second sentence refers to the story that Yâgñavalkya vomited the Black Yagur-veda, and his fellow-students, becoming partridges, picked it up. Regarding the third sentence, see Vârttika on Pânini IV, 3, 105, and Max Müller's History of Ancient Sanskrit Literature, p. 363.

16. Weber, Ind. Stud. X, 42.

master it, and in observing the restrictions (imposed upon householders during their teaching). He who acts thus, gains heavenly bliss for himself, his descendants and ancestors.

19. He who entirely avoids with mind, word, nose, eye, and ear the sensual objects (such as are) enjoyed by the touch, the organ, or the stomach, gains immortality.

### PRASNA II; PATALA 3, KHANDA 6.

1. If he has any doubts regarding the caste and conduct of a person who has come to him in order to fulfil his duty (of learning the Veda), he shall kindle a fire (with the ceremonies prescribed for kindling the sacrificial fire) and ask him about his caste and conduct.

2. If he declares himself to be (of) good (family and conduct, the teacher elect) shall say, 'Agni who sees, Vâyu who hears, Âditya who brings to light, vouch for his goodness; may it be well with this person! He is free from sin.' Then he shall begin to teach him.

3. A guest comes to the house resembling a burning fire.

6. 1. The person desirous to study addresses his teacher elect with the following Mantra: Bhagavan maitreṇa kakshushâ pasya sivena manasânugrîhâna prasîda mâm adhyâpayâ, 'venerable Sir, look on me with a friendly eye, receive me with a favourable mind, be kind and teach me.' The teacher elect then asks: Kimgotro'si saumya, kimâkâraḥ, 'friend, of what family art thou? what is thy rule of conduct?'

3. The object of this Sûtra is to show the absolute necessity of feeding a guest. For, if offended, he might burn the house with the flames of his anger.

4. He is called a *Srotriya* who, observing the law (of studentship), has learned one recension of the Veda (which may be current in his family).

5. He is called a guest (who, being a *Srotriya*), approaches solely for the fulfilment of his religious duties, and with no other object, a householder who lives intent on the fulfilment of his duties.

6. The reward for honouring (such a guest) is immunity from misfortunes, and heavenly bliss.

7. He shall go to meet such (a guest), honour him according to his age (by the formulas of salutation prescribed), and cause a seat to be given to him.

8. Some declare that, if possible, the seat should have many feet.

9. The (householder himself) shall wash the feet of that (guest); according to some, two *Sûdras* shall do it.

10. One of them shall be employed in pouring water (over the guest, the other in washing his feet).

11. Some declare that the water for the (guest) shall be brought in an earthen vessel.

4. The object of this Sûtra is to complete the definition of the term 'guest' to be given in the following Sûtra. In my translation I have followed Haradatta's gloss. The literal sense of Âpastamba's words is, 'He who, observing the law, has studied one recension of each (of the four) Vedas, becomes a *Srotriya*.' Haradatta says this definition would be contrary to the current acceptation of the term. That argument proves, however, nothing for Âpastamba's times.

5. Manu III, 102, 103; Yâgñ. I, 111.

6. Yâgñ. I, 109; Manu III, 101.

8. Haradatta states that this is also Âpastamba's opinion.

11. According to Haradatta, Âpastamba is of opinion that it should be brought in a pot made of metal.

12. But (a guest) who has not yet returned home from his teacher shall not be a cause for fetching water.

13. In case a (student comes, the host) shall repeat the Veda (together with him) for a longer time (than with other guests).

14. He shall converse kindly (with his guest), and gladden him with milk or other (drinks), with eatables, or at least with water.

15. He shall offer to his guest a room, a bed, a mattress, a pillow with a cover, and ointment, and what else (may be necessary).

16. (If the dinner has been finished before the arrival of the guest), he shall call his cook and give him rice or yava for (preparing a fresh meal for) the guest.

17. (If dinner is ready at the arrival of the guest), he himself shall portion out the food and look at it, saying (to himself), 'Is this (portion) greater, or this?'

18. He shall say, 'Take out a larger (portion for the guest).'

19. A guest who is at enmity (with his host) shall not eat his food, nor (shall he eat the food of a host) who hates him or accuses him of a crime, or of one who is suspected of a crime.

20. For it is declared in the Veda that he (who eats the food of such a person) eats his guilt.

12. I.e. it is unnecessary to offer water for washing the feet to a student.

15. 'Ointment, (i.e.) oil or clarified butter for anointing the feet.'—Haradatta. Manu III, 107.

16. Manu III, 108.

19. Manu IV, 213; Yāgñ. I, 162.

## PRASNA II, PATALA 3, KHANDA 7.

1. This reception of guests is an everlasting (*Srauta*)-sacrifice offered by the householder to Pragâpati.

2. The fire in the stomach of the guest (represents) the Âhavanîya, (the sacred fire) in the house of the host represents the Gârhapatya, the fire at which the food for the guest is cooked (represents) the fire used for cooking the sacrificial viands (the Dakshinâgni).

3. He who eats before his guest consumes the food, the prosperity, the issue, the cattle, the merit which his family acquired by sacrifices and charitable works.

4. Food (offered to guests) which is mixed with milk procures the reward of an Agnîshôma-sacrifice, food mixed with clarified butter procures the reward of an Uktîya, food mixed with honey the reward of an Atirâtra, food accompanied by meat the reward of a Dvâdasâha, (food and) water numerous offspring and long life.

5. It is declared in the Veda, ‘ Both welcome and indifferent guests procure heaven (for their host).’

7. 1. ‘Pragâpatya may mean either “created by Pragâpati” or “sacred to Pragâpati.”’—Haradatta.

2. In the first Sûtra the reception of guests had been compared to an everlasting Vedic sacrifice. This analogy is traced further in detail in this Sûtra. One of the chief characteristics of a Vedic sacrifice is the vitâna, or the use of three sacred fires. Hence Âpastamba shows that three fires also are used in offering hospitality to guests.

4. Regarding the Agnîshôma and the other sacrifices mentioned, see Aitareya-brâhmaṇa III, 8; IV, 1; IV, 4.

6. When he gives food in the morning, at noon, and in the evening, (these gifts) are the Savanas (of that sacrifice offered to Pragâpati).

7. When he rises after his guest has risen (to depart), that act represents the Udvâsânîyâ ishâ (of a Vedic sacrifice).

8. When he addresses (the guest) kindly, that kind address (represents) the Dakshinâ.

9. When he follows (his departing guest, his steps represent) the steps of Vishnu.

10. When he returns (after having accompanied his guest), that (act represents) the Avabhritha, (the final bath performed after the completion of a sacrifice.)

11. Thus (a Brâhmaṇa shall treat) a Brâhmaṇa, (and a Kshatriya and a Vaisya their caste-fellows.)

12. If a guest comes to a king, he shall make (his Purohita) honour him more than himself.

13. If a guest comes to an Agnihotrin, he himself

6. The morning, midday, and evening offerings offered at the great Vedic sacrifices are called Savanas. The object of this Sûtra is to prescribe the hospitable reception of guests at all times of the day, and to further describe the similarity of a guest-offering to a Vedic sacrifice.

7. Regarding the Udvâsânîyâ ishâ, see Aitareya-brâhmaṇa VIII, 5. It is the 'concluding ishâ.'

8. Dakshinâ is the reward given to priests who officiate at a sacrifice.

9. 'The steps of Vishnu' are three steps which the sacrificer has to make between the Vedi and the Âhavaniya-fire. See Pet. Dict. s. v.

12. 'A guest,' i.e. such a one as described above, II, 3, 6, 4 and 5.

13. An Agnihotrin is a Brâhmaṇa who offers certain daily burnt-offerings called Agnihotra. The translation of the last clause renders tarpayantu, the reading of the Atharva-veda.

shall go to meet him and say to him : 'O faithful fulfiller of thy vows, where didst thou stay (last night) ?' (Then he offers water, saying) : 'O faithful fulfiller of thy vows, here is water.' (Next he offers milk or the like, saying) : 'O faithful fulfiller of thy vows, may (these fluids) refresh (thee).'

14. (If the guest stays at the time of the Agnihotra, he shall make him sit down to the north of the fire and) murmur in a low voice, before offering the oblations : 'O faithful fulfiller of thy vows, may it be as thy heart desires ;' 'O faithful fulfiller of thy vows, may it be as thy will is.'; 'O faithful fulfiller of thy vows, may it be as thy wish is.'; 'O faithful fulfiller of thy vows, may it be as thy desire is.'

15. If a guest comes, after the fires have been placed (on the altar), but before the oblations have been offered, (the host) himself shall approach him and say to him : 'O faithful fulfiller of thy vows, give me permission ; I wish to sacrifice.' Then he shall sacrifice, after having received permission. A Brâhmaṇa declares that he commits a sin if he sacrifices without permission.

16. He who entertains guests for one night obtains earthly happiness, a second night gains the middle air, a third heavenly bliss, a fourth the world of unsurpassable bliss ; many nights procure endless worlds. That has been declared in the Veda.

17. If an unlearned person who pretends to be

14. According to some, all these sentences must be pronounced ; according to Haradatta, one only, which may be selected optionally.

15. Haradatta states that the Brâhmaṇa mentioned in the text is the Âtharvâna-brâhmaṇa. See Atharva-veda XV, 11-12.

(worthy of the appellation) 'guest' comes to him, he shall give him a seat, water, and food, (thinking) 'I give it to a learned Brâhmaṇa.' Thus (the merit) of his (gift) becomes (as) great (as if a learned Brâhmaṇa had received it).

PRASNA II, PATALA 4, KHANDA 8.

1. On the second and following days of the guest's stay, the host shall not rise or descend (from his couch) in order to salute his (guest), if he has been saluted before (on the first day).
2. He shall eat after his guests.
3. He shall not consume all the flavoured liquids in the house, so as to leave nothing for guests.
4. He shall not cause sweetmeats to be prepared for his own sake.
5. (A guest) who can repeat the (whole) Veda (together with the supplementary books) is worthy to receive a cow and the Madhuparka,
6. (And also) the teacher, an officiating priest, a Snâtaka, and a just king (though not learned in the Veda).
7. A cow and the Madhuparka (shall be offered) to the teacher, to an officiating priest, to a father-in-law, and to a king, if they come after a year has elapsed (since their former visit).

8. 2. Manu III, 117; Yâgñ. I, 105.

3. Flavoured liquids, i.e. milk, whey, &c.

4. Manu III, 106.

5. Manu III, 119 and 120; Yâgñ. I, 110; Weber, Ind. Stud. X, 125. A guest is also called goghna, 'cow-killer,' because formerly a cow used to be killed on the arrival of a distinguished guest. The rite is described by Âśvalâyana Grihya-sûtra I, 24, 31-33.

8. The Madhuparka shall consist of curds mixed with honey, or of milk mixed with honey.

9. On failure (of these substances) water (mixed with honey may be used).

10. The Veda has six Āṅgas (auxiliary works).

11. (The six auxiliary works are) the Kalpa (teaching the ritual) of the Veda, the treatises on grammar, astronomy, etymology, phonetics, and metrics.

12. (If any one should contend that) the term Veda (on account of its etymology, implying that which teaches duty or whereby one obtains spiritual merit) applies to the complete collection of (works which contain) rules for rites to be performed on the authority of precepts, (that, consequently, the Kalpa-sūtras form part of the Veda, and that thereby) the number (fixed above) for those (Āṅgas) is proved to be wrong,

13. (Then we answer), All those who are learned in Mimāṃsâ are agreed that (the terms Veda, Brâhmaṇa, and the like, which are applied to) the principal (works), do not include the Āṅgas (the Kalpa-sūtras and the rest).

14. If he remembers at any time during dinner, that he has refused a guest, he shall at once leave off eating and fast on that day,

8. Āśvalâyana Grīhya-sūtra I, 24, 5 and 6.

10. This Sūtra explains the term vedâdhyâya, '(a guest) who can repeat the (whole) Veda,' which occurs above, Sûtra 5.—Haradatta. See Max Müller's History of Ancient Sanskrit Literature, p. 111.

12. This Sûtra and the following one are directed against those who consider the Kalpa-sūtras to be a part of the Veda, the revealed texts. See also Max Müller's History of Ancient Sanskrit Literature, p. 95 seq.

## PRASNA II, PATALA 4, KHANDA 9.

1. And on the following day (he shall search for him), feast him to his heart's content, and accompany him (on his departure).
2. (If the guest) possesses a carriage, (he shall accompany him) as far as that.
3. Any other (guest he must accompany), until permission to return is given.
4. If (the guest) forgets (to give leave to depart), the (host) may return on reaching the boundary of his village.
5. To all (those who come for food) at (the end of) the Vaisvadeva he shall give a portion, even to dogs and *Kandâlas*.
6. Some declare that he shall not give anything to unworthy people (such as *Kandâlas*).
7. A person who has been initiated shall not eat the leavings of women or of an uninitiated person.
8. All gifts are to be preceded by (pouring out) water.
9. (But gifts offered to priests) at sacrifices (are to be given) in the manner prescribed by the Veda.
10. The division of the food must be made in such a manner that those who receive daily portions (slaves) do not suffer by it.

9. i. Yâgñ. I, 113.

7. After a long discussion on the object of this Sûtra, Haradatta comes to the conclusion that it is given 'against the improper custom to dine out of the same vessel with one's wife and uninitiated children, which prevails in some countries.'

8. 'Consequently a gift of food also.' The custom is to pour water, usually with the spoon called Darvî (Pallî), into the extended palm of the recipient's right hand.

11. At his pleasure, he may stint himself, his wife, or his children, but by no means a slave who does his work.

12. And he must not stint himself so much that he becomes unable to perform his duties.

13. Now they quote also (the following two verses) :

' Eight mouthfuls are the meal of an ascetic, sixteen that of a hermit living in the woods, thirty-two that of a householder, and an unlimited quantity that of a student. An Agnihotrin, a draught-ox, and a student, those three can do their work only if they eat; without eating (much), they cannot do it.'

### PRASNA II, PATALA 5, KHANDA 10.

1. The reasons for (which) begging (is permissible are), (the desire to collect the fee for) the teacher, (the celebration of) a wedding, (or of) a Srauta-sacrifice, the desire to keep one's father and mother, and the (impending) interruption of ceremonies performed by a worthy man.

2. (The person asked for alms) must examine the qualities (of the petitioner) and give according to his power.

3. But if persons ask for alms for the sake of sensual gratification, that is improper; he shall not take heed of that.

4. The lawful occupations of a Brâhmaṇa are,

13. Manu VI, 28; Yâgñ. III, 55.

10. 1. Manu IV, 251; XI, 1 seq.; Yâgñ. I, 216. By the term arhat, 'a worthy person,' a Brâhmaṇa is here designated who has studied the Veda and performs an Agnihotra.

4. Manu I, 88; X, 75; Yâgñ. I, 118.

studying, teaching, sacrificing for himself, officiating as priest for others, giving alms, receiving alms, inheriting, and gleaning corn in the fields;

5. And (he may live by taking) other things which belong to nobody.

6. (The lawful occupations) of a Kshatriya are the same, with the exception of teaching, officiating as priest, and receiving alms. (But) governing and fighting must be added.

7. (The lawful occupations) of a Vaisya are the same as those of a Kshatriya, with the exception of governing and fighting. (But in his case) agriculture, the tending of cattle, and trade must be added.

8. He (shall) not choose (for the performance of a *Srauta-sacrifice*) a priest who is unlearned in the Veda, nor one who haggles (about his fee).

9. (A priest) shall not officiate for a person unlearned in the Veda.

10. In war (Kshatriyas) shall act in such a manner as those order, who are learned in that (art of war).

11. The Āryas forbid the slaughter of those who have laid down their arms, of those who (beg for mercy) with flying hair or joined hands, and of fugitives.

12. The spiritual guide shall order those who,

5. I.e. wild roots and fruits.

6. Manu I, 89; X, 77, 79; Yâgñ. I, 118, 119.

7. Manu I, 90; X, 78, 79; Yâgñ. loc. cit.

11. Manu VII, 91 seq.; Yâgñ. I, 325.

12. Haradatta explains the words *Sâstrair adhigatânâm*, 'who whilst participating, according to the sacred law, (in the rights of their caste,)' by 'who have been sanctified according to the law by the sacraments, such as the Garbhâdhâna, and are entitled (to the rights and occupations of their caste).'

(whilst) participating according to sacred law (in the rights of their caste), have gone astray through the weakness of their senses, to perform penances proportionate to (the greatness of) their sins, according to the precepts (of the Smriti).

13. If (such persons) transgress their (Ākārya's) order, he shall take them before the king.

14. The king shall (send them) to his domestic priest, who should be learned in the law and the science of governing.

15. He shall order (them to perform the proper penances if they are) Brāhmaṇas.

16. He shall reduce them (to reason) by forcible means, excepting corporal punishment and servitude.

### PRASNA II, PATALA 5, KHANDA 11.

1. In the cases of (men of) other castes, the king, after having examined their actions, may punish them even by death.

2. And the king shall not punish on suspicion.

3. But having carefully investigated (the case) by means of questions (addressed to witnesses) and even of ordeals, the king may proceed to punish.

4. A king who acts thus, gains both (this and the next) world.

5. The road belongs to the king except if he meets a Brāhmaṇa.

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16. Probably this Sūtra is meant to give a general rule, and to exempt Brāhmaṇas in every case from corporal punishment and servitude. Manu VIII, 379-380.

11. 3. See also below, II, 11, 29, 6.

5. Manu II, 139; Yāgñ. I, 117. According to Haradatta this Sūtra is given, though the precedence among the various castes has been already settled, in order to show that common Kshatriyas must make way for an anointed king.

6. But if he meets a Brâhmaṇa, the road belongs to the latter.

7. All must make way for a (laden) vehicle, for a person who carries a burden, for a sick man, for a woman and others (such as old men and infants).

8. And (way must be made), by the other castes, for those men who are superior by caste.

9. For their own welfare all men must make way for fools, outcasts, drunkards, and madmen.

10. In successive births men of the lower castes are born in the next higher one, if they have fulfilled their duties.

11. In successive births men of the higher castes are born in the next lower one, if they neglect their duties.

12. If he has a wife who (is willing and able) to perform (her share of) the religious duties and who bears sons, he shall not take a second.

13. If a wife is deficient in one of these two (qualities), he shall take another, (but) before he kindles the fires (of the Agnihotra).

14. For a wife who assists at the kindling of the fires, becomes connected with those religious rites of which that (fire-kindling) forms a part.

6. Manu II, 138; Yâgñ. I, 117.

10. Manu X, 64, 65; Yâgñ. I, 96.

12. Manu IX, 95; Yâgñ. I, 76.

13. Manu IX, 80, 81; Yâgñ. I, 73.

14. A wife who assists at the kindling of the fires for any sacrificial rite, becomes connected with that rite like any priest, and in that rite no other woman can take her place. Hence in the case of an Agnihotra, which lasts during the performer's lifetime, or at least as long as he is a householder, the performer cannot take another principal wife after he once has begun his sacrifice. If the wife of an Agnihotrin dies, he must marry again, and also kindle his fires afresh. Manu V, 167, 168; Yâgñ. I, 89.

15. He shall not give his daughter to a man belonging to the same family (Gotra),

16. Nor to one related (within six degrees) on the mother's or (the father's) side.

17. At the wedding called Brâhma, he shall give away (his daughter) for bearing children and performing the rites that must be performed together (by a husband and his wife), after having enquired regarding (the bridegroom's) family, character, learning, and health, and after having given (to the bride) ornaments according to his power.

18. At the wedding called Ârsha, the bridegroom shall present to the father of the bride a bull and a cow.

19. At the wedding called Daiva, (the father) shall give her to an officiating priest, who is performing a Srauta-sacrifice.

15. The term Gotra corresponds to the Latin Gens. It may be of two kinds, Vaidika for Brâhmaṇas and Laukika, 'worldly,' for men of other castes: In the first case it denotes 'persons descended from the same *Rishi*;' in the second, 'persons distinguished by the same family name, or known to be descended from the same ancestor.' In our days Brâhmaṇas also have Laukika Gotras, which form subdivisions of the very large Vedic Gotras. Regarding the Vaidika Gotras, see Max Müller's History of Ancient Sanskrit Literature, pp. 379-390, and particularly p. 387. Manu III, 5; Yâgñ. I, 33; Weber, Ind. Stud. X, 75 seq.

16. The term yonisambandha, 'related (within six degrees),' corresponds to the more common Sapinda of Manu, Yâgñavalkya, and others; see the definitions given below, II, 6, 15, 2. In Âpastamba's terminology Sapinda has probably a more restricted sense. It seems very doubtful whether Haradatta's explanation of *ka*, translated by 'or,' is correct, and whether his interpolation of 'the father's' ought to be admitted. Probably Sûtra 15 refers to the father's side, and Sûtra 16 to the mother's side.

17. Manu III, 27; Yâgñ. I, 58.

18. Manu III, 29; Yâgñ. I, 59.

19. Manu III, 28; Yâgñ. I, 59.

20. If a maiden and a lover unite themselves through love, that is called the Gāndharva-rite.

PRASNA II, PATALA 5, KHANDA 12.

1. If the suitor pays money (for his bride) according to his ability, and marries her (afterwards), that (marriage is called) the Āsura-rite.

2. If the (bridegroom and his friends) take away (the bride), after having overcome (by force) her father (or relations), that is called the Rākshasa-rite.

3. The first three amongst these (marriage-rites are considered) praiseworthy; each preceding one better than the one following.

4. The quality of the offspring is according to the quality of the marriage-rite.

5. He shall not step on a spot which has been touched by the hand of a Brāhmaṇa, without having sprinkled it with water.

6. He shall not pass between a fire and a Brāhmaṇa,

7. Nor between Brāhmaṇas.

8. Or he may pass between them after having received permission to do so.

9. He shall not carry fire and water at the same time.

20. Manu III, 32; Yāgñ. I, 61.

12. 1. Manu III, 31; Yāgñ. I, 61. It must be understood that, at this rite, a regular sale of the bride must take place. If a suitor merely gives presents to the bride, that is not an Āsura-marriage.

2. Manu III, 33; Yāgñ. I, 61. Haradatta points out that the other law-books enumerate two additional marriage-rites, the Prāgāpatya or Kāya and the Paisāka. But Vasishtha I, 29-35, like Āpastamba, gives six rites only.

3. Manu III, 24, 25; Yāgñ. I, 58-60.

4. I.e. from praiseworthy marriages virtuous children are born, and from blamable marriages bad ones. Manu III, 42.

10. He shall not carry fires (burning in) separate (places) to one (spot).

11. If, whilst he walks, fire is being carried towards him, he shall not walk around it with his right hand turned towards it, except after it has been placed on the ground.

12. He shall not join his hands on his back.

13. If the sun sets whilst he sleeps, he shall sit up, fasting and silent, for that night. On the following morning he shall bathe and then raise his voice (in prayer).

14. If the sun rises whilst he is asleep, he shall stand during that day fasting and silent.

15. Some declare that he shall restrain his breath until he is tired.

16. And (he shall restrain his breath until he is tired) if he has had a bad dream,

17. Or if he desires to accomplish some object,

18. Or if he has transgressed some other rule.

19. (If he is) doubtful (whether) the result (of an action will be good or evil), he shall not do it.

20. (He shall follow) the same principle (if he is in doubt whether he ought) to study or not.

21. He shall not talk of a doubtful matter as if it were clear.

22. In the case of a person who slept at sunset, of

10. Another commentator says, 'He shall not throw (brands taken from) one fire into another fire.'—Haradatta.

11. The Sûtra implies that under other circumstances he must show this respect to a fire.

13. Manu II, 220.

18. Manu XI, 200.

21. See above, I, 11, 32, 22.

22. These sinners are enumerated in nearly the same order,

one who slept at sunrise, of one who has black nails, or black teeth, of one who married a younger sister before the elder one was married, of one who married an elder sister whose younger sister had been married already, (of a younger brother who has kindled the sacred *Grihya*-fire before his elder brother,) of one whose younger brother has kindled the sacred fire first, (of a younger brother who offers a *Soma*-sacrifice before his elder brother,) of an elder brother whose younger brother offered a *Soma*-sacrifice first, of an elder brother who marries or receives his portion of the inheritance after his younger brother, and of a younger brother who takes a wife or receives his portion of the inheritance before his elder brother,—penances ordained for crimes causing impurity, a heavier one for each succeeding case, must be performed.

23. Some declare, that after having performed that penance, he shall remove its cause.

### PRASNA II, PATALA 6, KHANDA 13.

1. Sons begotten by a man who approaches in the proper season a woman of equal caste, who has

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Taittirîya-brâhmaṇa III, 2, 8, 11 and 12, and Âp. Srauta-sûtra IX, 12, 11. See also Manu XI, 44-49. Regarding the crimes causing impurity, see above, I, 7, 21, 12-19.

23. ‘Its cause, i.e. the black nails, &c. According to another Smriti, one shall not put away a wife or extinguish a fire, for the taking or kindling of which the penance had to be performed.’—Haradatta. But see Vassishta XX, 7 seq.

13. 1. ‘Sâstravihitâ (translated by “who has been married to him legally”) means either “married according to the rites prescribed in the Sâstras,” or “possessed of the qualities (which have been described) by (the rule of) the Sâstras, He shall not give his daughter to a man of the same Gotra,” and in similar (passages).’—Haradatta. See also Colebrooke, Digest, Book V, Text excix.

not belonged to another man, and who has been married legally, have a right to (follow) the occupations (of their castes),

2. And to (inherit the) estate,

3. If they do not sin against either (of their parents).

4. If a man approaches a woman who had been married before, or was not legally married to him, or belongs to a different caste, they both commit a sin.

5. Through their (sin) their son also becomes sinful.

6. A Brâhmaṇa (says), 'The son belongs to the begetter.'

7. Now they quote also (the following Gâthâ from the Veda) : '(Having considered myself) formerly a father; I shall not now allow (any longer) my wives (to be approached by other men), since they have declared that a son belongs to the begetter in the world of Yama. The giver of the seed carries off the son after death in Yama's world; therefore they guard

3. Another (commentator) says, 'Neither of the parents shall pass them over at (the distribution of) the heritage. Both (parents) must leave their property to them.'—Haradatta. The text of the Sûtra admits of either explanation.

6. See also Manu IX, 32 seq., where the same difference of opinion occurs.

7. According to Haradatta this Gâthâ gives the sentiments of a husband who neglected to watch his wives, and who had heard from those learned in the law that the sons of his unfaithful wives would in the next world belong to their natural fathers, and that he would not derive any spiritual benefit from their oblations. He adds that this verse does not refer to or prevent the appointment of a eunuch's wife or of a childless widow to a relation. He also quotes a passage from the Srauta-sûtra I, 9, 7, in which the dvipitâ, 'the son of two fathers,' is mentioned. But Haradatta's view cannot be reconciled with the statements made below, II, 10, 27,

their wives, fearing the seed of strangers. Carefully watch over (the procreation of) your children, lest stranger seed be sown on your soil. In the next world the son belongs to the begetter, an (imprudent) husband makes the (begetting of) children vain (for himself).'

8. Transgression of the law and violence are found amongst the ancient (sages).

9. They committed no sin on account of the greatness of their lustre.

10. A man of later times who seeing their (deeds) follows them, falls.

11. The gift (or acceptance of a child) and the right to sell (or buy) a child are not recognised.

12. It is declared in the Veda that at the time of marriage a gift, for (the fulfilment of) his wishes, should be made (by the bridegroom) to the father

2-7, where the Niyoga is plainly forbidden. Baudhāyana, who (II, 2, 3, 34) quotes the same Gāthā, reads in the first line the vocative 'ganaka' instead of the nominative 'ganakah,' and in the fifth line 'pare bīgāni' instead of 'parabīgāni.' The commentator Govindasvāmin adds that the verses are addressed by the Rishi Aupagaṅghani to king Ganaka of Videha. The translation of the first line must therefore run thus: 'O Ganaka, now I am jealous of my wives, (though I was) not so formerly,' &c. Baudhāyana's readings are probably the older ones, and Govindasvāmin's explanation the right one. See also Colebrooke, Digest, Book V, Text ccli.

11. Haradatta thinks that, as most other Smṛitis enumerate the adopted son, and 'the son bought' in their lists of substitutes for lawful sons of the body, Āpastamba's rule can refer only to the gift or sale of an eldest son, or to the gift or sale of a child effected by a woman. Though it is possible that he may be right in his interpretation, it remains a remarkable fact that Āpastamba does not mention the 'twelve kinds of sons,' which are known to other Smṛitis.

12. This Sūtra seems to be directed against Vasishtha I, 36.

of the bride, in order to fulfil the law. ‘Therefore he should give a hundred (cows) besides a chariot; that (gift) he should make bootless (by returning it to the giver).’ In reference to those (marriage-rites), the word ‘sale’ (which occurs in some *Smritis* is only used as) a metaphorical expression; for the union (of the husband and wife) is effected through the law.

13. After having gladdened the eldest son by some (choice portion of his) wealth,

### PRASNA II, PATALA 6, KHANDA 14.

1. He should, during his lifetime, divide his wealth equally amongst his sons, excepting the eunuch, the mad man, and the outcast.

2. On failure of sons the nearest *Sapinda* (takes the inheritance).

14. 1. The last Sûtra of Khanda 13 and the first of Khanda 14 are quoted by Colebrooke, Digest, Book V, Text xlvi, and Mitâksharâ, Chap. I, Sect. iii, Par. 6. Colebrooke translates *gîvan*, ‘during his lifetime,’ by ‘who makes a partition during his lifetime.’ I think that this is not quite correct, and that Âpastamba intends to exhort householders to make a division during their lifetime, as later they ought to become ascetics or hermits. Haradatta introduces into his commentary on this Sûtra the whole chapter on the division of a father’s estate amongst his sons, supplementing Âpastamba’s short rule by the texts of other lawyers. No doubt, Âpastamba means to lay down, in these and the following Sûtras, only the leading principles of the law of inheritance, and he intends that the remaining particulars should be supplied from the law of custom or other *Smritis*.

2. Haradatta gives in his commentary a full summary of the rules on the succession of remoter relations. One point only deserves special mention. He declares that it is the opinion of Âpastamba, that widows cannot inherit. In this he is probably right, as Âpastamba does not mention them, and the use of the

3. On failure of them the spiritual teacher (inherits); on failure of the spiritual teacher a pupil shall take (the deceased's wealth), and use it for religious works for the (deceased's) benefit, or (he himself may enjoy it);
4. Or the daughter (may take the inheritance).
5. On failure of all (relations) let the king take the inheritance.
6. Some declare, that the eldest son alone inherits.
7. In some countries gold, (or) black cattle, (or) black produce of the earth is the share of the eldest.
8. The chariot and the furniture in the house are the father's (share).

masculine singular 'sapindah' in the text precludes the possibility of including them under that collective term. It seems to me certain, that Âpastamba, like Baudhâyana, considered women, especially widows, unfit to inherit.

4. 'Some say "on failure of sons," others that the rule refers to the preceding Sûtra (i.e. that the daughter inherits on failure of pupils only).—Haradatta. The latter seems to be the correct interpretation.

5. 'Because the word "all" is used, (the king shall take the estate) only on failure of Bandhus and Sagotras, i.e. gentiles within twelve degrees.'—Haradatta.

6. 'The other sons shall live under his protection.'—Haradatta. Colebrooke, Mitâksharâ, Chap. I, Sect. iii, Par. 6.

7. "'Black produce of the earth,' i.e. black grain, or according to others black iron.—Haradatta. Compare for this and the following Sûtras Colebrooke, Mitâksharâ, Chap. I, Sect. iii, Par. 6, and Digest, Book V, Text xlvi.

8. The translation given above agrees with what I now recognise to be Haradatta's explanation, and with Colebrooke, Mitâksharâ, Chap. I, Sect. iii, Par. 6. Both the P. U. and Mr. U. MSS. of the Uggvalâ read *rathah pituramso grihe yatparibhândam upakaranam pithâdi tadapi*, 'the chariot (is) the father's share; the furniture which (is) in the house, that also.' To this reading Mahâdeva's Uggvalâ on the Hiranyakesi Sûtra points likewise, which gives *pitur antah*. The N. U. MS. of the Uggvalâ, according to which

9. According to some, the share of the wife consists of her ornaments, and the wealth (which she may have received) from her relations.

10. That (preference of the eldest son) is forbidden by the Sâstras.

11. For it is declared in the Veda, without (marking) a difference (in the treatment of the sons) : Manu divided his wealth amongst his sons.

12. Now the Veda declares also in conformity with (the rule in favour of the eldest son) alone : They distinguish the eldest by (a larger share of) the heritage.

I made the translation given in the Appendix to West and Bühler's Digest (1st edition), leaves out the word *amsah*, and therefore makes it necessary to combine this Sûtra with the preceding one, and to translate, 'The father's chariot and the furniture in the house (are) also (the share of the eldest).' This latter translation agrees nearly with that given by Colebrooke, Digest, Book V, Text xlviii, where this and the preceding Sûtra have been joined; but the chariot is not mentioned. A further variation in the interpretation of this Sûtra occurs in Colebrooke's Digest, Book V, Text lxxxix, and Mitâksharâ, loc. cit., where the words 'the furniture in the house' are joined with Sûtra 9, and the furniture is declared to be the wife's share. Considering that Sûtra 9 is again quoted in Colebrooke's Digest, Book V, Text cccclxxii, and is not joined with the latter part of Sûtra 8, it is not too much to say that Gagannâtha has not shown any greater accuracy than his brethren usually do.

9. The Mitâksharâ, loc. cit., apparently takes the words 'according to some' as referring only to property received from relations. I follow Haradatta. The former interpretation is, however, admissible, if the Sûtra is split into two.

10. The Sâstras are, according to Haradatta, the Vedas.

11. Taittirîyâ Samhitâ III, 1, 9, 4.

12. 'Athâpi (now also) means "and certainly." They distinguish, they set apart the eldest son by wealth: this has been declared in the Veda in conformity with (the rule regarding) one (heir, Sûtra 6). He denies (Sûtra 13) that a passage also, which

13. (But to this plea in favour of the eldest I answer) : Now those who are acquainted with the interpretation of the law declare a statement of facts not to be a rule, as for instance (the following) : 'Therefore amongst cattle, goats and sheep walk together ;' (or the following), 'Therefore the face of a learned Brâhmaṇa (a Snâtaka) is, as it were, resplendent ;' (or), 'A Brâhmaṇa who has studied the Vedas (a Srotriya) and a he-goat evince the strongest sexual desires.'

14. Therefore all (sons) who are virtuous inherit.

15. But him who expends money unrighteously, he shall disinherit, though he be the eldest son.

16. No division takes place between husband and wife.

agrees with the statement that the eldest son alone inherits, is found in the Veda.'—Haradatta. See Taittirîyâ Samhitâ II, 5, 2, 7.

13. Those who are acquainted with the interpretation of the law are the Mîmâmsakas. The translation of the second Vedic passage is by no means certain, as the root ribh, translated by 'to be resplendent,' usually means 'to give a sound.' Haradatta thinks that Âpastamba means to show that the passage 'Manu divided his wealth among his sons' is likewise merely a statement of facts, and cannot be considered a rule. This is probably erroneous, as Sûtras 10 and 11 distinctly state, that the practice to allow the eldest alone to inherit, is forbidden by the above-mentioned passage of the Veda.

15. Compare for this Sûtra and the following one Colebrooke's Digest, Book V, Text cccxv. The translation of pratipâdayati, 'expends,' by 'gains,' which is also proposed by Gagannâtha, is against Âpastamba's usage, see II, 5, 11, 17, and below, II, 8, 20, 19.

16. According to Haradatta, this Sûtra gives the reason why, in Sûtra 1, no share has been set apart for the wife. Compare Colebrooke's Digest, Book V, Text lxxix, for this Sûtra and the following two.

17. For, from the time of marriage, they are united in religious ceremonies,

18. Likewise also as regards the rewards for works by which spiritual merit is acquired,

19. And with respect to the acquisition of property.

20. For they declare that it is not a theft if a wife expends money on occasions (of necessity) during her husband's absence.

### PRASNA II, PATALA 6, KHANDA 15.

1. By this (discussion) the law of custom, which is observed in (particular) countries or families, has been disposed of.

2. On account of the blood relations of his mother and (on account of those) of his father within six degrees, or, as far as the relationship is traceable, he shall bathe if they die, excepting children that have not completed their first year.

3. On account of the death of the latter the parents alone bathe,

4. And those who bury them.

5. If a wife or one of the chief Gurus (a father or *Âkârya*) die, besides, fasting (is ordained from the time at which they die) up to the same time (on the following day).

20. See below, II, 11, 29, 3.

15. 1. Customs are to be followed only if they are not opposed to the teaching of the Vedas and *Smritis*.

2. Manu V, 60; *Yâgñ.* I, 53; Manu V, 60; Manu V, 58; *Yâgñ.* III, 3.

4. Manu V, 69 and 70.

5. Manu V, 80.

6. (In that case) they shall also show the (following) signs of mourning :

7. Dishevelling their hair and covering themselves with dust (they go outside the village), and, clothed with one garment, their faces turned to the south, stepping into the river they throw up water for the dead once, and then, ascending (the bank), they sit down.

8. This (they repeat) thrice.

9. They pour out water consecrated in such a manner that the dead will know it (to be given to them). Then they return to the village without looking back, and perform those rites for the dead which (pious) women declare to be necessary.

10. Some declare, that these same (observances) shall also be kept in the case (of the death) of other (*Sapindas*).

11. At all religious ceremonies, he shall feed Brâhmaṇas who are pure and who have (studied and remember) the Veda.

12. He shall distribute his gifts at the proper places, at the proper times, at the occasion of purificatory rites, and to proper recipients.

13. That food must not be eaten of which (no portion) is offered in the fire, and of which no portion is first given (to guests).

7-9. Yâgñ., III, 5, 7 seq. The Mantra to be spoken in throwing the water is, 'I give this water to you N. N. of the family of N. N.' The water ought to be mixed with sesamum. According to Haradatta those who know the correct interpretation, declare that the word 'women' denotes in this Sûtra 'the Smritis.' But I fear these learned interpreters will find few adherents among those who pay attention to the last Sûtra of this work.

14. No food mixed with pungent condiments or salt can be offered as a burnt-offering.

15. Nor (can food) mixed with bad food (be used for a burnt-oblation).

16. If (he is obliged to offer) a burnt-offering of food unfit for that purpose, he shall take hot ashes from the northern part of his fire and offer the food in that. That oblation is no oblation in the fire.

17. A female shall not offer any burnt-oblation,

18. Nor a child, that has not been initiated.

19. Infants do not become impure before they receive the sacrament called Annaprâsana (the first feeding).

20. Some (declare, that they cannot become impure) until they have completed their first year,

21. Or, as long as they cannot distinguish the points of the horizon.

22. The best (opinion is, that they cannot be defiled) until the initiation has been performed.

23. For at that (time a child) according to the rules of the Veda obtains the right (to perform the various religious ceremonies).

14. 'That (substance) is called kshâra, "of pungent or alkaline taste," the eating of which makes the saliva flow.'—Haradatta.

15. Avarâんな, 'bad food,' is explained by 'kulitha and the like.' Kulitha, a kind of vetch, is considered low food, and eaten by the lower castes only. The meaning of the Sûtra, therefore, is, 'If anybody has been forced by poverty to mix his rice or Dâl with kulitha or similar bad food, he cannot offer a burnt-oblation at the Vaisvadeva ceremony with that. He must observe the rule, given in the following Sûtra.'

17. Manu V, 155; XI, 36.

18. Manu II, 171.

24. That ceremony is the limit (from which the capacity to fulfil the law begins).

25. And the Smṛiti (agrees with this opinion).

PRASNA II, PATALA 7, KHANDA 16.

1. Formerly men and gods lived together in this world. Then the gods in reward of their sacrifices went to heaven, but men were left behind. Those men who perform sacrifices in the same manner as the gods did, dwell (after death) with the gods and Brahman in heaven. Now (seeing men left behind), Manu revealed this ceremony, which is designated by the word Srāddha (a funeral-oblation).

2. And (thus this rite has been revealed) for the salvation of mankind.

3. At that (rite) the Manes (of one's father, grandfather, and great-grandfather) are the deities (to whom the sacrifice is offered). But the Brāhmaṇas, (who are fed,) represent the Āhavaniya-fire.

4. That rite must be performed in each month.

25. Haradatta quotes Gautama II, 1-3, on this point, and is apparently of opinion that Âpastamba alludes to the same passage. But he is probably wrong, as all Smṛitis are agreed on the point mentioned by Âpastamba.

16. 1. 'Intending to give the rules regarding the monthly Srāddha, he premises this explanatory statement in order to praise that sacrifice.'—Haradatta.

2. The reading 'niḥsreyasā ka' apparently has given great trouble to the commentators. Their explanations are, however, grammatically impossible. The right one is to take niḥsreyasā as a Vedic instrumental, for niḥsreyasena, which may designate the 'reason.' If the dative is read, the sense remains the same.

3. 'The comparison of the Brāhmaṇas with the Āhavaniya indicates that to feed Brāhmaṇas is the chief act at a Srāddha.'—Haradatta.

4. Manu III, 122, 123; Yāgñ. I, 217.

5. The afternoon of (a day of) the latter half is preferable (for it).

6. The last days of the latter half (of the month) likewise are (preferable to the first days).

7. (A funeral-oblation) offered on any day of the latter half of the month gladdens the Manes. But it procures different rewards for the sacrificer according to the time observed.

8. If it be performed on the first day of the half-month, the issue (of the sacrificer) will chiefly consist of females.

9. (Performed on the second day it procures) children who are free from thievish propensities.

10. (If it is performed) on the third day children will be born to him who will fulfil the various vows for studying (portions of the Veda).

11. (The sacrificer who performs it) on the fourth day becomes rich in small domestic animals.

12. (If he performs it) on the fifth day, sons (will be born to him). He will have numerous and distinguished offspring, and he will not die childless.

13. (If he performs it) on the sixth day, he will become a great traveller and gambler.

14. (The reward of a funeral-oblation performed) on the seventh day is success in agriculture.

15. (If he performs it) on the eighth day (its reward is) prosperity

16. (If he performs it) on the ninth day (its reward consists in) one-hoofed animals.

5. *Manu III, 255, 278.*

7. *Manu III, 277; Yâgñ. I, 264, 265.*

12. The translation follows the corrected reading given in the Addenda to the Critical Notes.

17. (If he performs it) on the tenth day (its reward is) success in trade.

18. (If he performs it) on the eleventh day (its reward is) black iron, tin, and lead.

19. (If he performs a funeral-oblation) on the twelfth day, he will become rich in cattle.

20. (If he performs it) on the thirteenth day, he will have many sons (and) many friends, (and) his offspring will be beautiful. But his (sons) will die young.

21. (If he performs it) on the fourteenth day (its reward is) success in battle.

22. (If he performs it) on the fifteenth day (its reward is) prosperity.

23. The substances (to be offered) at these (sacrifices) are sesamum, māsha, rice, yava, water, roots, and fruits.

24. But, if food mixed with fat (is offered), the satisfaction of the Manes is greater, and (lasts) a longer time,

25. Likewise, if money, lawfully acquired, is given to worthy (persons).

26. Beef satisfies (the Manes) for a year,

20. Others read the last part of the Sūtra, ayuvamārinastubhavanti, 'they will not die young.'—Haradatta. If the two halves of the Sūtra are joined and Darsanīyāpatyoyuvamārinah is read, the Sandhi may be dissolved in either manner.

21. Manu III, 276, and Yāgñ. I, 263, declare the fourteenth day to be unfit for a Srāddha, and the latter adds that Srāddhas for men killed in battle may be offered on that day. This latter statement explains why Āpastamba declares its reward to be 'success in battle.' The nature of the reward shows that on that day Kshatriyas, not Brāhmaṇas, should offer their Srāddhas.

23. Manu III, 267; Yāgñ. I, 257.

26. Manu III, 271.

27. Buffalo's (meat) for a longer (time) than that.  
 28. By this (permission of the use of buffalo's meat) it has been declared that the meat of (other) tame and wild animals is fit to be offered.

## PRASNA II, PATALA 7, KHANDA 17.

1. (If) rhinoceros' meat (is given to Brâhmaṇas seated) on (seats covered with) the skin of a rhinoceros, (the Manes are satisfied) for a very long time.  
 2. (The same effect is obtained) by (offering the) flesh (of the fish called) Satabali.  
 3. And by (offering the) meat of the (crane called) Vârdhrâṇya.  
 4. Pure, with composed mind and full of ardour, he shall feed Brâhmaṇas who know the Vedas, and who are not connected with him by marriage, blood relationship, by the relationship of sacrificial priest and sacrificer, or by the relationship of (teacher and) pupil.  
 5. If strangers are deficient in the (requisite) good qualities, even a full brother who possesses them, may be fed (at a Srâddha).  
 6. (The admissibility of) pupils (and the rest) has been declared hereby.  
 7. Now they quote also (in regard to this matter the following verse):  
 8. The food eaten (at a sacrifice) by persons related to the giver is, indeed, a gift offered to the goblins. It reaches neither the Manes nor the

17. 1. Manu III, 272; Yâgñ. I, 259.

2. Manu V, 16, where Rohita is explained by Satabali.

4. Manu III, 128-138, and 149, 188; Yâgñ. I, 225.

8. See Manu III, 141, where this Trishṭubh has been turned into an Anushṭubh.

gods. Losing its power (to procure heaven), it errs about in this world as a cow that has lost its calf runs into a strange stable.

9. The meaning (of the verse) is, that gifts which are eaten (and offered) mutually by relations, (and thus go) from one house to the other, perish in this world.

10. If the good qualities (of several persons who might be invited) are equal, old men and (amongst these) poor ones, who wish to come, have the preference.

11. On the day before (the ceremony) the (first) invitation (must be issued).

12. On the following day the second invitation takes place.

13. (On the same day also takes place) the third invitation (which consists in the call to dinner).

14. Some declare, that every act at a funeral-sacrifice must be repeated three times.

15. As (the acts are performed) the first time so they must be repeated) the second and the third times.

16. When all (the three oblations) have been

11. Manu III, 187; Yâgñ. I, 225. According to Haradatta the formula of invitation is, *Svah srâddham bhavitâ, tatrâhavanî-yârthe bhavadbhiḥ prasâdah kartavya iti*, ‘to-morrow a Srâddha will take place. Do me the favour to take at that the place of the Âhavanîya-fire.’

12. The formula is, *Adya srâddham*, ‘to-day the Srâddha takes place.’

13. The call to dinner is, *Siddham âgamyatâm*, ‘the food is ready; come.’

16. Âpastamba Grîhya-sûtra VIII, 21, 9. ‘He shall eat it pronouncing the Mantra, “Prâne nivishosmritam guhomi.”’ Taitt. Âr. X, 34, 1.

offered, he shall take a portion of the food of all (three), and shall eat a small mouthful of the remainder in the manner described (in the *Grīhya-sūtra*).

17. But the custom of the Northerners is to pour into the hands of the Brāhmaṇas, when they are seated on their seats, (water which has been taken from the water-vessel)

18. (At the time of the burnt-offering which is offered at the beginning of the dinner) he addresses the Brāhmaṇas with this Mantra : 'Let it be taken out, and let it be offered in the fire.'

19. (They shall give their permission with this Mantra) : 'Let it be taken out at thy pleasure, let it be offered in the fire at thy pleasure.' Having received this permission, he shall take out (some of the prepared food) and offer it.

20. They blame it, if dogs and Apapātras are allowed to see the performance of a funeral-sacrifice.

21. The following persons defile the company if they are invited to a funeral-sacrifice, viz. a leper, a bald man, the violator of another man's bed, the son of a Brāhmaṇa who follows the profession of a Kshatriya, and the son of (a Brāhmaṇa who by marrying first a Sūdra wife had himself become) a Sūdra, born from a Brāhmaṇa woman.

17. The North of India begins to the north of the river Sarāvatī. The rule alluded to is given by Yāgñ. I, 226, 229; Manu III, 210.

18. Yāgñ. I, 235. 20. Manu III, 239.

21. Manu III, 152-166, and particularly 153 and 154; Yāgñ. I, 222-224. Haradatta's explanation of the word 'Sūdra' by 'a Brāhmaṇa who has become a Sūdra' is probably right, because the son of a real Sūdra and of a Brāhmaṇa female is a *Kandāla*, and has been disposed of by the preceding Sūtra.

22. The following persons sanctify the company if they eat at a funeral-sacrifice, viz. one who has studied the three verses of the Veda containing the word 'Madhu,' each three times ; one who has studied the part of the Veda containing the word 'Suparna' three times ; a *Trinâkiketa* ; one who has studied the Mantras required for the four sacrifices (called Asvamedha, Purushamedha, Sarvamedha, and Pitri-medha) ; one who keeps five fires ; one who knows the Sâman called *Gyeshtha* ; one who fulfils the duty of daily study ; the son of one who has studied and is able to teach the whole Veda with its Ângas, and a *Srotriya*.

23. He shall not perform (any part of) a funeral-sacrifice at night.

24. After having begun (a funeral-sacrifice), he shall not eat until he has finished it.

25. (He shall not perform a funeral-sacrifice at

22. Compare Manu III, 185, 186 ; Yâgñ. I, 219-221. The three verses to be known by a Trimadhu are, *Madhu vâtâ ritâyate*, &c., which occur both in the Taitt. *Samh.* and in the Taitt. *Âr.* The explanation of *Trisuparna* is not certain. Haradatta thinks that it may mean either a person who knows the three verses *Katushkarpardâ yuvatih supesâ*, &c., *Taittirîya-brâhmaṇa* I, 2, 1, 27, &c., or one who knows the three *Anuvâkas* from the *Taittirîya Âranyaka* X, 48-50, beginning, *Brahmametu mâm*, &c. The word 'Trinâkiketa' has three explanations :—*a*. A person who knows the Nâkiketa-fire according to the *Taittirîyaaka*, *Kathavallî*, and the *Satapatha*, i.e. has studied the portions on the Nâkiketa-fire in these three books. *b*. A person who has thrice kindled the Nâkiketa-fire. *c*. A person who has studied the *Anuvâka*, called *Viragas*. *Katurmedha* may also mean 'one who has performed the four sacrifices' enumerated above.

23. Manu III, 280.

24. 'The Srâddha is stated to begin with the first invitation to the Brahmans.'—Haradatta.

25. 'The Northerners do not generally receive this Sûtra, and

night), except if an eclipse of the moon takes place.

PRASNA II, PATALA 8, KHANDA 18.

1. He shall avoid butter, butter-milk, oil-cake, honey, meat.

2. And black grain (such as kulitha), food given by Sûdras, or by other persons, whose food is not considered fit to be eaten.

3. And food unfit for oblations, speaking an untruth, anger, and (acts or words) by which he might excite anger. He who desires a (good) memory, fame, wisdom, heavenly bliss, and prosperity, shall avoid these twelve (things and acts);

4. Wearing a dress that reaches from the navel to the knees, bathing morning, noon, and evening, living on food that has not been cooked at a fire, never seeking the shade, standing (during the day), and sitting (during the night), he shall keep this vow for one year. They declare, that (its merit) is equal to that of a studentship continued for forty-eight years.

5. (Now follows) the daily funeral-oblation.

6. Outside the village pure (men shall) prepare (the food for that rite) in a pure place.

therefore former commentators have not explained it.—Haradatta.

18. 1. Sûtras 1-4 contain rules for a vow to be kept for the special objects mentioned in Sûtras 3 and 4 for one year only. Haradatta (on Sûtra 4) says that another commentator thinks that Sûtras 1-3 prescribe one vow, and Sûtra 4 another, and that the latter applies both to householders and students. A passage from Baudhâyanî is quoted in support of this latter view.

5. Manu III, 82 seq.

6. The term 'pure (men)' is used in order to indicate that they must be so particularly, because, by II, 2, 3, 1, purity has already been prescribed for cooks.

7. New vessels are used for that,
8. In which the food is prepared, and out of which it is eaten.
9. And those (vessels) he shall present to the (Brâhmaṇas) who have been fed.
10. And he shall feed (Brâhmaṇas) possessed of all (good qualities).
11. And he shall not give the residue (of that funeral-dinner) to one who is inferior to them in good qualities.
12. Thus (he shall act every day) during a year.
13. The last of these (funeral-oblations) he shall perform, offering a red goat.
14. And let him cause an altar to be built, concealed (by a covering and outside the village).
15. Let him feed the Brâhmaṇas on the northern half of that.
16. They declare, that (then) he sees both the Brâhmaṇas who eat and the Manes sitting on the altar.
17. After that he may offer (a funeral-sacrifice once a month) or stop altogether.
18. For (by appearing on the altar) the Manes signify that they are satisfied by the funeral-offering.
19. Under the constellation Tishya he who desires prosperity,

7. For the unusual meaning of dravya, 'vessel,' compare the term sîtâdravyâni, 'implements of husbandry,' Manu IX, 293, and the Petersburg Dict. s. v.

13. The red goat is mentioned as particularly fit for a Srâddha, Yâgñ. I, 259, and Manu III, 272.

## PRASNA II, PATALA 8, KHANDA 19.

1. Shall cause to be prepared powder of white mustard-seeds, cause his hands, feet, ears, and mouth to be rubbed with that, and shall eat (the remainder). If the wind does not blow too violently, he shall eat sitting, silent and his face turned towards the south, on a seat (facing the) same (direction)—the first alternative is the skin of a he-goat.

2. But they declare, that the life of the mother of that person who eats at this ceremony, his face turned in that direction, will be shortened.

3. A vessel of brass, the centre of which is gilt, is best (for this occasion).

4. And nobody else shall eat out of that vessel.

5. He shall make a lump of as much (food) as he can swallow (at once).

6. (And he shall) not scatter anything (on the ground).

7. He shall not let go the vessel (with his left hand);

8. Or he may let it go.

19. 1. The ceremony which is here described, may also be performed daily. If the reading prâsyâ is adopted, the translation must run thus: 'and he shall scatter (the remainder of the powder). If the wind,' &c.

2. 'Therefore those whose mothers are alive should not perform this ceremony.'—Haradatta.

4. If the masculine bhoktavyâk is used instead of bhoktavyam, the participle must be construed with kamasaâk.

5. The verbum finitum, which according to the Sanskrit text ought to be taken with the participle samnayan, is grasita, Sûtra 9.

8. 'Why is this second alternative mentioned, as (the first Sûtra) suffices? True. But according to the maxim that "restrictions are made on account of the continuance of an action once begun," the meaning of this second Sûtra is that he shall

9. He shall swallow the whole mouthful at once, introducing it, together with the thumb, (into the mouth.)

10. He shall make no noise with his mouth (whilst eating).

11. And he shall not shake his right hand (whilst eating).

12. After he (has eaten and) sipped water, he shall raise his hands, until the water has run off (and they have become dry).

13. After that he shall touch fire.

14. And (during this ceremony) he shall not eat in the day-time anything but roots and fruit.

15. And let him avoid Sthâlipâka-offerings, and food offered to the Manes or to the Gods.

16. He shall eat wearing his upper garment over his left shoulder and under his right arm.

17. At the (monthly) Srâddha which must necessarily be performed, he must use (food) mixed with fat.

18. The first (and preferable) alternative (is to employ) clarified butter and meat.

19. On failure (of these), oil of sesamum, vegetables, and (similar materials may be used).

20. And under the asterism Maghâ he shall feed the Brâhmaṇas more (than at other times) with (food mixed with) clarified butter, according to the rule of the Srâddha.

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continue to the end to handle the vessel (in that manner in which) he has handled it when eating for the first time?—Haradatta.

16. Haradatta remarks that some allow, according to II, 2, 4, 22, the sacred thread to be substituted, and others think that both the thread and the garment should be worn over the left shoulder and under the right arm.

## PRASNA II, PATALA 8, KHANDA 20.

1. At every monthly Srâddha he shall use, in whatever manner he may be able, one drona of sesamum.

2. And he shall feed Brâhmaṇas endowed with all (good qualities), and they shall not give the fragments (of the food) to a person who does not possess the same good qualities (as the Brâhmaṇas).

3. He who desires prosperity shall fast in the half of the year when the sun goes to the north, under the constellation Tishya, in the first half of the month, for (a day and) a night at least, prepare a Sthâlipâka-offering, offer burnt-oblations to Kubera (the god of riches), feed a Brâhmaṇa with that (food prepared for the Sthâlipâka) mixed with clarified butter, and make him wish prosperity with (a Mantra) implying prosperity.

4. This (rite he shall repeat) daily until the next Tishya(-day).

5. On the second (Tishya-day and during the second month he shall feed) two (Brâhmaṇas).

6. On the third (Tishya-day and during the third month he shall feed) three (Brâhmaṇas).

7. In this manner (the Tishya-rite is to be performed) for a year, with a (monthly) increase (of the number of Brâhmaṇas fed).

20. 1. A drona equals 128 seers or seras. The latter is variously reckoned at 1-3 lbs.

3. The reason why the constellation Tishya has been chosen for this rite seems to be that Tishya has another name, Pushya, i.e. 'prosperous.' This sacrifice is to begin on the Tishya-day of the month called Taisha or Pausha (December-January), and to continue for one year.

8. (Thus) he obtains great prosperity.
9. But the fasting takes place on the first (Tishya-day) only.
10. He shall avoid to eat those things which have lost their strength (as butter-milk, curds, and whey).
11. He shall avoid to tread on ashes or husks of grain.
12. To wash one foot with the other, or to place one foot on the other,
13. And to swing his feet,
14. And to place one leg crosswise over the knee (of the other),
15. And to make his nails
16. Or to make (his finger-joints) crack without a (good) reason,
17. And all other (acts) which they blame.
18. And let him acquire money in all ways that are lawful.
19. And let him spend money on worthy (persons or objects).
20. And let him not give anything to an unworthy (person), of whom he does not stand in fear.
21. And let him conciliate men (by gifts or kindness).
22. And he may enjoy the pleasures which are not forbidden by the holy law.
23. (Acting) thus he conquers both worlds.

11. Manu IV, 78.

16. 'Good reasons for cracking the joints are fatigue or rheumatism.'—Haradatta.

19. Manu XI, 6, and *passim*.

## PRASNA II, PATALA 9, KHANDA 21.

1. There are four orders, viz. the order of householders, the order of students, the order of ascetics, and the order of hermits in the woods.
2. If he lives in all these four according to the rules (of the law), without allowing himself to be disturbed (by anything), he will obtain salvation.
3. The duty to live in the teacher's house after the initiation is common to all of them.
4. Not to abandon sacred learning (is a duty common) to all.
5. Having learnt the rites (that are to be performed in each order), he may perform what he wishes.
6. Worshipping until death (and living) according to the rule of a (temporary) student, a (professed) student may leave his body in the house of his teacher.
7. Now (follow the rules) regarding the ascetic (*Samnyāsin*).
8. Only after (having fulfilled) the duties of that (order of students) he shall go forth (as an ascetic), remaining chaste.

21. 1. 'Though four (orders) are enumerated, he uses the word "four," lest, in the absence of a distinct rule of the venerable teacher, one order only, that of the householder, should be allowed, as has been taught in other *Smṛitīs*.'—Haradatta. Manu VI, 87.

2. Manu VI, 88.  
 3. Manu II, 247-249, and above.  
 8. The meaning of the Sūtra is, that the studentship is a necessary preliminary for the *Samnyāsin*. If a man considers himself sufficiently purified by his life in that order, he may become a *Samnyāsin* immediately after its completion. Otherwise he may first become a householder, or a hermit, and enter the last

9. For him (the Samnyâsin) they prescribe (the following rules) :

10. He shall live without a fire, without a house, without pleasures, without protection. Remaining silent and uttering speech only on the occasion of the daily recitation of the Veda, begging so much food only in the village as will sustain his life, he shall wander about neither caring for this world nor for heaven.

11. It is ordained that he shall wear clothes thrown away (by others as useless).

12. Some declare that he shall go naked.

13. Abandoning truth and falsehood, pleasure and pain, the Vedas, this world and the next, he shall seek the Âtman.

14. (Some say that) he obtains salvation if he knows (the Âtman).

15. (But) that (opinion) is opposed to the Sâstras.

16. (For) if salvation were obtained by the knowledge of the Âtman alone, then he ought not to feel any pain even in this (world).

17. Thereby that which follows has been declared.

order, when his passions are entirely extinct. See also Manu VI, 36; Yâgñ. III, 56-57.

10. Manu VI, 33, 42-45; Yâgñ. III, 58 seq.

12. 'Another (commentator) says, "Some declare that he is free from all injunctions and prohibitions, i.e. he need neither perform nor avoid any (particular actions)." '—Haradatta.

13. 'He shall seek, i.e. worship, the Âtman or Self, which has been described in the section on transcendental knowledge (I, 8).'—Haradatta.

15. Haradatta apparently takes the word Sâstras to mean 'Dharma-sâstras.'

17. 'That which follows' are the Yogas, which must be employed in order to cause the annihilation of pain, after the knowledge of the Âtman or Self has been obtained.

18. Now (follow the rules regarding) the hermit living in the woods.

19. Only after (completing) that (studentship) he shall go forth, remaining chaste.

20. For him they give (the following rules) :

21. He shall keep one fire only, have no house, enjoy no pleasures, have no protector, observe silence, uttering speech on the occasion of the daily recitation of the Veda only.

### PRASNA II, PATALA 9, KHANDA 22.

1. A dress of materials procured in the woods (skins or bark) is ordained for him.

2. Then he shall wander about, sustaining his life by roots, fruits, leaves, and grass.

3. In the end (he shall live on) what has become detached spontaneously.

4. Next he shall live on water, (then) on air, then on ether.

5. Each following one of these modes of subsistence is distinguished by a (greater) reward.

6. Now some (teachers) enjoin for the hermit the

21. ‘But which is that one fire? Certainly not the *Grīhya*-fire; because he must remain chaste. Therefore the meaning intended is, “He shall offer a *Samidh* morn and evening in the common fire, just as formerly, (during his studentship).” Another commentator says, “Gautama declares that he shall kindle a fire according to the rule of the *Śrāmanaka* Sūtra. The *Śrāmanaka* Sūtra is the *Vaikhānasa* Sūtra. Having kindled a fire in the manner prescribed there, he shall sacrifice in it every morning and every evening.”—Haradatta. See also Manu VI, 4; *Yāgñ.* III, 45.

22. 1. Manu VI, 6. 2. Manu VI, 5, 21; *Yāgñ.* III, 46.

4. ‘Then he shall live on ether, i.e. eat nothing at all.’—Haradatta. Manu VI, 31; *Yāgñ.* III, 55.

successive performance (of the acts prescribed for the several orders).

7. After having finished the study of the Veda, having taken a wife and kindled the sacred fires, he shall begin the rites, which end with the Soma-sacrifices, (performing) as many as are prescribed in the revealed texts.

8. (Afterwards) he shall build a dwelling, and dwell outside the village with his wife, his children, and his fires,

9. Or (he may live) alone.

10. He shall support himself by gleaning corn.

11. And after that he shall not any longer take presents.

12. And he shall sacrifice (only) after having bathed (in the following manner):

13. He shall enter the water slowly, and bathe without beating it (with his hand), his face turned towards the sun.

14. This rule of bathing is valid for all (castes and orders).

15. Some enjoin (that he shall prepare) two sets of utensils for cooking and eating, (and) of choppers, hatchets, sickles, and mallets.

6. ‘The word *atha*, “now,” introduces a different opinion. Above, it has been declared that the life in the woods (may be begun) after the studentship only. But some teachers enjoin just for that hermit a successive performance of the acts.

8. Manu VI, 3 seq.; Yâgñ. III, 45.

10. Haradatta thinks that this rule refers both to the hermit who lives with his family and to him who lives alone. Others refer it to the latter only.

15. According to Haradatta, the word *kâga* appears to designate ‘a mallet;’ in the passage from the Râmâyana quoted in the Petersburg Dict. the commentator explains it by *pefaka*, ‘basket.’

16. He shall take one of each pair (of instruments), give the others (to his wife), and (then) go into the forest.

17. After that time (he shall perform) the burnt-oblations, (sustain) his life, (feed) his guests, and (prepare) his clothes with materials produced in the forest.

18. Rice must be used for those sacrifices for which cakes mixed with meat (are employed by the householder).

19. And all (the Mantras), as well as the daily portion of the Veda, (must be recited) inaudibly.

20. He shall not make the inhabitants of the forest hear (his recitation).

21. (He shall have) a house for his fire (only).

22. He himself (shall live) in the open air.

23. His couch and seat must not be covered (with mats).

24. If he obtains fresh grain, he shall throw away the old (store).

### PRASNA II, PATALA 9, KHANDA 23.

1. If he desires (to perform) very great austerities, he (shall not make a hoard of grain, but) collect food every day only, morning and evening, in his vessel.

2. Afterwards he shall wander about, sustaining his life with roots, fruits, leaves, and grass (which he

17. Yâgñ. III, 46.

20. This Sûtra explains the word upâmsu, 'inaudibly.'

24. Manu VI, 15; Yâgñ. III, 47.

23. 1. The following rules apply to a solitary hermit.

2. These Sûtras are repeated in order to show that, according to the opinion of those who allow hermits to live with their families, the end should be the same.

collects). Finally (he shall content himself with) what has become detached spontaneously. Then he shall live on water, then on air, (and finally) upon ether. Each succeeding mode of subsistence procures greater rewards.

3. Now they quote (the following) two verses from a Purâna :

4. Those eighty thousand sages who desired offspring passed to the south by Aryaman's road and obtained burial-grounds.

5. Those eighty thousand sages who desired no offspring passed by Aryaman's road to the north and obtained immortality.

6. Thus are praised those who keep the vow of chastity.

7. Now they accomplish also their wishes merely by conceiving them,

8. For instance, (the desire to procure) rain, to bestow children, second-sight, to move quick as thought, and other (desires) of this description.

9. Therefore on account of (passages) of the revealed texts, and on account of the visible results, some declare these orders (of men keeping the vow of chastity to be) the most excellent.

10. But (to this we answer) : It is the firm opinion of those who are well versed in the threefold sacred learning, that the Vedas are the highest authority.

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3. ‘The “orders” have been described. Now, giving conflicting opinions, he discusses which of them is the most important.’—Haradatta.

4. This verse and the next are intended to disparage the order of householders. Haradatta explains ‘burial-grounds’ by ‘new births which lead to new deaths;’ but see below, Sûtra 10. See also Yâgñ. III, 186–187.

They consider that the (rites) which are ordered there to be performed with rice, yava, animals, clarified butter, milk, potsherds, (in conjunction) with a wife, (and accompanied) by loud or muttered (Mantras), must be performed, and that (hence) a rule of conduct which is opposed to these (rites) is of no authority.

11. But by the term burial-ground (in the text above given) it is intended to ordain the last rites for those who have performed many sacrifices, (and not to mean that dead householders become demons and haunt burial-grounds.)

12. The revealed texts declare that after (the burial follows) a reward without end, which is designated by the term 'heavenly bliss.'

### PRASNA II, PATALA 9, KHANDA 24.

1. Now the Veda declares also one's offspring to be immortality (in this verse) : 'In thy offspring thou art born again, that, mortal, is thy immortality.'

2. Now it can also be perceived by the senses that the (father) has been reproduced separately (in the son); for the likeness (of a father and of a son) is even visible, only (their) bodies are different.

3. 'These (sons) who live, fulfilling the rites taught (in the Veda), increase the fame and heavenly bliss of their departed ancestors.'

4. 'In this manner each succeeding (generation increases the fame and heavenly bliss) of the preceding ones.'

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11. The Sûtra is intended to remove the blame thrown on the order of householders by the verse quoted. Haradatta seems to have forgotten his former explanation of Smasânâni.

5. 'They (the ancestors) live in heaven until the (next) general destruction of created things.'

6. At the new creation (of, the world) they become the seed. That has been declared in the *Bhavishyatpurâna*.

7. Now Pragâpati also says,

8. 'Those dwell with us who fulfil the following (duties): the study of the three Vedas, the studentship, the procreation of children, faith, religious austerities, sacrifices, and the giving of gifts. He who praises other (duties), becomes dust and perishes.'

9. Those among these (sons) who commit sin, perish alone, just as the leaf of a tree (which has been attacked by worms falls without injuring its branch or tree). They do not hurt their ancestors.

10. (For) the (ancestor) has no connection with the acts committed (by his descendant) in this world, nor with their results in the next.

11. (The truth of) that may be known by the following (reason) :

12. This creation (is the work) of Pragâpati and of the sages.

13. The bodies of those (sages) who stay there (in heaven) on account of their merits appear visibly most excellent and brilliant (as, for instance, the constellation of the seven *Rishis*).

14. But even though some (ascetic), whilst still

24. 6. 'They become the seed,' i.e. 'The Pragâpatis.'

8. 'Other (duties), i.e. the order of ascetics and the like.'—*Haradatta*.

13. As the *Rishis* have not lost heaven through the sins of their sons, the dogma according to which ancestors lose heaven through the sins of their sons, must be false.

14. Âpastamba's own opinion is apparently against pure asceticism.

in the body, may gain heaven through a portion of (the merit acquired by his former) works or through austerities, and though he may accomplish (his objects) by his mere wish, still this is no reason to place one order before the other.

PRASNA II, PATALA 10, KHANDA 25.

1. The general and special duties of all castes have been explained. But we will now declare those of a king in particular.

2. He shall cause to be built a town and a palace, the gates of both of which (must look) towards the south.

3. The palace (shall stand) in the heart of the town.

4. In front of that (there shall be) a hall. That is called the hall of invitation.

5. (At a little distance) from the town to the south, (he shall cause to be built) an assembly-house with doors on the south and on the north sides, so that one can see what passes inside and outside.

6. In all (these three places) fires shall burn constantly.

7. And oblations must be offered in these fires daily, just as at the daily sacrifice of a householder.

8. In the hall he shall put up his guests, at least those who are learned in the Vedas.

25. 3. 'In the heart of the town, i.e. in that town which is surrounded by all the walls.'—Haradatta. Compare Manu VII, 76.

6. According to Haradatta, the fires are to be common, not consecrated ones.

7. Manu VII, 78; Yāgñ. I, 313.

8. Manu VII, 82 seq.

9. Rooms, a couch, food and drink should be given to them according to their good qualities.

10. Let him not live better than his Gurus or ministers.

11. And in his realm no (Brâhmaṇa) should suffer hunger, sickness, cold, or heat, be it through want, or intentionally.

12. In the midst of the assembly-house, (the superintendent of the house) shall raise a play-table and sprinkle it with water, turning his hand downwards, and place on it dice in even numbers, made of Vibhîtaka (wood), as many as are wanted.

13. Men of the first three castes, who are pure and truthful, may be allowed to play there.

14. Assaults of arms, dancing, singing, music, and the like (performances) shall be held only (in the houses) of the king's servants.

15. That king only takes care of the welfare of his subjects in whose dominions, be it in villages or forests, there is no danger from thieves.

10. 'The Gurus are the father and other (venerable relations).'  
—Haradatta.

11. Manu VII, 134. 'Or intentionally; with reference to that the following example may be given. If anybody is to be made to pay his debts or taxes, then he is to be exposed to cold or heat, or to be made to fast (until he pays). The king shall punish (every one) who acts thus.'  
—Haradatta.

13. 'Having played there, they shall give a fixed sum to the gambling-house keeper and go away. The latter shall, every day or every month or every year, give that gain to the king. And the king shall punish those who play elsewhere or quarrel in the assembly-house.'  
—Haradatta.

14. 'At festivals and the like occasions (these performances) take place also elsewhere, that is the custom.'  
—Haradatta.

15. Manu VII, 143, and passim ; Yâgñ. I, 335.

## PRASNA II, PATALA 10, KHANDA 26.

1. A (king) who, without detriment to his servants, gives land and money to Brâhmaṇas according to their deserts gains endless worlds.

2. They say (that) a king, who is slain in attempting to recover the property of Brâhmaṇas, (performs) a sacrifice where his body takes the place of the sacrificial post, and at which an unlimited fee is given.

3. Hereby have been declared (the rewards of) other heroes, who fall fighting for a (worthy) cause.

4. He shall appoint men of the first three castes, who are pure and truthful, over villages and towns for the protection of the people.

5. Their servants shall possess the same qualities.

6. They must protect a town from thieves in every direction to the distance of one yogana.

7. (They must protect the country to the distance of) one krosa from each village.

8. They must be made to repay what is stolen within these (boundaries).

26. 1. Manu VII, 83, 84, 88; Yâgñ. I, 314.

2. According to Haradatta the king's body represents the post (*yûpa*), his soul the sacrificial animal, the recovered property the reward for the priests or fee.

3. Manu VII, 89; Yâgñ. I, 323, 324.

4. Manu VII, 115-124; Yâgñ. I, 321.

6. Yâgñ. II, 271-272. A yogana is a distance of 4 krosa, kos.

7. A krosa, kos, or gâu, literally 'the lowing of a cow,' is variously reckoned at 1½-4 miles.

8. Yâgñ. I, 272. This law is, with certain modifications, still in force. See Bombay Regulations, XII, 27 par.

9. The (king) shall make them collect the lawful taxes (*sulka*).
10. A learned Brâhmaṇa is free from taxes,
11. And the women of all castes,
12. And male children before the marks (of puberty appear),
13. And those who live (with a teacher) in order to study,
14. And those who perform austerities, being intent on fulfilling the sacred law,
15. And a Sûdra who lives by washing the feet,
16. Also blind, dumb, deaf, and diseased persons (as long as their infirmities last),
17. And those to whom the acquisition of property is forbidden (as *Sannyâsins*).
18. A young man who, decked with ornaments, enters unintentionally (a place where) a married woman or a (marriageable) damsel (sits), must be reprimanded.

9. According to Haradatta, who quotes Gautama in his commentary, the *sulka* is the  $\frac{1}{20}$ th part of a merchant's gains. On account of the Sûtras immediately following, it is, however, more probable that the term is here used as a synonym of 'kara,' and includes all taxes. 'Lawful' taxes are, of course, those sanctioned by custom and approved of by the Smritis.

10. Manu VII, 133.
11. Haradatta thinks that the rule applies to women of the Anuloma, the pure castes, only.
14. 'Why does he say "intent on fulfilling the holy law?" Those shall not be free from taxes who perform austerities in order to make their magic charms efficacious.'—Haradatta.
18. The ornaments would indicate that he was bent on mischief. Compare above, I, 11, 32, 6.

19. But if he does it intentionally with a bad purpose, he must be fined.

20. If he has actually committed adultery, his organ shall be cut off together with the testicles.

21. But (if he has had intercourse) with a (marriageable) girl, his property shall be confiscated and he shall be banished.

22. Afterwards the king must support (such women and damsels),

23. And protect them from defilement.

24. If they agree to undergo the (prescribed) penance, he shall make them over to their (lawful) guardians.

### PRASNA II, PATALA 10, KHANDA 27.

1. If (adulteresses) have performed (the prescribed penance), they are to be treated as before (their fault). For the connection (of husband and wife) takes place through the law.

2. (A husband) shall not make over his (wife), who occupies the position of a 'gentilis,' to others (than to his 'gentiles'), in order to cause children to be begot for himself.

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19. 'The punishment must be proportionate to his property and the greatness of his offence. The term "with a bad purpose" is added, because he who has been sent by his teacher (to such a place) should not be punished.'—Haradatta. Manu VIII, 354; Yâgñ. II, 284.

24. 'i.e. a married woman to her husband or father-in-law, an unmarried damsel to her father or to her brother.'—Haradatta.

27. 2. This Sûtra refers to the begetting of a Kshetraga son, and gives the usual rule, that only the Sagotras in the order of the grade of relationship, a brother-in-law, a Sapinda, &c., shall be employed for this purpose.

3. For they declare, that a bride is given to the family (of her husband, and not to the husband alone).

4. That is (at present) forbidden on account of the weakness of (men's) senses.

5. The hand (of a gentilis is considered in law to be) that of a stranger, and so is (that of any other person except the husband).

6. If the (marriage vow) is transgressed, both (husband and wife) certainly go to hell.

7. The reward (in the next world) resulting from obeying the restrictions of the law is preferable to offspring obtained in this manner (by means of Niyoga).

8. A man of one of the first three castes (who commits adultery) with a woman of the Sûdra caste shall be banished.

9. A Sûdra (who commits adultery) with a woman of one of the first three castes shall suffer capital punishment.

10. And he shall emaciate a woman who has committed adultery with a (Sûdra, by making her undergo penances and fasts, in case she had no child).

11. They declare, that (a Brâhmaṇa) who has

4. 'For now-a-days the senses of men are weak, and therefore the peculiar (law formerly) in force regarding gentiles is so no longer, lest husbands should be set aside under the pretended sanction of the Sâstras.'—Haradatta.

9. Manu VIII, 374; Yâgñ. II, 286. According to Haradatta, this refers to a Sûdra servant who seduces a woman committed to his charge. In other cases the punishment prescribed, II, 10, 26, 10, is to take effect. The same opinion is expressed by Gautama.

11. This refers to the wife of a Srotriya, as Haradatta states according to Gautama. The penance is three years' chastity.

once committed adultery with a married woman of equal class, shall perform one-fourth of the penance prescribed for an outcast.

12. In like manner for every repetition (of the crime), one-fourth of the penance (must be added).

13. (If the offence be committed) for the fourth time, the whole (penance of twelve years must be performed).

14. The tongue of a Sûdra who speaks evil of a virtuous person, belonging to one of the first three castes, shall be cut out.

15. A Sûdra who assumes a position equal (to that of a member of one of the first three castes), in conversation, on the road, on a couch, in sitting (and on similar occasions), shall be flogged.

16. In case (a Sûdra) commits homicide or theft, appropriates land (or commits similar heinous crimes), his property shall be confiscated and he himself shall suffer capital punishment.

17. But if these (offences be committed) by a Brâhmaṇa, he shall be made blind (by tying a cloth over his eyes).

18. He shall keep in secret confinement him who violates the rules (of his caste or order), or any other sinner, until (he promises) amendment.

19. If he does not amend, he shall be banished.

20. A spiritual teacher, an officiating priest, a

15. In conversation, i.e. addressing Āryas familiarly, with *tvam*, 'thou,' &c.

17. Haradatta states expressly that the eyes of a Brâhmaṇa must not be put out by any sharp instrument. He should be kept blindfold all his life.

20. 'The intercession is to take effect in this manner: that mutilation is commuted to a fine, a fine to a flogging, a flogging to a reprimand.'—Haradatta.

Snâtaka, and a prince shall be able to protect (a criminal from punishment by their intercession), except in case of a capital offence.

PRASNA II, PATALA 11, KHANDA 28.

1. If a person who has taken (a lease of) land (for cultivation) does not exert himself, and hence (the land) bears no crop, he shall, if he is rich, be made to pay (to the owner of the land the value of the crop) that ought to have grown.

2. A servant in tillage who abandons his work shall be flogged.

3. The same (punishment shall be awarded) to a herdsman (who leaves his work);

4. And the flock (entrusted) to him shall be taken away (and be given to some other herdsman).

5. If cattle, leaving their stable, eat (the crops of other persons, then the owner of the crops, or the king's servants), may make them lean (by impounding them); (but) he shall not exceed (in such punishment).

28. 1. This Sûtra shows that the system of leasing land against a certain share of the crops, which now prevails generally in Native States, and is not uncommon in private contracts on British territory, was in force in Âpastamba's times.

2. See Colebrooke, Digest, Book III, Text lxviii, for this Sûtra and the following two. Another commentator, quoted by Haradatta, connects this Sûtra with the preceding, and refers it to a poor lessee of land, who cannot pay the value of the crop which was lost through his negligence. A third explanation refers the Sûtra to a cultivator who neglects to till his land. Gagannâtha's authorities, the *Kintâmani* and Ratnâkara, agree with Haradatta's first explanation.

5. Manu VIII, 240; Yâgñ. II, 159-161.

6. If (a herdsman) who has taken cattle under his care, allows them to perish, or loses (them by theft, through his negligence), he shall replace them (or pay their value) to the owners.

7. If (the king's forester) sees cattle that have been sent into the forest through negligence (without a herdsman), he shall lead them back to the village and make them over to the owners.

8. If the same negligence (occur) again, he shall once impound them (and afterwards give them back).

9. (If the same fault be committed again) after that (second time), he shall not take care (of them).

10. He who has taken unintentionally the property of another shall be reprimanded, in case (the property be) fuel, water, roots, flowers, fruits, perfumes, fodder, or vegetables.

11. (If he takes the above-mentioned kinds of property) intentionally, his garment shall be taken away.

12. He who takes intentionally food when he is in danger of his life shall not be punished.

13. If the king does not punish a punishable offence, the guilt falls upon him.

### PRASNA II, PATALA 11, KHANDA 29.

1. He who instigates to, he who assists in, and he who commits (an act, these three) share its rewards in heaven and its punishments in hell.

2. He amongst these who contributes most to

6. Manu VIII, 232; Yāgñ. II, 164.

13. Manu VIII, 18, 308; Yāgñ. I, 336.

the accomplishment (of the act obtains) a greater share of the result.

3. Both the wife and the husband have power over (their) common property.

4. By their permission, others also may act for their good (in this and the next world, even by spending money).

5. Men of learning and pure descent, who are aged, clever in reasoning, and careful in fulfilling the duties (of their caste and order, shall be the judges) in lawsuits.

6. In doubtful cases (they shall give their decision) after having ascertained (the truth) by inference, ordeals, and the like (means).

7. A person who is possessed of good qualities (may be called as a witness, and) shall answer the questions put to him according to the truth on an auspicious day, in the morning, before a kindled fire, standing near (a jar full of) water, in the presence of the king, and with the consent of all (of both parties and of the assessors), after having been exhorted (by the judge) to be fair to both sides.

8. If (he is found out speaking) an untruth, the king shall punish him.

29. 3. ‘Though this is so, still the wife cannot spend (money) without the permission of her husband, but the husband can do (so without the consent of his wife). That may be known by Sûtra II, 6, 14, 11, “They do not declare it to be a theft if the wife spends money for a good reason during the absence of her husband.”’—Haradatta.

4. ‘Others, i.e. the sons and the rest.’—Haradatta.

5. Yâgñ. II, 2.

6. ‘And the like, i.e. by cross-examination, &c.’—Haradatta.

7. Manu VIII, 87 seq.; Yâgñ. II, 68–75.

8. Manu VIII, 119 seq.

9. Besides, in that case, after death, hell (will be his punishment).

10. If he speaks the truth, (his reward will be) heaven and the approbation of all created beings.

11. The knowledge which Sûdras and women possess is the completion (of all study).

12. They declare, that (this knowledge) is a supplement of the Atharva-veda.

13. It is difficult to learn the sacred law from (the letter of) the Vedas (only); but by following the indications it is easily accomplished.

14. The indications for these (doubtful cases are), 'He shall regulate his course of action according to the conduct which is unanimously recognised in all countries by men of the three twice-born castes, who have been properly obedient (to their teachers), who are aged, of subdued senses, neither given to avarice, nor hypocrites. Acting thus he will gain both worlds.'

15. Some declare, that the remaining duties (which have not been taught here) must be learnt from women and men of all castes.

9. Manu VIII, 89 seq.

10. Manu VIII, 81 seq.

11. Manu II, 223. The meaning of the Sûtra is, that men ought not to study solely or at first such Sâtras as women or Sûdras also learn, but that at first they must study the Veda. See Manu II, 168. The knowledge which women and Sûdras possess is dancing, music, and other branches of the Arthasâstra.

14. See above, I, 7, 20, 8 and 9.

the first time, and I am sure it will be the last. I have  
had a very hard time getting along with the people here,  
and I have had many difficulties. But I have been able  
to overcome them all, and I am now happy and contented.  
I have a good job, and I am able to support myself and my  
family. I have also been able to save some money, which  
will help me in the future. I am grateful for all the help  
and support that I have received from my friends and  
family. I am looking forward to a bright future and a  
happy life.

GAUTAMA,

INSTITUTES OF THE SACRED LAW.



# GAUTAMA,

## INSTITUTES OF THE SACRED LAW.

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### CHAPTER I.

1. THE Veda is the source of the sacred law,
  2. And the tradition and practice of those who know the (Veda).
  3. Transgression of the law and violence are observed (in the case) of (those) great (men); but both are without force (as precedents) on account of the weakness of the men of later ages.
  4. If (authorities) of equal force are conflicting, (either may be followed at) pleasure.
  5. The initiation of a Brâhmaṇa (shall ordinarily take place) in his eighth year;
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I. 1-2. Āpastamba I, 1, 1, 1-2.

3. Āpastamba II, 6, 13, 8-10. Instances of transgressions of the law are the adultery of Kâtaka and Bharadvâga, Vasishtha's marriage with the *Kândâli* Akshamâlâ, Râma Gâmädagnya's murder of his mother. Haradatta explains the term 'avara,' translated by 'men of later ages,' to mean 'men like ourselves' (asmadâdi). In his comment on the parallel passage of Āpastamba he renders it by idânîntana, 'belonging to our times;' and in his notes on Āpastamba I, 2, 5, 4, he substitutes arvâkîna kaliyugavartin, 'men of modern times living in the Kaliyuga.' The last explanation seems to me the most accurate, if it is distinctly kept in mind that in the times of Gautama the Kaliyuga was not a definite period of calculated duration, but the Iron Age of sin as opposed to the happier times when justice still dwelt on earth.

6. (It may also be performed) in the ninth or fifth (years) for the fulfilment of (some particular) wish.

7. The number of years (is to be calculated) from conception.

8. That (initiation) is the second birth.

9. The (person) from whom he receives that (sacrament is called) the Âkârya (teacher).

10. And (the same title is also bestowed) in consequence of the teaching of the Veda.

11. (The initiation) of a Kshatriya (shall ordinarily take place) in the eleventh (year after conception), and that of a Vaisya in the twelfth.

12. Up to the sixteenth year the time for the Sâvitrî of a Brâhmaṇa has not passed,

13. Nor (for the initiation) of a Kshatriya up to the twentieth (year).

14. (And the limit for that) of a Vaisya (extends) two years beyond (the latter term).

15. The girdles (worn by students) shall be strings of Muñga grass, a bow-string, or a (wool) thread, according to the order (of the castes).

16. (Their upper garments shall be) skins of black-bucks, spotted deer, (or) he-goats.

6. Âpastamba I, 1, 1, 20-21.

7. Âpastamba I, 1, 1, 19. 8. Âpastamba I, 1, 1, 17-18.

9. Âpastamba I, 1, 1, 14. 10. Manu II, 140; Yâgñavalkya I, 34.

11. Âpastamba I, 1, 1, 19.

12. Âpastamba I, 1, 1, 27. Sâvitrî, literally the *Rik* sacred to Savitri, is here used as an equivalent for upanayana, initiation, because one of the chief objects of the ceremony is to impart to the neophyte the Mantra sacred to Savitri, Rig-veda III, 62, 10.

13-14. Âpastamba I, 1, 1, 27.

15. Âpastamba I, 1, 2, 33-36. 16. Âpastamba I, 1, 3, 3-6.

17. Hempen or linen cloth, the (inner) bark (of trees), and woollen blankets (may be worn as lower garments by students) of all (castes),

18. And undyed cotton cloth.

19. Some (declare that it) even (may be dyed) red.

20. (In that case the garment) of a Brâhmaṇa (shall be dyed with a red dye) produced from a tree,

21. (And those of students) of the other two (castes shall be) dyed with madder or turmeric.

22. The staff (carried by a student) of the Brâhmaṇa (caste shall be) made of Bilva or Palâsa wood.

23. Staves made of Asvattha or Pilu wood (are fit) for (students of) the remaining (two castes).

24. Or (a staff cut from a tree) that is fit to be used at a sacrifice (may be carried by students) of all (castes).

25. (The staves must be) unblemished, bent (at the top) like a sacrificial post, and covered by their bark.

26. They shall reach the crown of the head, the forehead, (or) the tip of the nose (according to the caste of the wearer).

17. Haradatta explains *kira*, the inner bark of a tree, by ‘made of Kusa grass and the like.’ Regarding dresses made of Kusa grass, see the Petersburg Dict. s.v. *Kusakîra*. *Kira* may also mean ‘rags,’ such as were worn by Sannyâsins (see below, III, 19) and Buddha ascetics.

19–21. Āpastamba I, 1, 2, 41—I, 1, 3, 2.

22. Āpastamba I, 1, 2, 38.

24. ‘Because the term “fit to be used at a sacrifice” is employed, the Vibhîtaka and the like (unclean trees) are excluded.’—Haradatta. Regarding the Vibhîtaka, see Report of Tour in Kasmîr, Journal Bombay Br. Roy. As. Soc. XXXIV A, p. 8.

25. Manu II, 47. ‘Unblemished means uninjured by worms and the like.’—Haradatta.

26. Manu II, 46.

27. (It is) optional (for students) to shave (their heads), to wear the hair tied in a braid, (or) to keep (merely) a lock on the crown of the head tied in a braid (shaving the other portions of the head).

28. If he becomes impure while holding things in his hands, he shall (purify himself) by sipping water without laying (them on the ground).

27. *Âpastamba I, 1, 2, 31-32.* The above translation follows the reading of my MSS. *mundagasîlasikhâgâvâ*, which seems more in accordance with the Sûtra style. It must, however, be understood that the arrangement of the hair is not regulated by the individual choice of the student, but by the custom of his family, school, or country. In the commentary, as given by one of my MSS., it is stated the custom of shaving the whole head prevailed among the *Khandogas*. Max Müller, History of Ancient Sanskrit Literature, p. 53; Weber, Indische Studien, X, 95.

28. The above translation agrees with Professor Stenzler's text and *Manu V, 143*. But according to Haradatta the meaning of the Sûtra is not so simple. His explanation is as follows: 'If while holding things in his hands he becomes impure, i. e. he is defiled by urine, fæces, leavings of food, and the like (impurities) which are causes for sipping water, then he shall sip water after placing those things on the ground. This refers to uncooked food, intended to be eaten. And thus *Vasishtha* (III, 4, 3, Benares edition) declares: "If he who is occupied with eatables touches any impure substance, then he shall place that thing on the ground, sip water, and afterwards again use it." But the following text of another *Smriti*, "A substance becomes pure by being sprinkled with water after having been placed on the ground," refers to cooked food, such as boiled rice and the like. Or (the above Sûtra may mean), "If he becomes impure while holding things in his hands, then he shall sip water without laying them on the ground." And thus *Manu* (V, 143) says: "He who carries in any manner anything in his hands and is touched by an impure substance shall cleanse himself by sipping water without laying his burden down." This rule refers to things not destined to be eaten, such as garments. And in the (above) Sûtra the words, "He who becomes impure shall sip water," must be taken as one sentence, and (the whole), "If while holding things in his hands he becomes impure,

29. (As regards) the purification of things, (objects) made of metal must be scoured, those made of clay should be thoroughly heated by fire, those made of wood must be planed, and (cloth) made of thread should be washed.

30. (Objects made of) stone, jewels, shells, (or) mother-of-pearl (must be treated) like those made of metal.

31. (Objects made of) bone and mud (must be treated) like wood.

he shall sip water without laying (them) down," must be taken as a second.'

Though it may be doubted if the *yogavibhâga*, or 'division of the construction,' proposed by Haradatta, is admissible, still it seems to me not improbable that Gautama intended his Sûtra to be taken in two different ways. For, if according to the ancient custom it is written without an *Avagraha* and without separating the words joined by Sandhi, *dravyahasta ukkhish'onidhâya âkâmet*, the latter group may either stand for *ukkhish/o nîdhâya* âkâmet or for *ukkhish/o anidhâya* âkâmet. As the Sûtrâkâras aim before all things at brevity, the Sûtra may have to be read both ways. If that had to be done, the correct translation would be: 'If while holding things in his hands, he becomes impure, he shall (purify himself by) sipping water, either laying (his burden) down (or) not laying it down, (as the case may require.)'

29. *Âpastamba I, 5, 17, 10-12; Manu V, 115, 122.*

30. *Manu V, 111-112.*

31. 'Bone, i.e. ivory and the like. Mud, i.e. (the mud floor of) a house and the like. The purification of these two is the same as that of wood, i.e. by scraping (or planing). How is it proper that, since the author has declared (Sûtra 29) that objects made of wood shall be purified by planing, the expression "like wood" should be substituted (in this Sûtra)? (The answer is that), as the author uses the expression "like wood," when he ought to have said "like objects made of wood," he indicates thereby that the manner of purification is the same for the material as for the object made thereof.'—Haradatta. The

32. And scattering (earth taken from a pure spot is another method of purifying defiled) earth.

33. Ropes, chips (of bamboo), and leather (must be treated) like garments.

34. Or (objects) that have been defiled very much may be thrown away.

35. Turning his face to the east or to the north, he shall purify himself from personal defilement.

36. Seated in a pure place, placing his right arm between his knees, arranging his dress (or his

Sûtra is, therefore, a so-called *Gñâpaka*, intended to reveal the existence of a general rule or *paribhâshâ* which has not been given explicitly.

32. 'Scattering over, i.e. heaping on (earth) after bringing it from another spot is an additional method of purifying earth. With regard to this matter *Vasishtha* (III, 57) says: "Earth is purified by these four (methods, viz.) by digging, burning, scraping, being trodden on by cows, and, fifthly, by being smeared with cowdung."—Haradatta.

What Haradatta and probably Gautama mean, is that the mud floors of houses, verandahs, and spots of ground selected for sitting on, if defiled, should be scraped, and that afterwards fresh earth should be scattered over the spot thus cleansed. See, however, *Manu* V, 125, who recommends earth for the purification of other things also. The Sûtra may also be interpreted so as to agree with his rule.

33. 'Chips (vidala), i.e. something made of chips of ratan-cane or bamboo, or, according to others, something made of feathers.'—Haradatta.

34. 'The word "or" is used in order to exclude the alternative (i.e. the methods of purification described above).'  
—Haradatta. For the explanation of the expression 'very much' Haradatta refers to *Vasishtha* III, 58, with which *Manu* V, 123 may be compared.

35. 'The alternative (position) depends on the pleasure of the performer.'  
—Haradatta.

36. My MSS. more conveniently make five Sûtras of Professor Stenzler's one Sûtra. The divisions have been marked in the translation by semicolons.

a. 'How many times? Three times or four times; the alter-

sacrificial cord) in the manner required for a sacrifice to the gods, he shall, after washing his hands up to the wrist, three or four times, silently, sip water that reaches his heart; twice wipe (his lips); sprinkle his feet and (his head); touch the cavities in the head (severally) with (certain fingers of his) right hand; (and finally) place (all the fingers) on the crown of his head and (on the navel).

37. After sleeping, dining, and sneezing (he shall) again (sip water though he may have done so before).

38. (Remnants of food) adhering to the teeth (do not make the eater impure as little) as his teeth, except if he touches them with his tongue.

39. Some (declare, that such remnants do not defile) before they fall (from their place).

40. If they do become detached, he should know that he is purified by merely swallowing them, as (in the case of) saliva.

native depends upon the pleasure of the performer. Another (commentator says): When, according to a special rule of the Vedas the sipping must be accompanied by the recitation of sacred texts, then the act shall be repeated four times, else three times.—Haradatta.

b. The custom of touching the lips twice is noted as the opinion of some, by Âpastamba I, 5, 16, 4.

c. “Sprinkle his feet and.” On account of the word “and” he shall sprinkle his head also.—Haradatta.

d. “Touch the cavities,” &c. Here the word “and” indicates that each organ is to be touched separately.—Haradatta. Regarding the manner of touching, see Âpastamba I, 5, 16, 5 and 7 note.

e. “(And finally) place,” &c. Because the word “and” is used, he shall touch the navel and the head with all the fingers.—Haradatta. Regarding the whole Âkamanakalpa, see Âpastamba I, 5, 16, 1 seq.

37. Manu V, 145.

38. Manu V, 141.

39. Vasishtha III, 41.

40. As the author ought to have said, “If they become de-

41. Drops (of saliva) falling from the mouth do not cause impurity, except if they fall on a limb of the body.

42. Purification (from defilement) by unclean substances (has been effected) when the stains and the (bad) smell have been removed.

43. That (should be done) by first (using) water and (afterwards) earth,

44. When urine, faeces, or semen fall on a (limb) and when (a limb) is stained (by food) during meals (water should be sipped).

45. And in case the Veda ordains (a particular manner of purification, it must be performed according to the precept).

46. Taking hold with (his right) hand of the left

tached, he is purified by merely swallowing them," the addition of the words "he should know" and "as in the case of saliva" is intended to indicate that in the case of saliva, too, he becomes pure by swallowing it, and that purification by sipping need not be considered necessary'—Haradatta. This Sûtra consists of the second half of a verse, quoted by Baudhâyana I, 5, 8, 25, and Vasishtha III, 41.

41. Âpastamba I, 5, 16, 12.

42. In explanation of the term amedhya, 'unclean substances,' Haradatta quotes Manu V, 135.

43. Manu V, 134; see also Âpastamba I, 5, 16, 15.

44. Âpastamba I, 5, 16, 14.

45. 'If the Veda ordains any particular manner of purification for any particular purpose, that alone must be adopted. Thus the sacrificial vessels called *kamasa*, which have been stained by remnants of offerings, must be washed with water on the heap of earth called *mârgâlîya*'—Haradatta.

46. This and the following rules refer chiefly to the teaching of the Sâvitri, which forms part of the initiation. According to Gobhila Grâhya-sûtra II, 10, 38, the complete sentence addressed to the teacher is, 'Venerable Sir, recite! May the worshipful one teach me the Sâvitri.'

hand (of his teacher), but leaving the thumb free, (the pupil) shall address his teacher, (saying): 'Venerable Sir, recite!'

47. He shall fix his eyes and his mind on the (teacher).

48. He shall touch with Kusa grass the (seat of the) vital airs.

49. He shall thrice restrain his breath for (the space of) fifteen moments;

50. And he shall seat himself on (blades of Kusa grass) the tops of which are turned toward the east.

51. The five Vyâhritis must (each) be preceded by (the syllable) Om and end with Satya.

52. (Every) morning the feet of the teacher must be embraced (by the pupil),

53. And both at the beginning and at the end of a lesson in the Veda.

54. After having received permission, the pupil

47. Âpastamba I, 2, 5, 23; I, 2, 6, 20; Manu II, 192.

48. 'The (seat of the) vital airs are the organs of sense located in the head. The pupil shall touch these, his own (organs of sense) located in the head, in the order prescribed for the Âkamana (see Âpastamba I, 5, 16, 7 note).'-Haradatta. See also Manu II, 75.

49. 'Passing one's hand along the side of the knee, one will fill the space of one Trusikâ. That is one moment (mâtrâ).'-Haradatta. Manu II, 75.

50. Manu II, 75.

51. 'In the Vyâhriti-sâmans (see Burnell, Ârsheya-br., Index s.v.) five Vyâhritis are mentioned, viz. Bhûh, Bhuvah, Svah, Satyam, Purushah. Each of these is to be preceded by the syllable Om. But they are to end with Purushah, which (in the above enumeration) occupies the fourth place.'—Haradatta. See also Manu II, 75 seq.

52-53. Âpastamba I, 2, 5, 18-20.

54. Âpastamba I, 2, 6, 24; Manu II, 193. "Turning his face towards the east or towards the north." This alternative depends upon (the nature of) the business.'—Haradatta.

shall sit down to the right (of his teacher), turning his face towards the east or towards the north,

55. And the Sâvitri must be recited;

56. (All these acts must be performed) at the beginning of the instruction in the Veda.

57. The syllable Om (must precede the recitation of) other (parts of the Veda) also.

58. If (any one) passes between (the teacher and the pupil) the worship (of the teacher must be performed) once more.

59. If a dog, an ichneumon, a snake, a frog, (or) a cat (pass between the teacher and the pupil) a three days' fast and a journey (are necessary).

55. Manu II, 77.

56. 'All those acts beginning with the touching of the organs of sense with Kusa grass and ending with the recitation of the Sâvitri, which have been prescribed (Sûtras 48–57), must be performed before the pupil begins to study the Veda with his teacher, but should not be repeated daily. After the initiation follows the study of the Sâvitri. The touching of the organs of sense and the other (acts mentioned) form part of this (study). But the rules prescribed in the three Sûtras, the first of which is Sûtra 52, and the rule to direct the eye and mind towards the teacher (Sûtra 47), must be constantly kept in mind. This decision is confirmed by the rules of other Smritis and of the Grîhya-sûtras.'—Haradatta.

57. Âpastamba I, 4, 13, 6–7.

58. 'The worship of the teacher (upasadana) consists in the performance of the acts prescribed in Sûtras 46–57, with the exception of the study of the Sâvitri and the acts belonging to that. The meaning of the Sûtra is that, though the worship of the teacher may have already been performed in the morning of that day, it must, nevertheless, be repeated for the reason stated.'—Haradatta.

59. 'A journey (vipravâsa) means résidence in some other place than the teacher's house.'—Haradatta. The commentator adds that the somewhat different rule, given by Manu IV, 126, may be reconciled with the above, by referring the former to the study for the sake of remembering texts recited by the teacher (dhâranâdhyayana), and the latter to the first instruction in the sacred texts.

60. (In case the same event happens) with other (animals, the pupil) must thrice restrain his breath and eat clarified butter,

61. And (the same expiation must be performed), if (unwittingly) a lesson in the Veda has been given on the site of a burial-ground.

## CHAPTER II.

I. Before initiation (a child) may follow its inclinations in behaviour, speech, and eating. (It shall) not partake of offerings. (It shall remain) chaste. It may void urine and faeces according to its convenience.

60. 'This penance must be performed by the pupil, not by the teacher. Others declare that both shall perform it.'—Haradatta.

61. See also Âpastamba I, 3, 9, 6–8. The last clauses of this and all succeeding chapters are repeated in order to indicate that the chapter is finished.

II. 1. In concluding the explanation of this Sûtra, Haradatta states that its last clause is intended to give an instance of the freedom of behaviour permitted to a child. In his opinion Gautama indicates thereby that a person who, before initiation, drinks spirituous liquor, commits murder or other mortal sins, becomes an outcast, and is liable to perform the penances prescribed for initiated sinners. In support of this view he quotes a passage, taken from an unnamed Smriti, according to which the parents or other relatives of children between five and eleven years are to perform penances vicariously for the latter, while children between eleven and fifteen years are declared to be liable to half the penances prescribed for initiated adults. Hence he infers that though the above text of Gautama speaks of uninitiated persons in general, its provisions really apply to children under five years of age only. Though it would seem that some of Gautama's rules refer to half-grown persons rather than to infants or very young boys, it is impossible to assume that Gautama meant to give full licence of behaviour, speech, and eating to Brâhmaṇas who were not

2. No rule of (purification by) sipping water is prescribed for it. But (the stains of impure substances) shall be removed by wiping, by washing, or by sprinkling water.

3. (Other persons) cannot be defiled by the touch of such (a child).

4. But one must not employ a (child) to perform oblations in the fire or Bali-offerings;

5. Nor must one make it recite Vedic texts, except in pronouncing Svadhâ.

6. The restrictive rules, (which will be enumerated hereafter, must be obeyed) after initiation,

7. And (for a student the duty of) chastity, which has been prescribed (above for a child is likewise obligatory),

8. (Also) to offer (daily) sacred fuel in the fire, and to beg, to speak the truth, (and) to bathe (daily).

initiated before their sixteenth year, or to Kshatriyas and Vaisyas up to the age of twenty and twenty-two. It seems more likely that, as Haradatta thinks, his rules are meant in the first instance for infants and very young children only, and that he intended the special cases of half-grown or nearly grown up boys to be dealt with according to the custom of the family or of the country.

2. Haradatta points out that the Sûtra does not forbid uninitiated persons to sip water, but that it merely denies the applicability of the rules (kalpa) given above, I, 36. Uninitiated persons may, therefore, sip water in the manner practised by women and Sûdras.

4. Âpastamba II, 6, 15, 18; Manu XI, 36.

5. 'The expression "pronouncing Svadhâ" includes by implication the performance of all funeral rites.'—Haradatta.

7. Âpastamba I, 1, 2, 26.

8. Âpastamba I, 1, 4, 14-17; I, 1, 3, 25; I, 1, 2, 28-30; Manu II, 176.

9. Some (declare, that the duty) to bathe (exists) after (the performance of) the Godâna (only).

10. And the morning and evening devotions (Sandhyâ must be performed) outside (the village).

11. Silent he shall stand during the former, and sit during the latter, from (the time when one) light (is still visible) until (the other) light (appears).

12. He shall not look at the sun.

13. He shall avoid honey, meat, perfumes, garlands, sleep in the day-time, ointments, collyrium, a carriage, shoes, a parasol, love, anger, covetousness, perplexity, garrulity, playing musical instruments, bathing (for pleasure), cleaning the teeth, elation, dancing, singing, calumny, (and) terror,

14. (And) in the presence of his Gurus, covering his throat, crossing his legs, leaning (against a wall or the like, and) stretching out his feet,

15. (As well as) spitting, laughing, yawning, cracking the joints of the fingers,

9. Regarding the sacrament called Godâna, see Gobhila Grîhya-sûtra I, 9, 26.

10. Âpastamba I, 11, 30, 8.

11. 'From (the time when one) light (is still visible,' &c.), i.e. in the morning from the time when the stars are still visible until the sun rises, and in the evening from the time when the sun still stands above the horizon until the stars appear. Haradatta observes that, as Manu II, 102 prescribes the recitation of the Gâyatrî during the morning and evening devotions, either his or Gautama's rule may be followed. He adds that another commentator refers the injunction to keep silence to conversations on worldly matters only. He himself has adopted this view in his commentary on Âpastamba I, 11, 30, 8.

12. Âpastamba I, 11, 31, 18.

13. Âpastamba I, 1, 2, 23-28; I, 1, 3, 11-14, 20-24; I, 2, 7, 5.

14. Âpastamba I, 2, 6, 3, 14, 17-18. The term Guru includes, besides the teacher, the parents and other venerable persons.

15. Âpastamba I, 2, 7, 6-7; II, 2, 5, 9. Haradatta observes

16. To gaze at and to touch women, if there is danger of a breach of chastity,

17. Gambling, low service, to take things not offered, to injure animate beings,

18. To pronounce the names of the teacher, of the (teacher's) sons and wives, and of a person who has performed the Dikshaniyeshti of a Soma-sacrifice,

19. To make bitter speeches.

20. A Brâhmaṇa (shall) always (abstain from) spirituous liquor.

21. (A student) shall occupy a seat and a couch lower (than those of his teacher), shall rise before (him) and retire to rest after (him).

22. He shall keep his tongue, his arms, and his stomach in subjection.

23. (If it is absolutely necessary to pronounce)

that this Sûtra again contains a general rule, and does not merely refer to the presence of Gurus.

16. Âpastamba I, 2, 7, 3, 8-10.

17. Âpastamba I, 1, 3, 12. "Low service," i.e. service by wiping off urine, fæces, and the like. . . . That is not even to be performed for the teacher. Or the expression may mean that he shall not serve a teacher deficient in learning and virtue. The same opinion is expressed by Âpastamba I, 1, 1, 11.—Haradatta.

18. Manu II, 199. 19. Âpastamba I, 2, 7, 24.

20. 'A Brâhmaṇa shall avoid it always, i.e. even as a householder; Kshatriyas and Vaisyas need do it only as long as they are students. But in their case, too, they forbid the use of liquor distilled from bruised rice, under all circumstances.'—Haradatta.

21. Âpastamba I, 1, 2, 21; I, 1, 4, 22, 28.

22. Âpastamba I, 1, 3, 13. 'Keeping his arms in subjection means that he shall not (without a cause) break clods of earth and the like. Keeping his stomach in subjection, i.e. eating with moderation.'—Haradatta.

23. 'He shall indicate it by another synonymous word,

his teacher's name and family-name, he ought to indicate it by (using) a synonymous term.

24. (He must speak) in the same (respectful) manner of a man who is (generally) revered and of his betters.

25. (If the teacher speaks to him), he shall answer after having risen from his couch or seat (in case he was lying down or sitting).

26. At the command (of his teacher) he shall approach, though the (teacher) may not be visible.

27. And if he sees his teacher standing or sitting in a lower place or to the leeward or to the windward, he shall rise (and change his position).

28. If (his teacher) is walking, he shall walk after him, informing him of the work (which he is going to do and) telling (him what he has done).

29. He shall study after having been called (by the teacher, and not request the latter to begin the lesson).

e.g. instead of saying, "Haradatta (given by Hara)," he shall say, "the venerable Bhavarâta (given by Bhava)." —Haradatta.

25. Âpastamba I, 2, 6, 5-7.

26. He must not think that, as the teacher cannot see him, he need not obey the summons.

27. Âpastamba I, 2, 6, 15, 23.

28. 'Work (*karma*) means performance. The meaning is that the pupil shall announce to his teacher the performance of all he is going to do. But what is useful for the teacher, as fetching water and the like, he shall inform him of the performance of that, i.e. knowing himself (without being told) that such work is necessary at a particular time (and acting on this knowledge). Any other explanation of this Sûtra does not please me.' —Haradatta. See also Âpastamba I, 2, 6, 8. My MSS. divide this Sûtra into two, beginning the second with 'Informing' &c. Haradatta's final remark, quoted above, seems to indicate that the division was intended by him.

29. Âpastamba I, 2, 5, 26.

30. He shall be intent on (doing) what is pleasing and serviceable (to the teacher);

31. And (he shall behave) towards (the teacher's) wives and sons just as (towards the teacher),

32. But not eat their leavings, attend them while bathing, assist them at their toilet, wash their feet, shampoo them nor embrace their feet.

33. On returning from a journey he shall embrace the feet of the wives of his teacher.

34. Some declare, that (a pupil) who has attained his majority is not (to act thus) towards young (wives of his teacher).

35. Alms may be accepted from men of all castes, excepting Abhisastas and outcasts.

36. (In begging) the word 'Lady' must be pronounced in the beginning, in the middle, or at the end (of the request), according to the order of the castes.

37. (He may beg in the houses) of the teacher, of blood relations, (or) of Gurus, and in his own, if he obtains no (alms) elsewhere.

30. *Âpastamba I*, 1, 4, 23.

31. *Âpastamba I*, 2, 7, 27, 30; *Manu II*, 207-212.

34. 'One who has attained his majority, i.e. one who has completed his sixteenth year and is (already) a youth.'—Haradatta.

35. Haradatta explains abhisasta by upapâtakin, 'one who has committed a minor offence,' apparently forgetting *Âpastamba I*, 7, 21, 7. See also *Âpastamba I*, 1, 3, 25.

36. *Âpastamba I*, 1, 3, 28-30, where the formulas have been given in the notes. Haradatta remarks that the *Gaimini Grihya-sûtra* forbids the lengthening or drawling pronunciation of the syllables *kshâm* and *hi* in begging. *Baudhâyana I*, 2, 3, 16 likewise forbids it. In the text read *varnânupûrvyena*.

37. *Manu II*, 184. It is just possible that the translation ought to be 'in the houses of his teacher's blood relations,' instead of 'in the houses of his teacher (and) of blood relations.'

38. Among these he shall avoid each preceding one (more carefully than those named later).

39. Having announced to the teacher (what he has received) and having received his permission, the (student) may eat (the collected food).

40. If (the teacher) is not present, (he shall seek the permission to eat) from his (teacher's) wives or sons, from fellow-students or virtuous (strangers).

41. Having placed water by his side, (he shall eat) in silence, contented, (and) without greed.

42. (As a rule) a pupil shall not be punished corporally.

43. If no (other course) is possible, (he may be corrected) with a thin rope or a thin cane.

44. If (the teacher) strikes him with any other (instrument), he shall be punished by the king.

45. He shall remain a student for twelve years in order (to study) one (recension of the Veda),

46. Or, if (he studies) all (the Vedas) twelve years for each,

47. Or during (as long a period as he requires for) learning (them).

48. On completion of the instruction the teacher must be offered a fee.

38. The meaning of the Sûra is, that if a student does not obtain anything from strangers, he shall first go to his own family, next to the houses of Gurus, i.e. paternal and maternal uncles and other venerable relatives, then to his other blood relations, i.e. Sapindas, and in case of extreme necessity only apply to the teacher's wife.

39. Âpastamba I, 1, 3, 31-32.

40. Âpastamba I, 1, 3, 33-34. 41. Manu II, 53-54.

42. Âpastamba I, 2, 8, 29; Macnaghten, Mitâksharâ IV, 1, 9.

43. Manu VIII, 299. 45-47. Âpastamba I, 1, 2, 12-16.

48. Âpastamba I, 2, 7, 19.

49. After (the pupil) has paid (that) and has been dismissed, he may, at his pleasure, bathe (as is customary on completion of the studentship).

50. The teacher is chief among all Gurus.

51. Some (say) that the mother (holds that place).

### CHAPTER III.

1. Some (declare, that) he (who has studied the Veda) may make his choice (which) among the orders (he is going to enter).

2. (The four orders are, that of) the student, (that of) the householder, (that of) the ascetic (bhikshu), (and that of) the hermit in the woods (vaikhânasa).

49. Âpastamba I, 2, 8, 30.      50. Manu II, 225-237.

III. 1. Other Smṛitikâras maintain that a Brâhmaṇa must pass through all the four orders. Compare Âpastamba II, 9, 21, 5; Manu VI, 34-38; and the long discussion on the comparative excellence of the orders of householders and of ascetics. Âpastamba II, 9, 23, 3-II, 9, 24, 14.

2. 'Though the order of studentship has already been described above, still in the following chapter the rules for a professed (naish/hika) student will be given (and it had therefore again to be mentioned). Bhikshu has generally been translated by ascetic (sannyâsin). Vaikhânasa, literally, he who lives according to the rule promulgated by Vikhanas, means hermit. For that (sage) has chiefly taught that order. In all other Sâstras (the order of) hermits is the third, and (the order of) ascetics the fourth. Here a different arrangement is adopted. The reason of the displacement of the hermit is that the author considers the first-named three orders preferable. Hence if a man chooses to pass through all four, the sequence is that prescribed in other Sâstras.'—Haradatta. In making these statements the commentator has apparently forgotten that Âpastamba (II, 9, 21, 1) agrees exactly with Gautama. It is, however, very probable that Haradatta has given correctly the reason why the hermit is placed last by our author and by Âpastamba.

3. The householder is the source of these, because the others do not produce offspring.

4. Among them a (professed) student (must follow the rules) given (in the preceding chapters).

5. He shall remain obedient to his teacher until (his) end.

6. In (the time) remaining after (he has attended to) the business of his Guru, he shall recite (the Veda).

7. If the Guru dies, he shall serve his son,

8. (Or) if there is no (son of the teacher), an older fellow-student, or the fire.

9. He who lives thus, gains the heaven of Brahman, and (of him it is said that) he has subdued his organs (of sense and action).

10. And these (restrictions imposed on students must also be observed by men) of other (orders, provided they are) not opposed (to their particular duties).

11. An ascetic shall not possess (any) store.

12. (He must be) chaste,

13. He must not change his residence during the rainy season.

3. Manu VI, 87.

4. Âpastamba I, 1, 4, 29.

5. Âpastamba II, 9, 21, 6.

6. According to Haradatta the term Guru here includes the father. But see the next Sûtra, where Guru can only mean the teacher.

10. Âpastamba II, 9, 21, 3-4. My MSS. have *uttareshâm*, 'of the 'later named,' instead of *itareshâm*, 'of the other' (orders), both in the Sûtra and in subsequent quotations of the same.

11. Âpastamba II, 9, 21, 8-10; Manu VI, 41-43; Colebrooke, *Mitâksharâ* II, 8, 7.

13. This rule shows that the *Vasso* of the *Bauddhas* and *Gainas* is also derived from a Brahmanical source; see also *Baudhâyanâ* II, 6, 11, 20.

14. He shall enter a village (only) in order to beg.  
 15. He shall beg late (after people have finished their meals), without returning (twice),  
 16. Abandoning (all) desire (for sweet food).  
 17. He shall restrain his speech, his eyes, (and) his actions.  
 18. He shall wear a cloth to cover his nakedness.  
 19. Some (declare, that he shall wear) an old rag, after having washed it.  
 20. He shall not take parts of plants and trees, except such as have become detached (spontaneously).  
 21. Out of season he shall not dwell a second night in (the same) village.  
 22. He may either shave or wear a lock on the crown of the head.  
 23. He shall avoid the destruction of seeds.  
 24. (He shall be) indifferent towards (all) creatures, (whether they do him) an injury or a kindness.  
 25. He shall not undertake (anything for his temporal or spiritual welfare).

15. Manu VI, 55-56.

19. Âpastamba II, 9, 21, 11.

20. 'He shall not appropriate, i. e. take parts of these, i.e. fruits, leaves, and the like, which have not been detached, i. e. have not fallen off. But he may take what has become detached spontaneously.'—Haradatta.

21. Out of season, i. e. except in the rainy season, during which, according to Sûtra 13, an ascetic must not wander about.

23. 'He shall avoid, i. e. neither himself nor by the agency of others cause the destruction, i. e. the pounding by means of a pestle or the like, of seeds, i.e. raw rice and the like. Hence he shall accept as alms cooked food only, not rice and the like.'—Haradatta.

26. A hermit (shall live) in the forest subsisting on roots and fruits, practising austerities.

27. Kindling the fire according to the (rule of the) Srâmanaka (Sûtra, he shall offer oblations in the morning and evening).

28. He shall eat wild-growing (vegetables only).

29. He shall worship gods, manes, men, goblins, and *Rishis*.

30. He shall receive hospitably (men of) all (castes) except those (with whom intercourse is) forbidden.

31. He may even use the flesh of animals killed by carnivorous beasts.

32. He shall not step on ploughed (land),

33. And he shall not enter a village.

34. He shall wear (his hair in) braids, and dress in (garments made of) bark and skins.

35. He shall not eat anything that has been hoarded for more than a year.

26. Âpastamba II, 9, 21, 18—II, 9, 23, 2. ‘Austerities (tapas) means emaciating his body.’—Haradatta.

27. ‘He shall offer oblations in the morning and evening,’ (these words), though not expressed, are understood.

29. I. e. he shall perform the five Mahâyagnas, just like a householder, only using wild-growing fruits, roots, &c., for the oblations.

31. ‘They declare, that baishka means the flesh of an animal, slain by a tiger or the like. He may use even that. The word “even” implies blame. Hence this is a rule for times of distress, and it must be understood that such food is to be eaten only on failure of roots and fruits and the like.’—Haradatta. The commentator adds that the flesh of forbidden animals must be avoided.

34. According to Haradatta the lower garment shall be made of *kira*, which he again explains as cloth made of Kusa grass and the like, and the upper of a skin.

35. Haradatta reads atisamvatsaram, not atisâmvatsaram, as in

36. But the venerable teacher (prescribes) one order only, because the order of householders is explicitly prescribed (in the Vedas).

#### CHAPTER IV.

1. A householder shall take a wife (of) equal (caste), who has not belonged to another man and is younger (than himself).

2. A marriage (may be contracted) between persons who have not the same Pravaras,

3. (And) who are not related within six degrees on the father's side,

4. Or on the side of the begetter,

Professor Stenzler's edition, though he notices the latter reading. Manu VI, 15.

36. 'The duties of a householder, the Agnihotra, and the like, are frequently prescribed and praised in all Vedas, Dharmasâstras, and Itihâsas. As, therefore, the order of householders is explicitly prescribed, this alone is the order (obligatory on all men). But the other orders are prescribed only for those unfit for the (duties of a householder). That is the opinion of many teachers.'—Haradatta. Haradatta's explanation of *âkâryâh*, which he takes to mean 'many teachers,' seems to me inadmissible. Eke, 'some (teachers),' is used in that sense, and *âkâryâh* cannot possibly be a synonymous term. Further on (IV, 23) Haradatta himself admits that by *âkâryâh* one teacher is meant. It must be translated 'the venerable teacher,' because the Hindus are very fond of the use of the pluralis majestatis. I have no doubt that Gautama means his own teacher, whom, of course, etiquette forbids him to name. See also R. Garbe, Uebersetzung des Vaitâna-sûtra, I, 3.

IV. 1. Âpastamba II, 6, 13, 1; Manu III, 4, 12; Yâgñ. I, 52.

2. Regarding the Pravaras, see Max Müller's History of Ancient Sanskrit Literature, p. 386. Âpastamba II, 5, 11, 15.

3. Apastamba II, 5, 11, 16; Manu III, 5; Yâgñ. I, 52.

4. This rule refers to the case where a husband has made over his wife to another man and the bridegroom stands in the relation of a son to the husband of his mother and to his natural father (*dvipitâ*). See Yâgñ. I, 68.

5. (Nor) within four degrees on the mother's side.

6. (If the father) gives (his daughter) dressed (in two garments) and decked with ornaments to a person possessing (sacred) learning, of virtuous conduct, who has relatives and a (good) disposition, (that is a) Brâhma (wedding).

7. At the Prâgâpatya (wedding) the marriage-formula is, 'Fulfil ye the law conjointly.'

8. At the Årsha (wedding the bridegroom) shall present a cow and a bull to him who has (authority over) the maiden.

9. (If the bride) is given, decked with ornaments, to a priest at the altar, that is a Daiva wedding.

10. The spontaneous union with a willing (maiden is called) a Gândharva wedding.

11. If those who have (authority over) a female are propitiated by money, (that is) an Åsura wedding.

12. (If the bride) is taken by force, (that is) a Râkshasa wedding.

13. If (a man) embraces a female deprived of consciousness, (that is) a Paisâka wedding.

14. The first four (rites) are lawful;

15. Some say, (the first) six.

5. Yâgñ. I, 53.

6. Âpastamba II, 5, 11, 17. 'Virtuous conduct (*káritra*), i.e. the performance of the acts prescribed (in the Vedas and Smritis), . . . good disposition (*sîla*), i.e. faith in the ordinances of the law.'—Haradatta.

7. Manu III, 30; Yâgñ. I, 60.

8. Âpastamba II, 5, 11, 18. 9. Âpastamba II, 5, 11, 19.

10. Âpastamba II, 5, 11, 20. 11. Âpastamba II, 5, 12, 1.

12. Âpastamba II, 5, 12, 2. 13. Manu III, 34; Yâgñ. I, 61.

14. Manu III, 24, 39. 15. Manu III, 23.

16. (Children) born in the regular order of wives of the next, second or third lower castes (become) Savarnas, Ambashthas, Ugras, Nishâdas, Daushyantas or Pârasavas.

17. (Children born) in the inverted order (of wives of higher castes become) Sûtas, Mâgadhas, Âyogavas, Kshattris, Vaidehakas or *Kandâlas*.

18. Some declare, that a woman of the Brâhmaṇa caste has born successively to (husbands of) the (four) castes, sons (who are) Brâhmaṇas, Sûtas, Mâgadhas or *Kandâlas*;

19. (And that) a woman of the Kshatriya caste (has born) to the same, Mûrdhâvasiktaś, Kshatriyas, Dhîvaras, Pulkasas;

20. Further, a woman of the Vaisya caste to the same, Bhrigyakanthaś, Mâhishyas, Vaisyas, and Vaidehas;

21. (And) a woman of the Sûdra caste to the same, Pârasavas, Yavanas, Karanas, and Sûdras.

16. I. e. from a Brâhmaṇa and a Kshatriyâ springs a Savarna, from a Brâhmaṇa and a Vaisyâ a Nishâda, from a Brâhmaṇa and a Sûdrâ a Pârasava, from a Kshatriya and a Vaisyâ an Ambashtha, and from a Kshatriya and a Sûdrâ a Daushyanta, from a Vaisya and a Sûdrâ an Ugra. Compare for this and the following five Sûtras Manu X, 6-18; Yâgñ. I, 91-95.

17. I. e. from a Kshatriyâ and a Brâhmaṇî springs a Sûta, from a Vaisya and a Kshatriyâ a Mâgadha, from a Sûdra and a Vaisyâ an Âyogava, from a Vaisya and a Brâhmaṇî a Kshattri, from a Sûdra and a Kshatriyâ a Vaidehaka, from a Sûdra and a Brâhmaṇî a *Kandâla*.

18. The words 'Some declare' stand only at the end of Sûtra 21. But Haradatta rightly declares that they refer to all the four Sûtras. The proof for the correctness of his interpretation lies in the use of the form agiganat, which refers to each of the Sûtras. The four Sûtras are, however, probably spurious, as Sûtra 28 refers back to Sûtra 17 by calling the *Kandâla* 'the last (named).'

22. In the seventh (generation men obtain) a change of caste, either being raised to a higher one or being degraded to a lower one.

23. The venerable teacher declares (that this happens) in the fifth (generation).

24. And (the same rule applies) to those born (from parents of different classes that are) intermediate between (two of the castes originally) created (by Brahman).

25. But those born in the inverse order (from fathers of a lower and mothers of a higher caste stand) outside (the pale of) the sacred law,

22. *Âpastamba II, 5, 11, 10-11.* ‘That is as follows: If a Savarnâ female, born of the Kshatriya wife of a Brâhmaṇa, is married to a Brâhmaṇa, and her female descendants down to the seventh likewise, then the offspring which that seventh female descendant bears to her Brâhmaṇa husband is equal in caste to a Brâhmaṇa. In like manner, if a Savarna male, the son of a Brâhmaṇa and of his Kshatriya wife, again marries a Kshatriya wife and his male descendants down to the seventh likewise, then the offspring of that seventh male descendant is equal in caste to a Kshatriya. The same principle must be applied to the offspring of Kshatriyas and wives of the Vaisya caste as well as to Vaisyas and wives of the Sûdra caste.’—Haradatta.

23. ‘(The venerable) teacher opines that the change of caste takes place in the fifth generation. They declare that the plural may be used to denote one teacher. This Sûtra refers to (cases of extraordinary merit acquired through) virtuous conduct and study of the Veda.’—Haradatta. It is clear that in this case Haradatta, too, has seen that the word âkâryâḥ has another force than the more common eke; see above, note to III, 36.

24. ‘That is as follows: If the daughter of a Savarna, born of a wife of the Ambashtha caste, is married again to a Savarna, and her female descendants down to the seventh likewise, then the offspring of that seventh female descendant, begotten by a Savarna husband, is equal in caste to a Savarna.’—Haradatta. Regarding the birth of the four castes from Brahman, see Rig-veda X, 90, 12.

25. Manu X, 41, 67-68.

26. As well as (those born in the regular order) from a female of the Sûdra caste.

27. But he whom a Sûdra (begets) on a female of unequal caste shall be treated like an outcast.

28. The last (named, the *Kandâla*), is the foulest.

29. Virtuous sons (born of wives of equal caste) and wedded according to approved rites sanctify (their father's family).

30. (A son born of a wife married) according to the Årsha rite (saves) three ancestors (from hell),

31. (A son born of a wife married) according to the Daiva rite ten,

32. (A son born of a wife married) according to the Prâgâpatya rite, also ten.

33. (But) the son of a wife married according to the Brâhma rite (saves) ten ancestors, ten descendants, and himself.

## CHAPTER V.

1. (A householder) shall approach (his wife) in the proper season,

2. Or (he may do so) at any time except on the forbidden (days).

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26. Manu X, 68.

27. ‘‘Shall be treated like an outcast,’’ i.e. one must avoid to look at him, &c., just as in the case of an outcast.’—Haradatta.

28. Manu X, 51-56.      30. Manu III, 38; Yâgnî. I, 59.

31. Manu III, 38; Yâgnî. I, 59.

32. Manu III, 38; Yâgnî. I, 60.

33. Manu III, 37; Yâgnî. I, 58.

V. 1. Âpastamba II, 1, 1, 17.

2. Âpastamba II, 1, 1, 18.

3. He shall worship gods, manes, men, goblins, (and) *Rishis*.

4. Every day he shall recite privately (a portion of the Veda),

5. And the (daily) libation of water to the manes (is obligatory on him).

6. Other (rites than these he may perform) according to his ability.

7. The (sacred) fire (must be kindled) on his marriage or on the division of the family estate.

8. The domestic (ceremonies must be performed) with (the aid of) that (fire).

9. (Also) the sacrifices to the gods, manes, (and) men, and the private recitation (and) the Bali-offerings.

3. *Âpastamba I*, 4. 12, 15; I, 4, 13, 1; *Manu III*, 69-72; IV, 29, 21; *Yâgñ. I*, 99, 102-104.

4. *Manu III*, 81; *Yâgñ. I*, 104.

5. *Manu III*, 82; *Yâgñ. I*, 104. ‘The word “and” indicates that water must be offered to the gods and *Rishis* also.’—Haradatta.

6. ‘(Rites) other than those prescribed in Sûtras 3-5 he may perform according to his energy, i.e. according to his ability. But those he should zealously perform. As the oblations to the gods and the other (*Mahâyagnas*) are mentioned before the kindling of the domestic fire, they must be performed by a person who has not yet kindled the domestic fire with the aid of the common (kitchen)-fire.’—Haradatta.

7. As long as the family remains united, its head offers the oblations for all its members.

8. ‘The domestic rites, i.e. the Pumsavana and the rest. . . . Now with the aid of which fire must a man, who has not yet kindled the domestic fire, perform the Pumsavana, &c.? Some answer that he shall use a common fire. But the opinion of the teacher (*Gautama*) is that he shall use the sacred fire which has been kindled on that occasion.’—Haradatta.

9. Haradatta states that the *Mahâyagnas* are again enumerated in order to show that a person who has kindled the sacred fire

10. The oblations (which are thrown) into the (sacred) fire (at the Vaisvadeva-sacrifice are offered) to Agni, to Dhanvantari, to all the gods, to Pragâpati, (and to Agni) Svishtakrit;

11. And (Bali-offerings must be given) to the deities presiding over the (eight) points of the horizon, in their respective places,

12. At the doors (of the house) to the Maruts,

13. To the deities of the dwelling inside (the house),

shall use this for them, not a common fire. He also states that a passage of Usanas, according to which some teachers prescribe the performance of the daily recitation near the sacred fire, shows that this rite too has a connection with the sacred fire.

10. Âpastamba II, 2, 3, 16, where, however, as in all other works, the order of the offerings differs. Haradatta adds that the word 'oblations' is used in the Sûtra in order to indicate that the word svâhâ must be pronounced at the end of each Mantra, and that the expression 'in the fire' indicates that the Bali-offerings described in the following Sûtra must be thrown on the ground.

11. Compare Âpastamba II, 2, 3, 20—II, 2, 4, 8; Manu III, 87-90, where, as elsewhere, the order of the offerings differs. According to Haradatta the deities intended are, Indra, Agni, Yama, Nirriti, Varuna, Vâyu, Soma, and Îsâna. The first offering must be placed to the east, the next to the south-east, south, &c.

12. At all the doors, as many as there are, a Bali must be offered with the Mantra, 'To the Maruts, svâhâ.'—Haradatta.

13. 'As he says "inside" (pravisya, literally "entering") he must stand outside while offering the Balis at the doors. . . . At this occasion some require the following Mantra, "To the deities of the dwelling, svâhâ," because that is found in the Âsvalâyana (Grîhya-sûtra I, 2, 4). Others consider it necessary to mention the deities by name, and to present as many offerings as there are deities, while pronouncing the required words.'—Haradatta. The commentator then goes on to quote a passage from Usanas, which he considers applicable, because it contains the names of the Grîhadevatâs. I doubt, however, if the 'others' are right, and still more if, in case they should be right, it would be advisable to supply the names of the Grîhadevatâs from Usanas.

14. To Brahman in the centre (of the house),  
 15. To the Waters near the water-pot,  
 16. To the Ether in the air,  
 17. And to the Beings walking about at night  
 in the evening.  
 18. A gift of food shall be preceded by a libation  
 of water and (it shall be presented) after (the re-  
 cipient) has been made to say, 'May welfare attend  
 thee,'  
 19. And the same (rule applies) to all gifts pre-  
 sented for the sake of spiritual merit.  
 20. The reward of a gift (offered) to a person  
 who is not a Brâhmaṇa is equal (to the value of  
 the gift), those (of presents given) to a Brâhmaṇa  
 twofold, to a Srotriya thousandfold, to one who  
 knows the whole Veda (vedapâraga) endless.  
 21. Presents of money (must be given) outside  
 the Vedi to persons begging for their Gurus, (or) in  
 order to defray the expenses of their wedding, (or

14. 'Because the word "and" occurs in Sûtra 11 after the word  
 "to the deities presiding over the points of the horizon" a Bali-  
 offering must be presented to the deities mentioned by the author  
 in Sûtra 10, viz. to the earth, wind, Pragâpati, and to all the gods,  
 after a Bali has been offered to Brahman.'—Haradatta.

16. 'The Bali presented to Âkâsa, "the ether," must be thrown  
 up into the air, as Manu says, III, 90.'—Haradatta.

17. 'Because of the word "and," he must, also, present Balis to  
 the deities mentioned above.'—Haradatta. The commentator means  
 to say that in the evening not only the 'Beings walking about  
 at night' (naktamkara) are to receive a portion, but all the other  
 deities too, and that the Balikarma must be offered twice a day.

18-19. Âpastamba II, 4, 9, 8.

20. According to Haradatta the term Srotriya here denotes one  
 who has studied one Veda, (but see also Âpastamba II, 3, 6, 4 ;  
 II, 4, 8, 5.) Vedapâraga is a man who has studied one Veda,  
 together with the Ângas, Kalpa-sûtras, and Upanishads.

21. Âpastamba II, 5, 10, 1-2. 'Now he promulgates a Sûtra

to procure) medicine for the sick, to those who are without means of subsistence, to those who are going to offer a sacrifice, to those engaged in study, to travellers, (and) to those who have performed the Visvagit-sacrifice.

22. Prepared food (must be given) to other beggars.

23. For an unlawful purpose he shall not give (anything), though he may have promised it.

24. An untruth spoken by people under the influence of anger, excessive joy, fear, pain (or) greed, by infants, very old men, persons labouring under a delusion, those being under the influence of drink (or) by mad men does not cause (the speaker) to fall.

25. Before (a householder eats) he shall feed his guests, the infants, the sick people, the pregnant women, the females under his protection, the very aged men, and those of low condition (who may be in his house).

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which refers to those cases where one must necessarily make gifts, and where one incurs guilt by a refusal. . . . As the expression "outside the Vedi" is used, presents must be given to others also "inside the Vedi" (i.e. fees to priests, &c.)'—Haradatta.

22. *Âpastamba II, 2, 4, 14.*

23. *Âpastamba II, 5, 10, 3; Colebrooke II, Digest IV, 47; Mayûkha IX, 5.* 'As he says "for an unlawful purpose," what has been promised must in other cases necessarily be given.'—Haradatta.

24. *Colebrooke II, Digest IV, 56.* "'Does not cause (the speaker) to fall," i.e. produces no guilt. Hence such persons need not even give a promised present.'—Haradatta.

25. *Âpastamba II, 2, 4, 11-13; II, 4, 9, 10; Manu III, 116.* 'Females under his protection (*suvâsinyâh*), i.e. daughters and sisters . . . , those of low condition (*gaghanyâh*), i.e. servants, slaves, and the like. . . . The term "men of low condition" is made a separate word in the text in order to show that they come after the others.'—Haradatta.

26. But (when) his teacher, parents (or intimate) friends (visit his house), he shall proceed to the preparation of the dinner after asking them (for orders).

27. When an officiating priest, his teacher, his father-in-law, paternal or maternal uncles visit (him), a Madhuparka (or honey-mixture must be offered to them).

28. (If they have been once honoured in this manner, the ceremony need be) repeated (only) after a year.

29. (But) on (the occasion of) a sacrifice and of the wedding (a Madhuparka must be offered, though) less than a year (has passed since the last visit of the persons thus honoured).

30. And to a king who is a *Srotriya* (a Madhuparka must be offered as often as he comes),

31. (But to a king) who is not a *Srotriya* a seat and water.

32. But for a *Srotriya* he shall cause to be prepared a foot-bath, an Arghya, and food of a superior quality,

26. Manu III, 113.

27. *Âpastamba* II, 4, 8, 5-9.

30. 'And to a king a Madhuparka must be offered on his arrival. If he is a *Srotriya* (this must be done) on each visit.'—Haradatta.

31. 'A king who is not a *Srotriya* shall be honoured with a seat and water, not with a Madhuparka.'—Haradatta.

32. *Âpastamba* II, 3, 6, 7-10, 14-15. 'This Sûtra may be optionally taken as referring to a Brâhmaṇa, because the word *Srotriya* is repeated. For a *Srotriya* who has come as a guest, a foot-bath, i. e. water for washing the feet, an Arghya, i. e. water mixed with Dûrvâ grass, flowers, &c., and food of a superior quality, i. e. milk and rice; cakes and the like shall be particularly prepared, if the host is able to afford it.'—Haradatta.

33. Or his usual food distinguished by a (particularly careful) preparation.

34. To a (Brâhmaṇa) who is not learned in the Vedas, (but) of good conduct, food of a middling (quality) shall be given,

35. To one who is the reverse (of virtuous) grass, water, and earth,

36. (Or) at least a welcome.

37. Honour (must be shown to a guest, and the host must) not dine better (than his guest).

38. A couch, a seat, (and) a lodging (of the) same (quality as the host uses must be given) to (a guest) of equal condition and to one's betters; they must be accompanied (on departure) and respectfully attended to (during their stay).

39. (The host shall show similar) though less (attention) to (a guest) who is inferior (to himself).

33. 'But if (the host is) not able (to afford dainties), he shall prepare that same food which is daily used in his house, distinguished in the preparation, i. e. by adding pepper and the like condiments, by frying it, and so forth.'—Haradatta.

34. Āpastamba II, 2, 4, 16; II, 3, 6, 12. Haradatta points out that in this case nothing but a simple dinner shall be given.

36. Āpastamba II, 2, 4, 14. 'On failure of grass and the rest, a welcome, i. e. (the host shall say), "Thou art tired, sit down here."'-Haradatta.

37. Manu III, 106-107. 'This Sûtra refers solely to such a guest, as is described below, Sûtra 40.'—Haradatta.

38. 'Accompanying, i. e. walking after him; respectfully attending to, i. e. sitting with him and so forth. As it is not possible that these two acts can be performed by the host in the same manner as for himself, the meaning of the Sûtra must be taken to be merely that they are to be performed.'—Haradatta.

39. Haradatta says that some explain this Sûtra to mean, '(The host shall show the same attention) even to a man who is a little inferior (to himself in learning, &c.),' but that he disapproves of their opinion.

40. He is called a guest who, belonging to a different village (and) intending to stay for one night only, arrives when the sun's beams pass over the trees.

41. According (to his caste a guest) must be asked about his well-being (*kusala*), about his being free from hurt (*anāmaya*), or about his health (*ārogya*).

42. The last (formula must also be used in addressing) a Sūdra.

43. A man of a lower caste (is) not (to be considered) a guest by a Brâhmaṇa, except if he has approached on (the occasion of) a sacrifice.

44. But a Kshatriya must be fed after the Brâhmaṇa (guests).

45. (Men of) other (castes he shall feed) with his servants for mercy's sake.

## CHAPTER VI.

1. (To salute) every day on meeting (by) an embrace of the feet,

2. And (particularly) on return from a journey,

3. (Is prescribed in the case) of parents, of their blood relations, of elder (brothers), of persons venera-

40. Āpastamba II, 3, 6, 5. Haradatta states, that by 'the time when the sun's rays pass over the trees,' either the middle of the day or the late afternoon may be meant.

41. Āpastamba I, 4, 14, 26-29.

43. Āpastamba II, 2, 4, 18-19.

VI. 1. Āpastamba I, 4, 14, 7-9; I, 2, 5, 18; I, 2, 8, 17-18.

3. 'Their blood relations, i.e. paternal and maternal uncles and the rest; elders, i.e. elder brothers; persons venerable on account of their learning, i.e. the teacher who has initiated him (*ākârya*), the teacher who has instructed him (*upâdhyâya*), and the rest.'—Haradatta.

ble on account of their learning, and of the Gurus of the latter.

4. On meeting (several persons, to whom such a salutation is due), together, the most venerable (must be saluted first).

5. On meeting persons who understand (the rule of returning salutes) one shall salute (them) pronouncing one's name, and (saying), 'I N. N. (ho ! salute thee).'

6. Some (declare that) there is no restrictive rule for salutations between man and wife.

4. Āpastamba I, 2, 6, 29 ; I, 2, 8, 19. 'On meeting his mother and other persons whose feet must be embraced, he shall first embrace the highest, i. e. the most excellent, afterwards the others. Who the most excellent is has been declared above, II, 50-51.

5. Āpastamba I, 2, 5, 12-15. Professor Stenzler reads *agnasamavāye*, while my copies and their commentary show that *gñasamavāye* has to be read. Besides, it seems impossible to make any sense out of the former reading without assuming that the construction is strongly elliptical. 'On meeting, i.e. on coming together with him who knows the rule of returning a salute, he shall utter, i.e. loudly pronounce his name, i.e. the name which he has received on the tenth day (after his birth), and which is to be employed in saluting, and speak the word "I" as well as the word "this." They declare that instead of the word "this," which here is explicitly prescribed, the word "I am" must be used. Some salute thus, "I Haradatta by name;" others, "I Haradattasarman;" and the common usage is to say, "I Haradattasarman by name." Thus the salutation must be made. Salutation means saluting. The affix *aṭ* is added to causatives and the rest. With reference to this matter the rule for returning salutes has been described by Manu II, 126. . . . As (in the above Sūtra) the expression "on meeting persons knowing" is used, those who are unacquainted with the manner of returning a salute must not be saluted in this manner. How is it then to be done? It is described by Manu III, 123.'—Haradatta.

6. 'As Gautama says, "Some declare," the restrictive rule must, in his opinion, be followed.'—Haradatta.

7. (The feet of) other female (relations) than the mother, a paternal uncle's wife and (elder) sisters (need) not (be embraced, nor need they be saluted) except on return from a journey.

8. The feet of wives of brothers and of the mother-in-law (need) not be embraced (on any occasion).

9. But (on the arrival of an) officiating priest, a father-in-law, paternal and maternal uncles who are younger (than oneself), one must rise; they need not be saluted (as prescribed above, Sûtra 5).

10. In like manner (any) other aged fellow-citizen, even a Sûdra of eighty years and more, (must be honoured) by one young enough to be his son,

11. (And) an Ârya, though (he be) younger, by a Sûdra;

12. And he shall avoid (to pronounce) the name of that (person who is worthy of a salutation).

13. And an official who (is) not (able to) recite (the Veda shall avoid to pronounce the name) of the king.

7. Manu II, 132; Âpastamba I, 4, 14, 6, 9.

9. Âpastamba I, 4, 14, 11.

10. 'Old (pûrva), i. e. of greater age. . . . A Sûdra even, who answers this description, must be honoured by rising, not, however, be saluted by one young enough to be his son, i. e. by a Brâhmaṇa who is very much younger. The Sûdra is mentioned as an instance of a man of inferior caste. Hence a Sûdra must (under these circumstances) be honoured by rising, not be saluted by men of the three higher castes, a Vaisya by those of the two higher castes, and a Kshatriya by a Brâhmaṇa.'—Haradatta.

11. 'An Ârya, i. e. a man of the three twice-born castes, though he be inferior, i. e. younger, must be honoured by rising, not be saluted by a Sûdra. The Sûdra is mentioned in order to give an instance of (a man of) inferior caste.'—Haradatta.

12. 'An inferior shall avoid to take his name, i. e. that of a superior.'—Haradatta.

14. A contemporary who is born on the same day (shall be addressed with the terms) bho $\bar{h}$  or bhavan (your honour),

15. (Likewise) a fellow-citizen who is ten years older (than oneself),

16. (Also) an artist who is five years (older),

17. And a Srotriya belonging to one's own Vedic school who is three years older,

18. (Further), Brâhmaṇas destitute of learning and those who follow the occupations of Kshatriyas or Vaisyas,

19. And (a contemporary) who has performed the Dikshaniyeshhti of a Soma-sacrifice before he buys (the Soma).

20. Wealth, relations, occupation, birth, learning, and age must be honoured ; (but) each later named

14. Haradatta says that samânehani, 'on the same day,' means 'in the same year.' He is probably right in thinking that the expression must not be interpreted too strictly. But his assertion that ahâh means also 'year' cannot be proved by his quotation from the Nighanzuka, abde samvatsaram ahargaram.

15. 'A person aged by ten years, i. e. at least ten years older, who lives in the same town as oneself, is to be addressed as bho $\bar{h}$ , bhavan, though he may be deficient in good qualities.'—Haradatta.

16. 'The words "years older" must be understood. He who lives by the fine arts (kalâ), i. e. the knowledge of music, painting, leaf-cutting, and the like, and is at least five years older than oneself, must be addressed as bho $\bar{h}$  or bhavan.'—Haradatta.

17. Haradatta notes that Âpastamba I, 4, 14, 13 gives a somewhat different rule.

18. Haradatta adds that a person destitute of learning, be he ever so old, may still be treated as an equal, and addressed as bho $\bar{h}$ , bhavan, by a more learned man.

20. Manu II, 136. 'As wealth and the rest cannot be directly honoured, the persons possessing them are to be honoured. . . . Respect (mâna) means honour shown by saluting and the like.'—Haradatta.

(quality) is more important (than the preceding ones).

21. But sacred learning is more important than all (other good qualities),
22. Because that is the root of the sacred law,
23. And because the Veda (expressly declares it).
24. Way must be made for a man seated in a carriage, for one who is in his tenth (decade), for one requiring consideration, for a woman, for a Snātaka, and for a king.
25. But a king (must make way) for a Srotriya.

## CHAPTER VII.

1. The rule for (times of) distress (is) that a Brâhmaṇa may study under a teacher who is not a Brâhmaṇa.
2. (A student is bound) to walk behind and to obey (his non-Brahmanical teacher).
3. (But) when (the course of study) has been finished, the Brâhmaṇa (pupil is more) venerable (than his teacher).
4. (In times of distress it is permissible) to offer

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21. Manu II, 154.

23. Haradatta says that a passage to this effect occurs in the *Khândogya-brâhmaṇa*. He also refers to Manu II, 151.

24. Āpastamba II, 5, 11, 5, 7-9. 'A person requiring consideration, i. e. one afflicted by disease. A woman, i. e. a bride or a pregnant woman. A Snātaka, i. e. a person who has bathed after completing his studies and after having kept the vow of studentship.'—Haradatta.

25. Āpastamba II, 5, 11, 6:

VII. 1. Āpastamba II, 2, 4, 25.

2. Āpastamba II, 2, 4, 26. 3. Āpastamba II, 2, 4, 27.

4. Haradatta quotes Manu X, 103 in support of the above explanation, and adds that another commentator interprets the

sacrifices for (men of) all (castes), to teach (them), and to accept (presents from them).

5. Each preceding (mode of living is) preferable (to those named later).

6. On failure of the (occupations lawful for a Brâhmaṇa) he may live by the occupations of a Kshatriya.

7. On failure of those, he may live by the occupations of a Vaisya.

8. (Goods) that may not be sold by a (Brâhmaṇa are),

9. Perfumes, substances (used for) flavouring (food), prepared food, sesamum, hempen and linen cloth, skins,

10. Garments dyed red or washed,

11. Milk and preparations from it,

12. Roots, fruits, flowers, medicines, honey, flesh, grass, water, poison.

Sûtra to mean, that in times of distress men of all castes may support themselves by sacrificing for others, teaching, and the acceptance of gifts, though in ordinary times these modes of living are reserved for Brâhmaṇas.

5. The use of the masculine in the text, ‘pûrvah pûrvo guruḥ,’ may, I think, be explained by the fact that the compound in the preceding Sûtra ends with a noun of the masculine gender.

6. Manu X, 81; Yâgñ. III, 35. 7. Āpastamba I, 7, 20, 11.

9. Āpastamba I, 7, 20, 12-13. ‘Substances used for flavouring (rasa), i. e. oil, sugar, clarified butter, salt, and the like.’—Haradatta. From Sûtra 19 it is clear that ‘rasa’ does not simply mean ‘liquids.’

10. My MSS. read nirñikte for nikte, and nirñiktam is explained by ‘washed by a washerman or the like person.’ It is possible to translate Professor Stenzler’s reading in accordance with Manu X, 87, ‘pairs of (i. e. upper and lower) garments dyed red.’

11. ‘Preparations from it, i. e. sour milk and the like.’—Haradatta.

13. Nor animals for slaughter,
14. Nor, under any circumstances, human beings, heifers, female calves, cows big with young.
15. Some (declare, that the traffic in) land, rice, barley, goats, sheep, horses, bulls, milch-cows, and draught-oxen (is) likewise (forbidden).
16. But (it is permissible) to barter,
17. One kind of substances used for flavouring others,
18. And animals (for animals).
19. Salt and prepared food (must) not. (be bartered),
20. Nor sesamum.
21. But for present use an equal (quantity of) uncooked (food may be exchanged) for cooked (food).
22. But if no (other course is) possible (a Brâhmaṇa) may support himself in any way except by (following the occupations) of a Sûdra.
23. Some (permit) even this in case his life is in danger.
24. But to mix with that (caste) and forbidden food must be avoided (even in times of distress).

14. 'Under any circumstances (nityam, literally "always") means even when they are not sold for slaughter. Another (commentator) says, that, as the expression "under any circumstances" is used here, the prohibition regarding the above-mentioned things, i.e. sesamum and the like, does not hold good under all circumstances, and that hence self-grown sesamum and other grain may be sold, see Manu X, 90.'—Haradatta.

15. Manu X, 88. Haradatta explains 'land' by 'houses.'

16-21. Âpastamba I, 7, 20, 14-15.

19. 'The sale of salt and prepared food has been forbidden by Sûtra 9, but their barter has been permitted (by Sûtra 17).'—Haradatta.

22. Regarding the Sûdra's occupations, see below, X, 57-60.

24. 'Restriction (niyama), i. e. avoiding. That Brâhmaṇa

25. If his life is threatened, even a Brâhmaṇa may use arms.

26. (In times of distress) a Kshatriya (may follow) the occupations of a Vaisya.

## CHAPTER VIII.

1. A king and a Brâhmaṇa, deeply versed in the Vedas, these two, uphold the moral order in the world.

2. On them depends the existence of the fourfold human race, of internally conscious beings, of those which move on feet and on wings, and of those which creep,

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even who lives the life of a Sûdra must not mix with that Sûdra caste, i.e. he must not sit among Sûdras and so forth.'—Haradatta.

25. Āpastamba I, 10, 29, 7; Manu VIII, 348.

26. Haradatta adds, that in accordance with the principle exemplified by the rule of this Sûtra a Vaisya may follow in times of distress the occupations of a Sûdra.

VIII. 1. Satapatha-brâhmaṇa V, 4, 4, 5; Weber, Ind. Stud. X, 29. Haradatta explains vrata, 'moral order,' by karmâṇi, 'the rites and occupations,' and loka, 'world,' by râshra, 'kingdom.' Ultimately my translation and his explanation come to the same thing. He adds that the king upholds order by punishing, and a learned Brâhmaṇa by teaching. Regarding the excellence of these two, see also Manu IV, 135.

2. 'Internally conscious beings, i. e. trees and the like, which are immovable, but grow and decay. For such possess internal consciousness only, no corresponding external faculty of acting.... The existence of these, i. e. of men and the rest, depends upon, i. e. is subordinate to the king and to a Brâhmaṇa deeply versed in the Vedas. How is that? As regards the Brâhmaṇa, an offering which has been properly thrown into the fire reaches the sun; from the sun comes rain; from rain food is produced and thereon live the creatures. By this reasoning he is shown to

3. (As well as) the protection of offspring, the prevention of the confusion (of the castes and) the sacred law.

4. He is (called) deeply versed in the Vedas,

5. Who is acquainted with the (ways of the) world, the Vedas (and their) Aṅgas (auxiliary sciences),

6. Who is skilled in disputations (and), in (reciting) legends and the Purâna,

7. Who looks to these (alone), and lives according to these,

8. Who has been sanctified by the forty sacraments (*samskâra*),

9. Who is constantly engaged in the three occupations (prescribed for all twice-born men),

10. Or in the six (occupations prescribed specially for a Brâhmana),

11. (And) who is well versed in the duties of

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be the cause of their existence. But the king is (also) the cause of their existence; for he punishes robbers and the like.'—Haradatta.

3. Haradatta takes *prasûtirakshanam*, 'the protection of their offspring,' as a copulative compound, and explains it by 'their prosperity (abhibriddhi) and their protection.' But a *samâhâradvandva* is here out of place.

4. Macnaghten, *Mitâksharâ* I, 2, 27. 'By the word loka, "the world," are intended the laws of countries and the like, which may be learnt from the practice of the world.'—Haradatta. Regarding the Aṅgas, see *Âpastamba* II, 4, 8, 10.

8. Regarding the forty sacraments, see below, Sûtras 14–20.

9. Regarding the three occupations, common to all twice-born men, see below, X, 1.

10. See below, X, 2.

11. The Sâmayâkârika or Smârta duties are those taught in the *Dharma-sûtras* and *Smritis*, see *Âpastamba* I, 1, 1, 1, and Max Müller's History of Ancient Sanskrit Literature, p. 101.

daily life settled by the agreement (of those who know the law).

12. (Such a Brâhmaṇa) must be allowed by the king immunity from (the following) six (kinds of opprobrious treatment) :

13. (I. e.) he must not be subjected to corporal punishment, he must not be imprisoned, he must not be fined, he must not be exiled, he must not be reviled, nor be excluded.

14. The Garbhâdhâna (or ceremony to cause conception), the Pumsavana (or ceremony to cause the birth of a male child), the Sîmantonnayana (or arranging the parting of the pregnant wife's hair), the Gâtakarman (or ceremony on the birth of the child), the ceremony of naming the child, the first feeding, the Kaula (or tonsure of the head of the child), the initiation,

15. The four vows (undertaken) for the study of the Veda,

16. The bath (on completion of the studentship),

12. See Weber, Ind. Stud. X, 41, 60, 66; Macnaghten, Mitâ-ksharâ I, 2, 27.

14. Regarding the Samskâras mentioned in this Sûtra, see Âsvalâyana Grîhya-sûtra I, 13—23; Sânkhâyana Grîhya-sûtra I, 19—II, 5; Pâraskara Grîhya-sûtra I, 13—II, 2.

15. The four vows, as Haradatta states, are, according to Âsvalâyana, the Mahânâmnîvrata, the Mahâvrata, the Upanishadvrata, and the Godâna; see Âsvalâyana Srauta-sûtra VIII, 14, where the first three are described in detail, and Grîhya-sûtra I, 22, 3, with the commentary thereon. Other Grîhya-sûtras give more and different names, see H. Oldenberg, Sânkhâyana Grîhya-sûtra II, 11—12 (S. B. E., vol. xxix), and Gobhila Grîhya-sûtra III, 1, 28—III, 2, 62.

16. Haradatta explains snâna, 'the bath,' by samâvartana, 'the ceremony on completion of the studentship.' Regarding the five sacrifices, usually called the great sacrifices, see above, VII, 9 seq.

the taking of a help-mate for the fulfilment of the religious duties, the performance of the five sacrifices to gods, manes, men, goblins, and Brahman,

17. And (the performance) of the following (sacrifices) :

18. The seven kinds of Pâkayagñas (or small sacrifices), viz. the Ashâtakâ, the Pârvana (Sthâlipâka, offered on the new and full moon days), the funeral oblations, the Srâvani, the Âgrahâyanî, the Kaitrî, and the Âsvayugî;

19. The seven kinds of Haviryagñas, viz. the Agnyâdheya, the Agnihotra, the Darsapaurnamâsas, the Âgrayana, the Kâturmâsyas, the Nirûdhapasubandha, and the Sautrâmani ;

20. The seven kinds of Soma-sacrifices, viz. the Agnishtoma, the Atyagnish्ठoma, the Ukthya, the Shodasin, the Atirâtra, and the Aptoryâma ;

21. These are the forty sacraments.

22. Now (follow) the eight good qualities of the soul,

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18. The various Pâkayagñas, named here, are fully described by Âsvalâyana Grihya-sûtra II, 1, 1—II, 10, 8; Gobhila III, 10 seq.; Pâraskara III, 3 seq. See also Max Müller, History of Ancient Sanskrit Literature, p. 203. The Ashâtakâs are sacrifices offered on the eighth day of the dark halves of the winter months, and of those of the dewy season, i.e. Kârttika, Mârgasiras, Pausha, and Mâgha. The Srâvani is offered on the full moon day of the month of Srâvana, the Âgrahâyanî on the fourteenth, or on the full moon day of Mârgasiras, the Kaitrî on the full moon day of the Kaitra, and the Âsvayugî on the full moon day of the month Âsvayuga or Âsvina.

19-20. The Haviryagñas and Soma-sacrifices are described in the Brâhmaṇas and Srauta-sûtras. Havis denotes any kind of food used for oblations, such as clarified butter, milk, rice, meat, &c.

22. Apastamba I, 8, 23, 6.

23. (Viz.) compassion on all creatures, forbearance, freedom from anger, purity, quietism, auspiciousness, freedom from avarice, and freedom from covetousness.

24. He who is sanctified by these forty sacraments, but whose soul is destitute of the eight good qualities, will not be united with Brahman, nor does he reach his heaven.

25. But he, forsooth, who is sanctified by a few only of these forty sacraments, and whose soul is endowed with the eight excellent qualities, will be united with Brahman, and will dwell in his heaven.

## CHAPTER IX.

1. Such (a man) shall bathe, after (having fulfilled) the law (regarding studentship), take unto him a wife, and, fulfilling the duties of a householder which have been declared above, in addition obey the following ordinances :

23. Haradatta explains maṅgalya, ‘auspiciousness,’ to mean ‘always doing what is praised (by good men) and avoiding what is blamed by them.’ Anāyāsa, ‘quietism,’ means, according to him, ‘avoiding to undertake that which causes pain to oneself, even though it be a duty.’

IX. 1. Āpastamba I, 11, 30, 1-4. Haradatta says that the expression sa, ‘such (a man),’ refers to the king and to the Brāhmaṇa deeply versed in the Vedas, who have been described in the preceding chapter. My MSS. insert between this and the following one another Sūtra, which has been left out in Professor Stenzler’s edition. It seems to me that it is absolutely required, and I therefore insert it here, together with Haradatta’s comment, according to my best copy, P.

Gautama: ‘(And) a Snātaka (i.e. a person who has completed his studentship, but has not yet taken a wife. shall act thus).’ Haradatta: ‘It must be understood that the word “and” has been left

2. (He shall be) always pure (and) sweet-smelling (and) bathe frequently.
3. If he possesses wealth, he shall not be dressed in old or dirty clothes;
4. Nor shall he wear dyed or sumptuous garments, nor such as have been worn (before) by others,
5. Nor a garland and shoes (that have been worn by others).
6. (He may wear a cast-off garment) which has been washed, if he is unable (to afford a new one).
7. He shall not allow his beard to grow without a (sufficient) reason.

out. (The meaning is): "And a Snātaka shall obey the following ordinances." If this Sūtra were not given, those ordinances would have to be obeyed after marriage only; and if the preceding Sūtra (1) had not been given, before marriage only, because the term Snātaka is usually employed in that (sense) only. For this reason both (Sūtras) have been given.. Hence, though a man may not enter another order, he shall, after taking the bath (on completion of his studentship), obey these ordinances during his whole life. As here (Sūtra 1) the word *sa*, "such a man," is used, a Kshatriya and a Brāhmaṇa only must necessarily obey the rules prescribed for a Snātaka and perform a penance for breaking them; and the penance for breaking the rules prescribed for a Snātaka is fasting. This is (the object of the insertion of the word *sa*, "such (a man)." But, if a Vaisya follows them, (his reward will be) prosperity; if he breaks them, he need not perform a penance. With respect to this matter another Smṛiti says : "The penance which is prescribed for a breach of the Snātaka laws, must be performed by a Kshatriya and a Brāhmaṇa alone, never by (men of) the other (caste)."

2. Manu IV, 35.

3-4. Āpastamba I, 11, 30, 10-13.

5. Manu IV, 66.

6. According to Haradatta the same rule applies to garlands and shoes.

7. Manu IV, 35. 'The expression "his beard" includes by implication the nails and the rest. . . . As he says "without a sufficient reason," he shall allow his beard to grow during the preg-

8. He shall not carry water and fire at the same time.

9. He shall not drink out of his joined hands.

10. He shall not sip water standing, nor (shall he sip) water drawn up (from a well),

11. Nor (water) that is offered by a Sûdra or an impure man, or that has been taken up with one hand.

12. Facing or within sight of wind, fire, Brâmanas, the sun, water, (images of the) gods, and cows he shall not eject urine or fæces or other impurities.

13. He shall not stretch out his feet towards those divine beings.

14. He shall not remove urine or fæces with leaves, clods of earth, or stones.

15. He shall not stand upon ashes, hair, nail (parings), husks (of grain), pot-sherds, or impure substances.

16. He shall not converse with barbarians, impure or wicked men.

nancy of his wife and on other occasions. With respect to this matter they quote the following verse: "In the sixth year and in the sixteenth year, likewise in the year of his marriage and during the pregnancy of his wife, he shall avoid the use of a razor."—Haradatta.

8. Âpastamba II, 5, 12, 9.

9. Manu IV, 63.

10. Âpastamba I, 5, 16, 1.

11. Âpastamba I, 4, 21; I, 5, 15, 3.

12. Âpastamba I, 11, 30, 18-20.

13. Âpastamba I, 11, 30, 22.

14. Âpastamba I, 11, 30, 21. Haradatta remarks that some explain *losh/ha*, 'a clod of earth,' by *kapâla*, 'a pot-sherd.'

15. Âpastamba II, 8, 20, 11-12. *Kapâla*, 'pot-sherds,' may also mean 'skull-bones.'

16. Manu IV, 57. Haradatta says that only a conversation,

17. If he has conversed (with such persons), he shall meditate on virtuous (men);  
 18. Or he may speak with a Brâhmaṇa.  
 19. He shall call (a cow that is) not a milch-cow, a cow that will become a milch-cow.  
 20. (An event) that is not lucky (he shall call) lucky.  
 21. (In speaking of) a skull (he shall use the word) bhagâla instead of kapâla.  
 22. (And in speaking of) a rainbow, manidhanus (the jewelled bow) instead of indradhanus (Indra's bow).  
 23. Let him not announce it to others, if a cow suckles (her calf),  
 24. Nor let him prevent her (from doing it).  
 25. After conjugal intercourse he shall at once clean himself.  
 26. Let him not recite the daily portion of the Veda (lying) on that couch (on which he lies with his wife).

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properly so called, is forbidden, not to ask barbarians &c. about the road and similar matters.

18. Compare the analogous case, mentioned Âpastamba I, 3, 9, 13.  
 19. Âpastamba I, 11, 31, 11.  
 22. Âpastamba I, 11, 31, 16.  
 23. Âpastamba I, 11, 31, 10. Haradatta remarks that the prohibition does not extend to those cases where the Vedic ritual requires the fact to be pointed out. He is, of course, right in making this statement, as an express injunction of the Sruti always overrides the rules of the Smṛti.  
 24. Haradatta adds that this and the preceding Sûtras include by implication the cases where a cow does damage in a field; see Âpastamba I, 11, 31, 9.  
 25. Âpastamba II, 1, 1, 21—II, 1, 2, 1.  
 26. Âpastamba I, 11, 32, 3.

27. And when he has studied during the third watch of the night, he shall not again retire to rest.

28. Let him not have intercourse with his wife when she is ill,

29. Nor during her courses;

30. Nor let him embrace her (during that period),

31. Nor an unmarried female.

32. He shall avoid to blow the fire with his mouth, to contend with words, to show himself covered with perfumed ointments or wearing garlands, to scratch himself with any impure (implement), to take his meals with his wife, to look at (a woman) who is anointing herself, to enter (his village) by a back-gate, to wash one foot with the other, to eat food deposited on a chair, to cross a river swimming, to ascend trees and dangerous (places), or to descend therefrom, and to imperil his life (in any other manner).

33. Let him not ascend a ship (of) doubtful (solidity).

34. He shall protect himself by all (possible) means.

35. In the day-time he shall not wrap up his head while walking about;

36. But at night he shall cover it,

37. And while voiding urine and faeces.

27. *Âpastamba I, 11, 32, 15.*

29-30. *Manu IV, 40.*

32. *Âpastamba I, 5, 15, 20; I, 11, 32, 5; Manu IV, 43; Âpastamba I, 11, 31, 21; Manu IV, 74; Âpastamba I, 11, 32, 26; I, 11, 32, 25.*

33. *Âpastamba I, 11, 32, 27.*

35. *Âpastamba I, 11, 30, 14.* Haradatta adds that he may wrap up his head while sitting down and in walking when the sun or rain annoys him.

38. (Let him) not (ease nature) without (first) covering the ground (with grass or the like),  
 39. Nor close to his dwelling,  
 40. Nor on ashes, on cow-dung, in a ploughed field, in the shade (of a tree), on a road, in beautiful (spots).  
 41. Let him eject both urine and faeces, facing the north in the day-time,  
 42. And in the twilight,  
 43. But at night, facing the south.  
 44. Let him avoid to use a seat, clogs, a stick for cleaning the teeth (and other implements) made of Palāsa-wood.  
 45. With shoes on (his feet), he shall not eat, sit down, salute, or worship (the gods).  
 46. Let him not pass idly (any part of the day, be it) morning, midday, or evening; (but) according to his ability (he shall make each useful) by the acquisition of spiritual merit or of wealth, and by taking his pleasure.  
 47. But among those (three aims of human life) he shall chiefly attend to the acquisition of spiritual merit.

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38. Āpastamba I, 11, 30, 15. 39. Āpastamba I, 11, 31, 2.  
 40. Āpastamba I, 11, 30, 16-18. 41. Āpastamba I, 11, 31, 1.  
 43. Āpastamba I, 11, 31, 3. 44. Āpastamba I, 11, 32, 9.  
 45. Āpastamba I, 4, 14, 22.  
 46. Colebrooke, Mitāksharā II, 1, 22. ‘He shall use the morning, according to his ability, for acts tending to the acquisition of spiritual merit, such as reciting the Vedas; the middle part of the day for the acquisition of wealth; and the evening for scenting himself, adorning himself with garlands and the like acts giving pleasure.’—Haradatta.  
 47. Āpastamba I, 7, 20, 1-4.

48. Let him not look at a naked woman wedded to another man.

49. Let him not draw a seat towards himself with his foot.

50. He shall keep his organ, his stomach, his hands, his feet, his tongue, and his eyes under due restraint.

51. Let him avoid to cut, to break, to scratch, and to crush (anything), or to make (his joints) crack, without a (sufficient) reason.

52. Let him not step over a rope (to which) a calf (is tied).

53. Let him not be a stay-at-home.

54. Let him not go to (perform) a sacrifice without being chosen (to officiate as priest).

55. But at his pleasure (he may go) to see it.

56. Let him not eat food (that he has placed) in his lap,

57. Nor what has been brought at night by a servant.

58. He shall not eat (substances) from which the fat has been extracted, such as milk from which the cream has separated, butter, oil-cake, buttermilk, and the like.

48. Manu IV, 53.

50. Âpastamba II, 2, 5, 19; Manu IV, 175, 177.

51. Âpastamba I, 11, 32, 28; II, 8, 20, 16.

52. Âpastamba I, 11, 31, 13. Haradatta remarks that the word 'calf' is used to designate any animal of the bovine species.

56. Manu IV, 63. 57. Âpastamba I, 5, 16, 32.

58. Âpastamba II, 8, 18, 1; II, 8, 20, 10. Haradatta adds that this rule has been inserted here instead of in the chapter on forbidden food in order to indicate that its breach must be expiated by the penance prescribed for a breach of the Snâtaka's vow, not by that prescribed for eating forbidden food.

59. But he shall take his meals in the morning and in the evening, blessing his food, not grumbling at it.

60. He shall never sleep naked at night;

61. Nor shall he bathe (naked);

62. And he shall perform whatever (else) aged (Brâhmaṇas), of subdued senses, who have been properly obedient (to their teachers), who are free from deceit, covetousness, and error, and who know the Vedas, declare (to be right).

63. In order to acquire wealth and for the sake of security he may go to a ruling (king),

64. (But) to no other (being) except the gods, his Gurus, and righteous (Brâhmaṇas).

65. He shall seek to dwell in a place where fire-wood, water, fodder, Kusa grass, (materials for making) garlands and roads exist in abundance, which is chiefly inhabited by Āryans, which is rich in industrious (men), and which is governed by a righteous (ruler).

66. He shall pass excellent (beings and things),

59. Āpastamba II, 1, 1, 2; II, 2, 3, 11.

60. Manu IV, 75. 61. Manu IV, 61.

62. Āpastamba I, 11, 32, 29; I, 7, 20, 8. Haradatta adds that the plural is used in the above Sûtra in order to indicate that many Brâhmaṇas must be unanimous regarding the practices to be followed.

63. Manu IV, 33; X, 113. 'For the sake of these objects he may go to a ruler, i.e. a king, without cringing, because the preposition adhi is used (in the text, and) adhi denotes mastership (Pânini I, 4, 97). The meaning that he shall go (as becomes) an independent man.'—Haradatta.

65. Āpastamba I, 5, 15, 22; I, 11, 32, 18. Āryans, i.e. Brâhmaṇas, Kshatriyas, and Vaisyas.

66. Manu IV, 39. 'A cow, a Brâhmaṇa, a well-known tree,

auspicious (objects), temples of the gods, cross-roads, and the like with his right turned towards them.

67. The rule for times of distress (is, that) he shall mentally perform all (that is required by the rule of) conduct.

68. He shall always speak the truth.

69. He shall conduct himself (as becomes) an Āryan.

70. He shall instruct virtuous (men only).

71. He shall follow the rules of purification taught (in the Sāstras).

72. He shall take pleasure in the (study of the) Veda.

73. He shall never hurt (any being), he shall be gentle, (yet) firm, ever restrain his senses, and be liberal.

74. A Snātaka who conducts himself in this manner will liberate his parents, his ancestors, and descendants from evil, and never fall from Brahman's heaven.

and the like are called excellent (beings or things). An auspicious (object), i.e. a filled jar and the like.'—Haradatta.

67. Haradatta observes that this rule refers to cases where, being in a hurry, one cannot show one's reverence in the manner described in the preceding Sūtra.

68. Manu IV, 138, 175, 236.

70. Manu IV, 80-81.

71. Purification is here again mentioned in order (to indicate that Snātaka must pay) particular attention to it.

72. Manu IV, 147-149.

73. Manu IV, 2, 238, 246.

74. Manu II, 260.

## CHAPTER X.

1. (The lawful occupations common) to (all) twice-born men are studying the (Veda), offering sacrifices (for their own sake), and giving (alms).
2. Teaching, performing sacrifices for others, and receiving alms (are) the additional (occupations) of a Brâhmaṇa.
3. But the former (three) are obligatory (on him).
4. Instruction in the Veda (may be given) without the above-mentioned (vows and ceremonies) in case a teacher, blood relations, friends or Gurus (receive it), and in case (the Veda) is exchanged for money or learning.

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X. 1. Twice-born men, i. e. Brâhmaṇas, Kshatriyas, and Vaisyas. Haradatta says that some believe the term 'twice-born' to have been used in order to indicate that the three occupations may be lawfully followed after the second birth, i.e. the initiation only. But he declares that alms may be given even by an uninitiated Āryan, while studying the Veda and sacrificing are specially forbidden to him.

2. Āpastamba II, 5, 10, 4.

3. Manu X, 76. 'The former, i.e. the three beginning with studying (Sûtra 1), must necessarily be followed. If he neglects them, he commits sin; if he follows them, he will be exalted. But the other occupations, teaching, &c., shall be followed if there is occasion for them. No sin is committed by neglecting them, nor any greatness gained by following them. They are merely means of livelihood.'—Haradatta.

4. Āpastamba I, 4, 13, 15–18. The expression 'above-mentioned' refers to the whole of the rules regarding a pupil's conduct given above, I, 52—II, 51. It is difficult to understand what is intended by 'the exchange of the Veda for wealth or money,' if it is not the bhr̥itakâdhyâpana or teaching for money which Manu III, 156 blames so severely. It seems to me unlikely that Gautama means simply to sanction this practice. It is more probable that his rule refers to the case of Brâhmaṇas in distress, who avail themselves of the permission given above, VII, 4.

5. Agriculture and trade (are) also (lawful for a Brâhmaṇa) provided he does not do the work himself,
6. Likewise lending money at interest.
7. To protect all created beings is the additional (occupation) of a king,
8. And to inflict lawful punishments.
9. He shall support (those) Srotriyas, (who are) Brâhmaṇas,
10. And people unable to work, (even if they are) not Brâhmaṇas,
11. And those who are free from taxes,
12. And (needy) temporary students.
13. And (to take) measures for ensuring victory (is another duty of a king),
14. Especially when danger (from foes threatens the kingdom);

5-6. These rules which allow Brâhmaṇas to be gentlemen farmers and sleeping partners in mercantile or banking firms, managed by Vaisyas, do not occur in other Smritis. But they agree with the practice followed at present in many parts of India, and the praise bestowed in Vedic works on those who present land to Brâhmaṇas as well as the numerous ancient land grants show that from early times many Brâhmaṇas were holders of land, which, as a rule, was cultivated by Sûdras.

7-8. Āpastamba II, 5, 10, 6; Manu VII, 27.

9. Āpastamba II, 10, 25, 11; Manu VII, 135.

11. Haradatta takes this Sûtra differently. He says: 'The immunity from taxes which has been granted to Brâhmaṇas and others by former kings he shall maintain in the same manner as formerly.' But I think that 'akara' must be taken as a Bahuvrîhi compound, and is used to designate widows, orphans, ascetics, &c.; see Āpastamba II, 10, 26, 10-17.

12. Haradatta observes that others explain upakurvâna, 'temporary students,' opposed to naishîzika, 'permanent students,' to mean 'men who benefit the people,' i.e. physicians and the like.

13. Manu VII, 103-110, 160-200; X, 119.

15. And (to learn) the management of chariots and the use of the bow (is a further duty of the king),

16. As well as to stand firm in battle and not to turn back.

17. No sin (is committed) by injuring or slaying (foes) in battle,

18. Excepting those who have lost their horses, charioteers, or arms, those who join their hands (in supplication), those who flee with flying hair, those who sit down with averted faces, those who have climbed (in flight) on eminences or trees, messengers, and those who declare themselves to be cows or Brâhmaṇas.

19. If another Kshatriya is supported by (the king), he shall follow the same occupations as his (master).

20. The victor shall receive the booty gained in battle.

21. But chariots and animals used for riding (belong) to the king,

22. And a preferential share, except when the booty has been gained in single combat.

23. But the king shall equitably divide (all) other (spoils).

24. Cultivators (must) pay to the king a tax

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16. Manu VII, 87-89; X, 119; Yâgñavalkya I, 233.

17-18. Āpastamba II, 5, 10, 11. Persons who declare themselves to be cows or Brâhmaṇas become inviolable on account of the sacred character of the beings they personate. Historical instances are narrated where conquered kings were forced to appear before their victors, holding grass in their mouths or dancing like peacocks in order to save their lives.

20. Manu VII, 96.

22-23. Manu VII, 97.

24. Manu VII, 130. The amount depends on the nature of the soil and the manner of cultivation. .

(amounting to) one-tenth, one-eighth, or one-sixth (of the produce).

25. Some declare, that (there is a tax) also on cattle and gold, (viz.) one-fiftieth (of the stock).

26. In the case of merchandise one-twentieth (must be paid by the seller) as duty,

27. (And) of roots, fruits, flowers, medicinal herbs, honey, meat, grass, and firewood one-sixtieth.

28. For it is the duty (of the king) to protect the (tax-payers).

29. But to (the collection of) these (taxes) he shall always pay particular attention.

30. He shall live on the surplus.

31. Each artisan shall monthly do one (day's) work (for the king).

32. Hereby (the taxes payable by) those who

25. Manu VII, 130. The above translation follows Haradatta's explanation, while Sir W. Jones' rendering of Manu gives a different meaning to the identical words.

26. Manu VII, 127.

27. Manu X, 120.

28. Manu VII, 128.

29. Manu VII, 128, 139.

30. Haradatta takes this Sûtra differently. He says, 'Adhika, "additional," means the money which is paid on account of (the additional occupations) which have been explained above (Sûtra 7 seq.) "To protect all created beings," &c. Thereon shall he live, he himself, his servants, his elephants, horses, and his other (animals).' If this explanation is adopted, the Sûtra ought to be translated thus, 'He shall live on (the taxes paid for his) additional (occupations).' It seems, however, more probable that Gautama means to say that the king shall live on the surplus which remains after providing for the external and internal security of the kingdom, and that his object is to forbid the application of the whole revenue to the personal expenses of the ruler.

31. Manu VII, 131.

32. Haradatta says that wood-carriers, dancers, and the like are intended.

support themselves by personal labour have been explained,

33. And (those payable by) owners of ships and carts.

34. He must feed these (persons while they work for him).

35. The merchants shall (each) give (every month one) article of merchandise for less than the market value.

36. Those who find lost (property) the owner of which is not (known), shall announce it to the king.

37. The king shall cause it to be proclaimed (by the public crier), and (if the owner does not appear) hold it in his custody for a year.

38. Afterwards one-fourth (of the value goes) to the finder (and) the remainder to the king.

39. A (man becomes) owner by inheritance, purchase, partition, seizure, or finding.

40. Acceptance is for a Brâhmaṇa an additional (mode of acquisition);

41. Conquest for a Kshatriya;

42. Gain (by labour) for a Vaisya or Sûdra.

43. Treasure-trove is the property of the king,

36-38. Manu VIII, 30-36; Yâgñavalkya II, 33, 173; Macnaghten, Mitâksharâ V, 1, 6.

39. Manu X, 115; Mayûkha IV, 1, 2; Colebrooke, Mitâksharâ I, 1, 8; III, Digest IV, 22. 'Partition, i.e. the division (of the estate) between brothers and other (coparceners); seizure, i.e. the appropriation before (others) of forest trees and other things which have no owner; finding, i.e. the appropriation of lost property the owner of which is unknown, such as treasure-trove.'—Haradatta.

43. Manu VIII, 38; Yâgñavalkya II, 34; Macnaghten, Mitâksharâ V, 1, 10.

44. Excepting (such as is found) by a Brâhmaṇa who lives according to (the law).

45. Some declare, that a finder of a non-Brâhmanical caste even, who announces (his find to the king), shall obtain one-sixth (of the value).

46. Having recovered property stolen by thieves, he shall return it to the owner;

47. Or (if the stolen property is not recovered) he shall pay (its value) out of his treasury.

48. The property of infants must be protected until they attain their majority or complete their studentship.

49. The additional (occupations) of a Vaisya are, agriculture, trade, tending cattle, and lending money at interest.

50. The Sûdra (belongs to) the fourth caste, which has one birth (only).

44. Manu VIII, 37; Yâgñavalkya II, 34; Macnaghten loc. cit.

46. Manu VIII, 40; Yâgñavalkya II, 36; Macnaghten, Mitâksharâ V, 1, 14.

47. Âpastamba II, 10, 26, 8; Macnaghten loc. cit.

48. Manu VIII, 27.

49. Âpastamba II, 5, 10, 7.

50. Âpastamba I, 1, 1, 6; Manu X, 4. Between this Sûtra and the next, my MSS. insert an additional one, not found in Professor Stenzler's edition, Sûdrasyâpi nishekum̄savanasîmantonnayanagâtakarmanâmakara nōpanishkramanânnaprâsana kaulânyamantrakâni yathâkâlam upadishâñî, 'for the Sûdra also the Nisheka (or impregnation), the Pumsavana (or rite for securing male offspring), the Simantonnayana (or arranging the parting of a pregnant wife), the Gâtakarman (or ceremony on the birth of the child), the name-giving, the first walk in the open air, the first feeding, and the Kaula (or tonsure of the child's head) are prescribed to be performed at the proper periods, but without the recitation of sacred texts.' But I am inclined to consider it spurious: first, because there is no proper commentary; secondly, because the enumeration of the Sam-skâras given here does not agree with

51. For him also (are prescribed) truthfulness, meekness, and purity.

52. Some (declare), that instead of sipping water, he shall wash his hands and feet.

53. (He shall also offer) the funeral oblations,

54. Maintain those depending upon him,

55. Live with his wife (only),

56. And serve the higher (castes).

57. From them he shall seek to obtain his livelihood.

58. (He shall use their) cast-off shoes, umbrellas, garments, and mats (for sitting on),

59. (And) eat the remnants of their food;

60. And (he may) live by (practising) mechanical arts;

61. And the Ārya under whose protection he places himself, must support him even if he (becomes) unable to work.

62. And a man of higher caste (who is his master and has fallen into distress must be maintained) by him.

63. His hoard shall serve this purpose.

64. If permission has been given to him, he

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that given above, VIII, 14; and thirdly, because, according to the practice of Gautama, this Sūtra should begin with 'tasyāpi' instead of with 'Sūdrasyāpi,' and the 'tasyāpi' in the next would become superfluous. The rule agrees however with Manu X, 63, 127.

51. Manu IX, 335.

53. Manu X, 127-128.

55. 'Another commentator explains the Sūtra to mean that he shall live with his wife only, and never enter another order (i.e. never become a student, hermit, or ascetic).'-Haradatta.

56. Apastamba, I, 1, 1, 7-8; Manu X, 121-123.

57. Manu X, 124. 58-59. Manu X, 125.

60. Manu X, 99.

may use the exclamation *namah* (adoration) as his Mantra.

65. Some (declare), that he himself may offer the Pâkayagnas.

66. And all men must serve those who belong to higher castes.

67. If Âryans and non-Âryans interchange their occupations and conduct (the one taking that of the other, there is) equality (between them).

## CHAPTER XI.

1. The king is master of all, with the exception of Brâhmaṇas.

2. (He shall be) holy in acts and speech,

3. Fully instructed in the threefold (sacred science) and in logic,

4. Pure, of subdued senses, surrounded by com-

65. Manu X, 127. Regarding the Pâkayagnas, see above, VIII, 18.

67. 'There is equality between them, i.e. the one need not serve the other. A Sûdra need not serve even a Brâhmaṇa, (much less) any other (twice-born man) who lives the life of a non-Âryan (Sûdra). A Sûdra, even, who conducts himself like an Âryan must not be despised by men of other castes, who follow the occupations of non-Âryans, on account of his inferior birth.'—Haradatta.

XI. 1. Macnaghten, Mitâksharâ I, 1, 27; Manu IX, 313-322; Weber, Ind. Stud. X, 29, 60.

2. Manu VII, 26. 'Holy in acts,' i.e. constantly acting in conformity with the Sâstras; 'holy in speech,' i.e. when administering justice he shall not speak partially.

3. Manu VII, 43; Yâgñavalkya I, 310. Haradatta thinks that the term 'the threefold sacred science includes the fourth Veda also, because it consists chiefly of *Rikas* and *Yagus* formulas.'

4. Manu VII, 30-31; Yâgñavalkya I, 354; Âpastamba II, 11, 27, 18. 'Of subdued senses, i.e. free from the (seven) vices

panions possessing excellent qualities and by the means (for upholding his rule).

5. He shall be impartial towards his subjects;
6. And he shall do (what is) good for them.
7. All, excepting Brâhmaṇas, shall worship him who is seated on a higher seat, (while they themselves sit on a) lower (one).
8. The (Brâhmaṇas), also, shall honour him.
9. He shall protect the castes and orders in accordance with justice;
10. And those who leave (the path of) duty, he shall lead back (to it).
11. For it is declared (in the Veda) that he obtains a share of the spiritual merit (gained by his subjects).
12. And he shall select as his domestic priest (purohita) a Brâhmaṇa who is learned (in the Vedas), of noble family, eloquent, handsome, of (a suitable) age, and of a virtuous disposition, who lives righteously and who is austere.

(common among kings), i. e. sensuality, gambling, hunting, drinking, &c.—Haradatta. The means (*upâya*) are those mentioned by Yâgñavalkya I, 345–346.

5. Manu VII, 80; Yâgñavalkya I, 333.
6. ‘And he shall do what is good, i. e. dig tanks, build embankments and bridges &c. for them, i. e. his subjects.’—Haradatta.
7. ‘(On a) lower (one), i. e. on the ground only.’—Haradatta. This is still the custom in native courts, where, however, Brâhmaṇas, as a rule, must also sit on the floor.
8. ‘Honour him,’ i. e. worship him by invoking blessings on him and the like.
9. Manu VII, 35.
10. Yâgñavalkya I, 360.
11. Manu VIII, 304; Yâgñavalkya I, 334.
12. Manu VII, 78; Yâgñavalkya I, 312. Haradatta explains vâksampanna, ‘eloquent,’ by ‘one who knows Sanskrit.’ According to the same, ‘the (suitable) age’ is the prime of life, when men

13. With his assistance he shall fulfil his religious duties.

14. For it is declared (in the Veda) : 'Kshatriyas, who are assisted by Brâhmaṇas, prosper and do not fall into distress.'

15. He shall, also, take heed of that which astrologers and interpreters of omens tell (him).

16. For some (declare), that the acquisition of wealth and security depend also upon that.

17. He shall perform in the fire of the hall the rites ensuring prosperity which are connected with expiations (sânti), festivals, a prosperous march, long life, and auspiciousness; as well as those that are intended to cause enmity, to subdue (enemies), to destroy (them) by incantations, and to cause their misfortune.

18. Officiating priests (shall perform) the other (sacrifices) according to the precepts (of the Veda).

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are neither too young nor too old. 'Austere' is interpreted to mean 'not given to sensual enjoyments.'

13. Manu VII, 78. 14. Satapatha-brâhmaṇa IV, 1, 4, 4-6.

17. Āpastamba II, 10, 25, 4, 7. Sântis, 'expiations,' are rites intended to avert an impending misfortune which is announced by an evil omen. 'Festivals' are, according to Haradatta, wedding-days and the like; 'rites connected with auspiciousness' are, according to the same, rites on entering a new dwelling and the like. Haradatta further remarks that, though, according to the text, the king must perform these rites, he is, in reality, only to give the necessary orders, and to furnish the means for their performance, while the Purohita is to officiate as priest. He adds, that another commentator asserts that 'the Purohita,' not 'the king,' must be taken as the subject of the sentence.

18. Manu VII, 78-79; Yâgñavalkya I, 313. Haradatta says that by the 'other' sacrifices, both Grîhya and Srâuta rites are meant. I think that the latter are chiefly intended, as the Samskâras are included under the rites of festive days, mentioned in the preceding Sûtra.

19. His administration of justice (shall be regulated by) the Veda, the Institutes of the Sacred Law, the Āṅgas, and the Purāṇa.

20. The laws of countries, castes, and families, which are not opposed to the (sacred) records, (have) also authority.

21. Cultivators, traders, herdsmen, money-lenders, and artisans (have authority to lay down rules) for their respective classes.

22. Having learned the (state of) affairs from those who (in each class) have authority (to speak he shall give) the legal decision.

23. Reasoning is a means for arriving at the truth.

24. Coming to a conclusion through that, he shall decide properly.

25. If (the evidence) is conflicting, he shall learn (the truth) from (Brāhmaṇas) who are well versed in

19. The Āṅgas, i.e. the six auxiliary branches of learning mentioned above, VIII, 5. My best copy inserts 'the Upavedas' after the Āṅgas. But the words upavedāḥ and dharmasāstrāṇī, 'the institutes of law,' are probably interpolations. For the latter are already included by the term Āṅga, as part of the Kalpa.

20. Āpastamba II, 6, 15, 1; Manu VII, 203; VIII, 41, 46; Yāgñavalkya I, 342. 'The (sacred) records, i.e. the Vedas and the rest.'—Haradatta.

22. 'Having learned, i.e. having heard and considered, from them, i.e. from men of those classes, according to their authority, i.e. from those who in each class are authorised to give decisions, the (state of) affairs, i.e. the peculiar customs, the legal decision must be given in accordance with that which they declare to be the rule in their community.'—Haradatta.

23. Manu VIII, 44; XII, 105–106; Macnaghten, Mitāksharā II, 8, 8. Haradatta remarks, that this Sūtra refers to the case where the spokesmen of a guild may be suspected of partiality.

25. Manu XII, 108–113. According to Haradatta this Sūtra refers to particularly difficult cases.

the threefold sacred lore, and give his decision (accordingly).

26. For, (if he acts) thus, blessings will attend him (in this world and the next).

27. It has been declared in the Veda : 'Brâhmaṇas, united with Kshatriyas, uphold gods, manes, and men.'

28. They declare, that (the word) *danda* (rule or punishment) is derived from (the verb) *damayati* (he restrains); therefore he shall restrain those who do not restrain themselves.

29. (Men of) the (several) castes and orders who always live according to their duty enjoy after death the rewards of their works, and by virtue of a remnant of their (merit) they are born again in excellent countries, castes, and families, (endowed) with beauty, long life, learning in the Vedas, (virtuous) conduct, wealth, happiness, and wisdom.

30. Those who act in a contrary manner perish, being born again in various (evil conditions).

31. The advice of the spiritual teacher and the punishment (inflicted by the king) guard them.

32. Therefore a king and a spiritual teacher must not be reviled.

## CHAPTER XII.

1. A Sûdra who intentionally reviles twice-born men by criminal abuse, or criminally assaults them with blows, shall be deprived of the limb with which he offends.

26. Âpastamba II, 5, 11, 4. 29. Âpastamba II, 5, 11, 10.

30. Âpastamba II, 5, 11, 11. 'Perish, i. e. fall from one misfortune into the other.'—Haradatta.

31. Âpastamba II, 5, 10, 12-16. 32. Manu VII, 8.  
XII. 1. Âpastamba II, 10, 27, 14; Manu VIII, 270, 279-283;

2. If he has criminal intercourse with an Āryan woman, his organ shall be cut off, and all his property be confiscated.

3. If (the woman had) a protector, he shall be executed after (having undergone the punishments prescribed above).

4. Now if he listens intentionally to (a recitation of) the Veda, his ears shall be filled with (molten) tin or lac.

5. If he recites (Vedic texts), his tongue shall be cut out.

6. If he remembers them, his body shall be split in twain.

7. If he assumes a position equal (to that of twice-born men) in sitting, in lying down, in conversation or on the road, he shall undergo (corporal) punishment.

8. A Kshatriya (shall be fined) one hundred (Kârshâpanas) if he abuses a Brâhmaṇa,

9. In case of an assault, twice as much.

Yâgñavalkya II, 215. Haradatta adds that an abusive word or a blow given in jest must not be punished in the manner prescribed above, as the word ‘pârushya’ presupposes criminal intent.

2. Āpastamba II, 10, 26, 20; Mayûkha XIX, 7, where, however, ārya has been altered to âkârya. Haradatta adds that the two punishments are cumulative in the case of a Brâhmaṇî only. If the offence is committed with a Kshatriyâ, the offender is liable to the first only; if he sins with a Vaisyâ, to the second.

3. Āpastamba II, 10, 27, 9; Manu VIII, 359; Yâgñavalkya II, 286.

7. Āpastamba II, 10, 27, 15; Manu VIII, 281.—The translation follows Haradatta, who is guided by the parallel passages. But for the latter, one would translate ‘he shall be fined.’

8. Manu VIII, 267; Yâgñavalkya III, 204-207. Manu VIII, 136 states one Kârshâpana or copper Pana contains 80 Raktikâs, which would correspond to 97.60 grammes of the metrical system.

10. A Vaisya (who abuses a Brâhmaṇa, shall pay) one and a half (times as much as a Kshatriya).

11. But a Brâhmaṇa (who abuses) a Kshatriya (shall pay) fifty (Kârshâpanas),

12. One half of that (amount if he abuses) a Vaisya,

13. (And if he abuses) a Sûdra, nothing.

14. A Kshatriya and a Vaisya (who abuse one another shall pay the same fines) as a Brâhmaṇa and a Kshatriya.

15. (The value of) property which a Sûdra unrighteously acquires by theft, must be repaid eight-fold.

16. For each of the other castes (the fines must be) doubled.

17. If a learned man offends, the punishment shall be very much increased.

18. If fruits, green corn, and vegetables are appropriated in small amounts, (the fine is) five Krishnala (of copper).

10. Manu VIII, 267.

11. Manu VIII, 268.

12. Manu VIII, 268.

13. Manu VIII, 268. Haradatta adds that, as a Brâhmaṇa is declared to pay nothing for abusing a Sûdra, a Kshatriya and a Vaisya are liable to be fined for that offence, and that according to Usanas a Kshatriya shall pay twenty-four Panas, and a Vaisya thirty-six.

14. I.e. a Vaisya shall pay one hundred Panas for abusing a Kshatriya, and a Kshatriya fifty for abusing a Vaisya.

15. Manu VIII, 337.

16. Manu VIII, 337-338. I.e. a Vaisya is to pay sixteen times the value of the stolen property, a Kshatriya thirty-two times, and a Brâhmaṇa sixty-four times.

17. Manu VIII, 338.

18. Manu VIII, 330. Krishnala is another name for Raktikâ,

19. If damage is done by cattle, the responsibility falls on the owner.

20. But if (the cattle) were attended by a herdsman, (it falls) on the latter.

21. (If the damage was done) in an unenclosed field near the road, (the responsibility falls) on the herdsman and on the owner of the field.

22. Five Mâshas (are the fine to be paid) for (damage done by) a cow,

23. Six for a camel or a donkey,

24. Ten for a horse or a buffalo,

25. Two for each goat or sheep.

26. If all is destroyed, (the value of) the whole crop (must be paid and a fine in addition).

27. If (a man) always neglects the prescribed (duties) and does that which is forbidden, his property beyond (the amount required for) raiment and food shall be taken from him (until he amends).

28. He may take, as his own, grass for a cow, and fuel for his fire, as well as the flowers of creepers and trees and their fruit, if they be unenclosed.

29. The legal interest for money lent (is at the rate of) five Mâshas a month for twenty (Kârshâpanas).

used also by Yâgñavalkya I, 362. It equals 0.122 grammes of the metrical system, Prinsep, Useful Tables, p. 97.

20-21. Manu VIII, 240; Yâgñavalkya II, 162.

22-26. Manu VIII, 241; Yâgñavalkya II, 159-161; Colebrooke III, Digest IV, 40. Haradatta, relying on Usanas everywhere, reckons twenty Mâshas to the Kârshâpana.

27. Âpastamba II, 11, 27, 18.

28. Âpastamba I, 10, 28, 3; Colebrooke III, Digest IV, 22.

29. Manu VIII, 140; Yâgñavalkya II, 37; Colebrooke I, Digest 25. Haradatta states that a Kârshâpana contains twenty

30. Some (declare, that this rate should not be paid) longer than a year.

31. If (the loan) remains outstanding for a long time, the principal may be doubled (after which interest ceases).

32. A loan secured by a pledge that is used (by the creditor) bears no interest;

33. Nor money tendered, nor (a debt due by a debtor) who is forcibly prevented (from paying).

34. (Special forms of interest are) compound interest, periodical interest,

35. Stipulated interest, corporal interest, daily interest, and the use of a pledge.

Mâshas. Thus the monthly interest for 400 Mâshas being five Mâshas, the rate is  $1\frac{1}{4}$  per cent for the month, or 15 per cent per annum.

30. Colebrooke I, Digest 40; Manu VIII, 153.

31. Manu VIII, 151; Colebrooke I, Digest 59.

32. Manu VIII, 143; Colebrooke I, Digest 79.

33. Colebrooke I, Digest 79. ‘Likewise the debt of a debtor who, being desirous to pay, is imprisoned by the king or others in a prison or the like, and who is thus unable to pay, does not increase from that day.’—Haradatta.

34. For this and the next Sûtra, see also Colebrooke I, Digest 35-45, in the notes on which latter text the various explanations of these terms, found here, have been fully discussed. ‘If a large or a small interest is taken on condition that the loan is to be repaid on a certain date, and that, in case of non-payment, it is to be trebled or quadrupled, that is called periodical interest.’—Haradatta.

35. ‘Where the lender and the borrower, having regard to the country, the time, the object, and the condition (of the borrower), agree between themselves (on a certain rate), e. g. of ten per cent per mensein, that is called stipulated interest. Corporal interest is that which is payable by bodily labour. Thus Brîhaspati says, “Corporal interest is that connected with work.” But Vyâsa explains it thus, “Corporal interest is that which arises from the work (or use) of a (pledged female quadruped) to be

36. The interest on products of animals, on wool, on the produce of a field, and on beasts of burden (shall) not (increase) more than the fivefold (value of the object lent).

37. The property of (a person who is) neither an idiot nor a minor, having been used by strangers before his eyes for ten years, (belongs) to him who uses it,

38. (But) not (if it is used) by Srotriyas; ascetics, or royal officials.

39. Animals, land, and females are not lost (to the owner) by (another's) possession.

milked, or of (a male) to carry burdens." Kâtyâyana explains the daily interest (lit. the interest resembling the growth of the lock on the head), "That which is taken daily is called daily interest." . . . E.g. for a Prastha of grain lent a handful of grain is taken daily.'—Haradatta.

36. Colebrooke I, Digest 62. Haradatta mentions also another explanation of the Sûtra: 'Another (commentator) says, "If products of animals and the rest have been bought, and the price is not paid at once, that may increase fivefold by the addition of interest, but not to a greater sum."

37. Manu VIII, 147-148; Yâgñavalkya II, 24.

38. Haradatta adds that in the case of a Srotriya and of an ascetic, the owner may allow the use of his property for a long time, desiring to acquire merit by doing so, and that fear may prevent him from opposing the king's servants. Hence prolonged possession by such persons does not necessitate the conclusion that the owner had given up his rights. As ascetics cannot possess any property, the Sûtra must refer to their occupying an empty house which has an owner.

39. Manu VIII, 149; Yâgñavalkya II, 25. The translation given above agrees with an explanation of the Sûtra which Haradatta mentions, but rejects. He himself prefers the following: 'Animals, i.e. quadrupeds; land, i.e. a field, a garden, and the like; females, i.e. female slaves and the like. No long possession of animals and the rest is necessary in order to acquire the rights of ownership over them. Even after a short period they become the

40. The heirs shall pay the debts (of a deceased person).

41. Money due by a surety, a commercial debt, a fee (due to the parents of the bride), debts contracted for spirituous liquor or in gambling, and a fine shall not involve the sons (of the debtor).

42. An (open) deposit, a sealed deposit, an object lent for use, an object bought (but not paid), and a pledge, being lost without the fault of the holder, (shall not involve) any blameless person.

43. A man who has stolen (gold) shall approach the king, with flying hair, holding a club in his hand, and proclaim his deed.

property of the possessor. For how (would it be possible that) a person, who himself wants buttermilk and the like, should allow a cow which he himself has bought, and which gives daily a Drona of milk, to be milked in the house of another person ?' &c. &c.

40. Manu VIII, 162; Yâgñavalkya II, 51.

41. Manu VIII, 159-160; Yâgñavalkya II, 47, 54; Colebrooke I, Digest 202. Taking into account the parallel passages of Manu and Yâgñavalkya, Haradatta very properly restricts this rule to a bail for the personal appearance of an offender. In explanation of the expression 'a commercial debt' he gives the following instance: 'If a person has borrowed money from somebody on the condition that he is to repay the principal together with the gain thereon, and if he dies in a foreign country, while travelling in order to trade, then that money shall not be repaid by the son.' The instance explaining the term 'fee' (sulka) is as follows: 'If a person has promised a fee (to the parents of a woman) and dies after the wedding, then that fee does not involve his son, i.e. need not be paid by him.' The word sulka is, however, ambiguous, and may also mean 'a tax or toll.'

42. Manu VIII, 189; Yâgñavalkya II, 59, 66; Colebrooke II, Digest I, 29. Haradatta declares the meaning to be, that in case the bailee was guilty of no negligence and took the same care of the deposits &c. as of his own property, neither he nor his heirs need make good the value of those which were lost or destroyed.

43. Âpastamba I, 9, 25, 4.

44. Whether he be slain or be pardoned, he is purified (of his guilt).

45. If the king does not strike, the guilt falls on him.

46. Corporal punishment (must) not (be resorted to in the case) of a Brâhmaṇa.

47. Preventing (a repetition of) the deed, publicly proclaiming his crime, banishment, and branding (are the punishments to which a Brâhmaṇa may be subjected).

48. That (king) who does not do his duty (by inflicting punishment) becomes liable to perform a penance.

49. (A man who) knowingly (becomes) the servant (of a thief shall be treated) like a thief,

50. Likewise he who (knowingly) receives (goods) from (a thief or) an unrighteous man.

51. The award of the punishment (must be regulated) by a consideration (of the status) of the criminal, of his (bodily) strength, of (the nature of) the crime, and whether the offence has been repeated.

52. Or a pardon (may be given) in accordance with the opinion of an assemblage of persons learned in the Vedas.

45. Āpastamba I, 9, 25, 5.

46. Manu VIII, 124; Macnaghten, Mitâksharâ III, 4, 9.

47. Manu IX, 239, 241; Āpastamba II, 10, 27, 8, 17-19; Macnaghten loc. cit. Karmaviyoga, ' preventing (a repetition of) the deed,' may also mean ' suspension from (his priestly) functions.'

48. Āpastamba II, 11, 28, 13.

49-50. Manu IX, 278; Yâgñavalkya II, 276.

51. Manu VII, 16; VIII, 126; Yâgñavalkya I, 367.

## CHAPTER XIII.

1. In disputed cases the truth shall be established by means of witnesses.

2. The (latter) shall be many, faultless as regards the performance of their duties, worthy to be trusted by the king, and free from affection for, or hatred against either (party).

3. (They may be) Sûdras even.

4. But a Brâhmaṇa must not be forced (to give evidence) at the word of a non-Brâhmaṇa, except if he is mentioned (in the plaint).

5. (Witnesses) shall not speak singly or without being asked,

6. And if, (being asked,) they do not answer, they are guilty of a crime.

7. Heaven is their reward, if they speak the

XIII. 1. Manu VIII, 45; Yâgñavalkya II, 22.

2. Âpastamba II, 11, 29, 7. 'Many means at least three.'—Haradatta.

3. Manu VIII, 63. I.e. Sûdras endowed with the qualities mentioned above.

4. Manu VIII, 65. 'A Brâhmaṇa means here a Srotriya. If a man other than a Brâhmaṇa says: "This Brâhmaṇa is a witness of this fact," then the (Srotriya) shall not be forced to become, i.e. not be taken as a witness, provided he has not been mentioned, i.e. he has not been entered in the written plaint (as one of the witnesses). But if he has been entered in the plaint, he certainly becomes a witness.'—Haradatta.

5. Manu VIII, 79; Macnaghten, Mitâksharâ VI, 1, 21. In the Mitâksharâ the Sûtra is read nâsamavetâḥ prishṭâḥ prabṛfuyuḥ, 'witnesses need not answer if they are examined singly.' Mitramisra in the Vîramitrodaya says that Haradatta's reading of the text is the same, and that his explanation does not agree with it.

6. Manu VIII, 107; Yâgñavalkya II, 76-77.

7. Âpastamba II, 11, 29, 9-10.

truth; in the contrary case hell (will be their portion).

8. (Persons) not mentioned (in the plaint), must also give evidence.

9. No objection (can be raised against witnesses) in a case of (criminal) hurt,

10. Nor if they have spoken inadvertently.

11. If the sacred law or the rules (referring to worldly matters) are violated, the guilt (falls) on the witnesses, the assessors, the king, and on the offender.

12. Some (declare, that the witnesses) shall be charged on oath to speak the truth.

13. In the case of others than Brâhmaṇas that (oath shall be sworn) in the presence of the gods, of the king, and of Brâhmaṇas.

14. By false evidence concerning small cattle a witness kills ten,

15. (By false evidence) regarding cows, horses, men, or land, in each succeeding case ten times as many (as in the one mentioned before),

9. Manu VIII, 72; Yâgñavalkya II, 72.

10. 'Negligence, i.e. inadvertence. If anything has been spoken at random by a witness in a conversation referring to something else (than the case), no blame must be thrown on him for that reason.'—Haradatta.

11. Manu VIII, 18. The translation follows Haradatta. Perhaps it would, however, be as well to take dharmatantra, 'the sacred law and the rules referring to worldly matters,' as a Tatpurusha, and to translate, 'If there is a miscarriage of justice, the guilt,' &c.

12-13. Âpastamba II, 11, 29, 7.

14-22. Manu VIII, 98-100. 'By speaking an untruth regarding them, the witness kills ten. Ten what? Even ten (of that kind) regarding which he has lied. His guilt is as great as if he actually killed ten of them, and the punishment (is the same). Equal penances must also be prescribed for both cases.'—Haradatta.

16. Or (by false evidence) regarding land the whole (human race).
17. Hell (is the punishment) for a theft of land.
18. (By false evidence) concerning water (he incurs) the same (guilt) as (for an untruth) about land,
19. Likewise (by false evidence) regarding (criminal) intercourse.
20. (By false evidence) regarding honey or clarified butter (he incurs) the same (guilt) as (by an untruth) about small cattle,
21. (By false evidence) about clothes, gold, grain, and the Veda, the same as (by an untruth) about kine,
22. (And by false evidence) regarding a carriage (or a beast of burden) the same as (by an untruth) about horses.
23. A witness must be reprimanded and punished for speaking an untruth.
24. No guilt is incurred by giving false evidence, in case the life (of a man) depends thereon.
25. But (this rule does) not (hold good) if the life of a very wicked (man depends on the evidence of a witness).
26. The king, or the judge, or a Brâhmaṇa learned in the Sâstras (shall examine the witnesses).
27. (The litigant) shall humbly go to seek the judge.

23. Manu VIII, 119-123; Yâgñavalkya II, 81. ‘Yâpyah (literally “must be turned out”) means “must be reprimanded” in the presence of the whole audience, lest anybody have intercourse with him.’—Haradatta.

24-25. Manu VIII, 104-105; Yâgñavalkya II, 83.

26. Manu VIII, 8-9, 79; Yâgñavalkya II, 1, 3, 73.

27. Manu VIII, 43. The meaning of the Sûtra is that the

28. If (the defendant) is unable to answer (the plaint) at once, (the judge) may wait for a year.

29. But (in an action) concerning kine, draught-oxen, women, or the procreation (of offspring), the defendant (shall answer) immediately,

30. Likewise in a case that will suffer by delay.

31. To speak the truth before the judge is more important than all (other) duties.

#### CHAPTER XIV.

1. The *Sapindas* become impure by the death (of a relative) during ten (days and) nights, except those who officiate as priests, who have performed the *Dikshaniyeshṭi* (or initiatory ceremony of a *Srauta* sacrifice), and those who are students.

2. (The impurity) of a *Kshatriya* lasts for eleven (days and) nights,

3. (That) of a *Vaisya* twelve (days and) nights,

4. (Or), according to some, half a month,

5. (And that) of a *Sūdra* a whole month.

6. If during (a period of impurity) another (death) happens, the (relatives) shall be pure after (the lapse of) the remainder of that (first period).

judge shall not promote litigation, and incite people to institute suits. If litigants do not humbly appear before him, he is not to send for them.

28. See also *Nârada I*, 38, 41.

29. *Yâgñavalkya II*, 12. Haradatta explains *praganana*, 'the procreation (of offspring),' to mean 'marriage.'

XIV. 1. *Manu V*, 59, 83, 93; *Yâgñavalkya III*, 18, 28; see also *Âpastamba I*, 5, 16, 18. Regarding the meaning of the term *Sapinda*, see below, *Sûtra 13*. This *Sûtra* refers, of course, to *Brâhmaṇas* only.

2-3. *Manu V*, 83; *Yâgñavalkya III*, 22.

5. *Manu and Yâgñavalkya I*. l. l. cit. 6. *Manu V*, 79.

7. (But) if one night (only of the period of impurity) remains (and another death happens, they shall become pure) after (the lapse of) two (days and nights).

8. (If the second death happens) on the morning (after the completion of the period of impurity, they shall be purified) after three (days and nights).

9. (The relatives) of those who are slain for the sake of cows and Brâhmaṇas (become pure) immediately after the burial,

10. And (those of men destroyed) by the anger of the king,

11. (Further, those of men killed) in battle,

12. Likewise (those) of men who voluntarily (die) by starving themselves to death, by weapons, fire, poison, or water, by hanging themselves, or by jumping (from a precipice).

13. Sapinda-relationship ceases with the fifth or the seventh (ancestor).

14. (The rules regarding impurity caused by the

9. Yâgñavalkya III, 27. The Sûtra may, however, also be translated 'the relatives of those who have been killed by a cow, or by a Brâhmaṇa, &c.,' as the latter case, too, is mentioned by Yâgñavalkya III, 21. The word anvaksham, translated by 'immediately after burial,' is explained by Haradatta as follows: 'The corpse is seen, i.e. is visible, so long; the meaning is that they will be pure after having bathed at the end of the burial.'

10. Yâgñavalkya III, 21.

12. Manu V, 89; Yâgñavalkya III, 21.

13. Āpastamba II, 6, 15, 2. Haradatta states that the Sapinda-relationship extends to four degrees in the case of the son of an appointed daughter (see below, XXVIII, 18), while it includes the relatives within six degrees in the case of a legitimate son of the body. In either case the term refers to Sagotra-sapindas, or Sapindas who bear the same family name only. The case of the Bhinnagotra-sapindas will be discussed below, Sûtra 20.

14-16. Manu V, 62; Yâgñavalkya III, 18-19.

death of a relative apply) to the birth (of a child) also.

15. (In) that (case the impurity falls) on the parents,

16. Or on the mother (alone).

17. (The impurity) for a miscarriage (lasts for a number of days and) nights equal to (the number of) months from conception,

18. Or three days.

19. And if he hears (of the death of a *Sapinda*) after (the lapse of) ten (days and nights, the impurity lasts for) one night together with the preceding and following days,

20. Likewise when a relative who is not a *Sapinda*, a relative by marriage, or a fellow-student (has died).

21. For a man who studies the same recension of the Veda (the impurity lasts) one day,

17. Manu V, 66; Yâgñavalkya III, 20. 19. Manu V, 75-77.

20. Manu V, 81. Haradatta explains *asapinda*, 'a kinsman who is not a *Sapinda*', by *Samânodaka*, i.e. 'a kinsman bearing the same family name, but more than six degrees removed,' and *yonisambandha*, 'a relative by marriage,' by 'the maternal grandfather, a maternal aunt's sons, and their sons, &c., the fathers of wives and the rest.' The latter term, for which 'a person related through a female' would be a more exact rendering than the one given above, includes, therefore, those persons who, according to the terminology of Manu and Yâgñavalkya, are called *Bhinnagotrasapindas*, *Bândhavas*, or *Bandhus* (see Colebrooke, *Mitâksharâ* II, 53; II, 6). Gautama's terminology agrees in this respect with that of *Âpastamba*, see note on II, 5, 11, 16.

21. Haradatta explains *sabrahmakârin* by *suhrit*, 'a friend.' But the term which elsewhere means 'a fellow-student' cannot have that sense in our *Sûtra*, as the fellow-student (*sahâdhyâyin*) has been mentioned already. The translation given above is supported by the manner in which it is used in the ancient land-grants, where expressions like *bahvrikasabrahmakârin* are of common occurrence.

22. Likewise for a *Srotriya* who dwells in the same house.

23. On touching (i.e. on carrying out) a corpse from an interested motive, the impurity lasts for ten days.

24. (The duration of the impurity) of a *Vaisya* and of a *Sûdra* (in the same case) has been declared (by Sûtras 3-5).

25. Or (it shall last for these two) as many nights as there are seasons (in the year);

26. And (the same rule may be made applicable) to the two higher (castes),

27. Or (the impurity lasts) three days.

28. And if the teacher, his son or wife, a person for whom (a *Brâhmaṇa*) sacrifices or a pupil (has been carried out, the duration of the impurity is) the same.

22. Manu V, 81.

23. 'The word *upasparsana* (literally touching) does not denote here simple touching. For below, Sûtra 30, bathing with the clothes on, will be prescribed for that. What does *upasparsana* then mean? It means carrying out a corpse. For that an impurity lasting ten days falls on the performer, provided that the carrying out be done for an object, i.e with the intention of gaining a fee or the like, not for the sake of doing one's duty. The word impurity is here repeated in order to indicate that the impurity, here intended, differs from that described above. Hence the rules given below, Sûtra 37, which prescribe sleeping and sitting on the ground and so forth, do not apply. (The word impurity) indicates (here) merely that (the performer of the act) must not be touched, and has no right (to perform sacred ceremonies).'-Haradatta.

25. Haradatta states that Gautama does not simply say 'six days,' because five seasons only are to be reckoned in the case of a *Vaisya*, and six in the case of a *Sûdra*.

28. Haradatta asserts that *mriteshu*, 'have died,' must be understood. But as both the preceding and the following Sûtras refer to

29. And if a man of lower caste carries out (the corpse of) one of higher caste, or a man of higher caste (carries out the body of) one of lower caste, (the duration of) the impurity in these (cases) is determined by (the caste of) the dead man.

30. On touching an outcast, a *Kandâla*, a woman impure on account of her confinement, a woman in her courses, or a corpse, and on touching persons who have touched them, he shall purify himself by bathing dressed in his clothes.

31. Likewise if he has followed a corpse (that was being carried out),

32. And (if he has come into contact) with a dog.

33. Some (declare), that (the limb) which (a dog) may touch (must be washed).

34. The *Sapindas* shall offer (libations of) water for (a deceased relative) whose *Kaula-karman* (or tonsure) has been performed,

35. As well as for the wives and daughters of such (a person).

36. Some (declare, that it must be done in the case) of married female relatives (also).

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the carrying out of corpses, it is impossible to agree with him. It seems to me that Gautama's rule means, that, if a man has carried out the corpse of a teacher, &c., he becomes impure for ten, eleven, or twelve days, or for three days only. See also Manu V, 91, 103; Yâgñavalkya III, 15.

30. Âpastamba II, 2, 2, 8-9; Manu V, 85; Yâgñavalkya III, 30.

31. Manu V, 103; Yâgñavalkya III, 26.

32-33. Âpastamba I, 5, 15, 16-17.

34. Âpastamba II, 6, 15, 9; Manu V, 70. Haradatta observes that most *Grihya-sûtras* prescribe the performance of the *Kaula-karman* in the third year.

36. Yâgñavalkya III, 4.

37. (During the period of impurity) all (the mourners) shall sleep and sit on the ground and remain chaste.

38. They shall not clean (themselves);

39. Nor shall they eat meat until (the funeral oblation) has been offered.

40. On the first, third, fifth, seventh, and ninth (days after the death) water (mixed with sesamum) must be offered.

41. And the garments (worn during that ceremony) must be changed,

42. But on the last (day they must be given) to men of the lowest castes.

43. The parents (shall offer water for a son who dies) after he has teathed.

44. If infants, (relatives) who live in a distant country, those who have renounced domestic life, and those who are not Sapindas, (die), the purification is instantaneous.

45. Kings (remain always pure), lest their business be impeded,

46. And a Brâhmaṇa, lest his daily study of the Veda be interrupted.

37. Manu V, 73; Yâgñavalkya III, 16.

39. Manu V, 73. 43. Manu V, 70.

44. Yâgñavalkya III, 23. Haradatta remarks that the rule refers to those Sapindas residing in foreign countries only, of whose death one may hear a year after their decease, and to remoter relations of whose death one hears after the lapse of ten days; see Manu V, 75-76.

45. Manu V, 93-94; Yâgñavalkya III, 27. Haradatta adds that the plural 'kings' is used in order to include all rulers and governors, and such persons as the king wishes to be pure.

46. Yâgñavalkya III, 28.

## CHAPTER XV.

1. Now (follow the rules regarding) funeral oblations (*Srâddha*).
2. He shall offer (them) to the Manes on the day of the new moon,
3. Or in the dark half (of the month) after the fourth (lunar day),
4. Or on any day (of the dark half) according to (the results he may) desire;
5. Or if (particularly appropriate) materials or (particularly holy) Brâhmaṇas are at hand, or (the sacrificer is) near a (particularly sacred) place, no restriction as to time (need be observed):
6. Let him select as good food as he can afford, and have it prepared as well as possible.
7. He shall feed an uneven number (of Brâhmaṇas), at least nine,
8. Or as many as he is able (to entertain).
9. (Let him feed such as are) Srotriyas and

XV. 1. ‘The word “now” indicates that a new topic begins.’—Haradatta. The rules now following refer in the first instance to the Pârvâza or monthly Srâddha, but most of them serve also as general rules for all the numerous varieties of funeral sacrifices.

2. Manu III, 122; Yâgñavaikya I, 217.
3. Âpastamba II, 7, 16, 6.      4. Âpastamba II, 7, 16, 6-22.
5. Some of the most famous among the places where the performance of a Srâddha is particularly efficacious and meritorious are Gayâ in Bihâr, Pushkara or Pokhar near Agmîr, the Kuru-kshetra near Dehli, Nâsika on the Godâvarî. Pilgrims or persons passing through such places may and must perform a Srâddha on any day of the month.
7. Yâgñavaikya I, 227.      8. See also below, Sûtra 21.
9. Âpastamba II, 7, 17, 4. Haradatta explains vâk, ‘eloquence,’ by ‘ability to speak Sanskrit,’ rûpa, ‘beauty,’ by ‘the proper number of limbs,’ and vaya/sampanna, ‘of (suitable) age,’ by ‘not too young.’

endowed with eloquence and beauty, of a (suitable) age, and of a virtuous disposition.

10. It is preferable to give (food at a Srâddha) to young (men in the prime of life).

11. Some (declare, that the age of the guests shall be) proportionate to (that of) the Manes.

12. And he shall not try to contract a friendship by an (invitation to a Srâddha).

13. On failure of sons (the deceased person's) Sapindas, the Sapindas of his mother, or his pupils shall offer (the funeral oblations),

14. On failure of these an officiating priest or the teacher.

15. The Manes are satisfied for a month by gifts of sesamum, Mâsha-beans, rice, barley, and water,

For (three) years by fish and the flesh of common deer, spotted deer, hares, turtles, boars, and sheep,

For twelve years by cow's milk and messes made of milk,

For a very long time by the flesh of (the crane called) Vârdhriñasa, by Ocymum sanctum (sacred Basil), and by the flesh of goats, (especially) of a red (he-goat), and of a rhinoceros, (if these dishes are) mixed with honey.

16. Let him not feed a thief, a eunuch, an outcast, an atheist, a person who lives like an atheist,

11. I.e. in honour of the father a young man is to be invited, in honour of the grandfather an old man, and in honour of the great-grandfather a very old man.

12. Âpastamba II, 7, 17, 4, 8; Manu III, 140.

15. Âpastamba II, 7, 16, 23—II, 7, 17, 3; II, 8, 18, 13.

16. Âpastamba II, 7, 17, 21. 'A destroyer of the sacred fire (*vîrahan*), i.e. one who extinguishes intentionally the (domestic) fire

the destroyer of the sacred fire, (the husband of) a younger sister married before the elder, the husband of an elder sister whose youngest sister was married first, a person who sacrifices for women or for a multitude of men, a man who tends goats, who has given up the fire-worship, who drinks spirituous liquor, whose conduct is blamable, who is a false witness, who lives as a door-keeper;

17. Who lives with another man's wife, and the (husband) who allows that (must not be invited);

18. (Nor shall he feed) a man who eats the food of a person born from adulterous intercourse, a seller of Soma, an incendiary, a poisoner, a man who during studentship has broken the vow of chastity, who is the servant of a guild, who has intercourse with females who must not be touched, who delights in doing hurt, a younger brother married before the elder brother, an elder brother married after his younger brother, an elder brother whose

out of hatred against his wife, and for the like reasons.'—Haradatta. He also remarks that some read *agredidhishu* instead of *agredidhishū*, and he proposes to explain the former, on the authority of Vyāghra and of the Naighantukas, as 'a Brâhmaṇa whose wife has been wedded before to another man.'

17. My MSS. make two Sûtras out of Professor Stenzler's one, and read *upapatiḥ i yasya ka sah*. The sense remains the same, but the latter version of the text is, I think, the correct one.

18. Haradatta says that *kundâsin* may also mean 'he who eats out of a vessel called *kunda*', as the people have in some countries the habit of preparing their food and afterwards eating out of the *kunda*. Haradatta explains *tyaktâtman*, 'one who despairs of himself,' by 'one who has made an attempt on his own life, and has tried to hang himself, and the like.' He remarks that some explain *durvâla*, 'a bald man,' by *nirveshitasepha*. He who neglects the recitation of the sacred texts, i.e. of those texts which, like the Gâyatrî, ought to be recited.

junior has kindled the sacred fire first, a younger brother who has done that, a person who despairs of himself, a bald man, a man who has deformed nails, or black teeth, who suffers from white leprosy, the son of a twice-married woman, a gambler, a man who neglects the recitation (of the sacred texts), a servant of the king, any one who uses false weights and measures, whose only wife is a Sūdra female, who neglects the daily study, who suffers from spotted leprosy, a usurer, a person who lives by trade or handicrafts, by the use of the bow, by playing musical instruments, or, by beating time, by dancing, and by singing;

19. Nor, (sons) who have enforced a division of the family estate against the wish of their father.

20. Some (allow) pupils and kinsmen (to be invited).

21. Let him feed upwards of three (or) one (guest) endowed with (particularly) excellent qualities.

22. If he enters the bed of a Sūdra female immediately after partaking of a funeral repast, his ancestors will lie for a month in her ordure.

23. Therefore he shall remain chaste on that day.

19. Below, XXVIII, 2, it will be prescribed that the division of the family estate may take place during the lifetime of the father with his consent. From this Sūtra it would appear that sons could enforce a division of the ancestral estate against his will, as Yāgñavalkya also allows (see Colebrooke, Mitāksharā I, 6, 5-11), and that this practice, though legal, was held to be contra bonos mores.

20. Āpastamba II, 7, 17, 5-6.

21. According to Haradatta, this Sūtra is intended as a modification of Sūtra 8.

22. Manu III, 250.

23. Manu III, 188.

24. If (a funeral offering) is looked at by dogs, *Kandâlas*, or outcasts, it is blemished.

25. Therefore he shall offer it in an enclosed (place),

26. Or he shall scatter grains of sesamum over it,

27. Or a man who sanctifies the company shall remove the blemish.

28. Persons who sanctify the company are, any one who knows the six *Ângas*, who sings the *Gye-shtha-sâmans*, who knows the three texts regarding the *Nâkiketa*-fire, who knows the text which contains thrice the word *Madhu*, who knows the text which thrice contains the word *Suparna*, who keeps five fires, a *Snâtaka*, any one who knows the *Mantras* and *Brâhmaṇas*, who knows the sacred law, and in whose family the study and teaching of the *Veda* are hereditary.

29. (The same rule applies) to sacrifices offered to gods and men.

30. Some (forbid the invitation of) bald men and the rest to a funeral repast only.

## CHAPTER XVI.

1. The annual (term for studying the *Veda*) begins on the full moon of the month *Srâvana* (July-August); or let him perform the *Upâkarman* on

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24. Âpastamba II, 7, 17, 20. 28. Âpastamba II, 7, 17, 22.

29-30. Manu III, 132-137, 148-149.

XVI. 1. Âpastamba I, 3, 9, 1. The *Upâkarman* is the ceremony which is annually performed at the beginning of the course of study, and it is obligatory on householders also; see Âpastamba II, 2, 5, 1. *Khandâmsi*, 'the Vedic texts,' i.e. the *Mantras* and *Brâhmaṇas*. The *Ângas* may be studied out of term; see Âpastamba I, 3, 9, 3 note.

(the full moon of) Bhâdrapada (August–September) and study the Vedic texts,

2. During four months and a half, or during five months, or as long as the sun moves towards the south.

3. Let him remain chaste, let him not shave, nor eat flesh (during that period);

4. Or (this) restrictive rule may (be observed) during two months.

5. He shall not recite the Veda, if the wind whirls up the dust in the day-time,

6. Nor if it is audible at night,

7. Nor if the sound of a Vâna, of a large or a small drum, the noise of a chariot, and the wail of a person in pain (are heard),

8. Nor if the barking of many dogs and jackals, or the braying of many donkeys (is heard),

9. Nor if (the sky appears flaming) red, a rainbow (is seen), or hoar-frost (lies on the ground),

10. Nor if clouds rise out of season.

11. (Let him not study) when he feels the necessity to void urine or excrements,

12. Nor at midnight, in the twilight, and (while standing) in the water,

13. Nor while rain falls.

2. Âpastamba I, 3, 9, 2-3.

3. This Sûtra and the following one refer to a teacher or to a householder who again goes through the Veda; see Âpastamba II, 2, 5, 15, 16.

5-6. Âpastamba I, 3, 11, 8.

7-8. Âpastamba I, 3, 10, 19. A Vâna is stated to be a kind of lute, or harp, with a hundred strings.

9. Âpastamba I, 3, 11, 25, 31.

10. Âpastamba I, 3, 11, 31.

11. Manu IV, 109.

12. Âpastamba I, 3, 11, 15, 17; Manu IV, 109.

13. Manu IV, 103.

14. Some (declare, that the recitation of the Veda must be interrupted only) when (the rain) is dripping from the edge of the roof.

15. (Nor shall he study) when the teachers (of the gods and Âsuras, i.e. the planets Jupiter and Venus) are surrounded by a halo,

16. Nor (when this happens) to the two (great) lights (the sun and the moon),

17. (Nor) while he is in fear, riding in a carriage or on beasts of burden, or lying down, nor while his feet are raised,

18. (Nor) in a burial-ground, at the extremity of a village, on a high-road, nor during impurity,

19. Nor while a foul smell (is perceptible), while a corpse or a *Kandâla* (is) in (the village), nor in the neighbourhood of a *Sûdra*,

20. Nor while (he suffers from) sour eructations.

21. The *Rig-veda* and the *Yagur-veda* (shall not be studied) while the sound of the *Sâmans* (is heard).

22. The fall of a thunderbolt, an earthquake, an eclipse, and (the fall of) meteors (are reasons for discontinuing the reading of the Veda) until the same time (next day),

23. Likewise when it thunders and rains and

15. 'Another (commentator says): "Pariveshana, being surrounded by a halo, means bringing food." . . . (The Sûtra means, therefore), He shall not study while his teacher eats.'—Haradatta.

16. Âpastamba I, 3, 11, 31.

17. Âpastamba I, 3, 9, 27; I, 3, 11, 12; Manu IV, 112; Yâgnavalkya I, 150.

18. Âpastamba I, 3, 9, 4, 6; I, 3, 10, 2, 4; I, 3, 11, 9.

19. Âpastamba I, 3, 10, 24; I, 3, 9, 6, 14-15.

20. Âpastamba I, 3, 10, 25. 21. Âpastamba I, 3, 10, 19.

22. Âpastamba I, 3, 11, 30.

23. Âpastamba I, 3, 11, 29; Manu IV, 29.

when lightning (flashes out of season) after the fires have become visible (in the twilight).

24. (If these phenomena appear) during the (rainy) season, (the reading must be interrupted) for a day (or a night),

25. And if lightning (is observed) during the night, (the recitation of the Veda shall be interrupted) until the third watch.

26. If (lightning) flashes during the third part of the day or later, (the Veda must not be read) during the entire (following night).

27. (According to the opinion) of some, a fiery meteor (has the same effect) as lightning,

28. Likewise thunder (which is heard) during the last part of the day,

29. (Or) also in the twilight.

24. Āpastamba I, 3, 9, 22. The above translation follows the reading of my MSS., which differ very much from Professor Stenzler's edition. According to them the commentary on the latter part of Sūtra 23 and on Sūtra 24 runs as follows: . . . pratyekam akālikā anadhyāyahetavah | apartāv idam | ritāv āha ||

#### AHA RITAU || 24 ||

Varshartāv ete yadi bhavyeuk̄ sandhyāyām tadaḥarmāt̄ram anādhyāyah | prātasket | sāyam tu rātrāv anadhyāya ityarthasiddhatvād anuktam || . . . 'are each reasons for discontinuing the recitation until the same time next day. This (rule) refers to other times than the rainy season. He now declares (the rule) for the rainy season :

24. "During the (rainy) season for a day."

'If these (phenomena) happen in the twilight during the rainy season, the interruption of the study lasts for that day only, provided (they happen) in the morning. But if they happen in the evening, study is forbidden during the night. As this is clear from the context, it has not been declared specially.'—Haradatta. I suspect that Professor Stenzler's reading apartau is a correction, made by an ingenious Pandit, of an old varia lectio 'ahartau' for aha ritau, which is found in one of my MSS. (C) also.'

25. Āpastamba I, 3, 9, 21.

30. (If thunder is heard) before midnight, (the study of the Veda must be interrupted) during the whole night.

31. (If it is heard) during the (early part of the) day, (the interruption must continue) as long as the sun shines,

32. Likewise if the king of the country has died.

33. If one (pupil) has gone on a journey (and) another (stays) with (the teacher, the study of the Veda shall be interrupted until the absentee returns).

34. When an attack (is made on the village), or a fire (breaks out), when one Veda has been completed, after (an attack of) vomiting, when he has partaken of a funeral repast or of a dinner on the occasion of a sacrifice offered to men, (the study of the Veda shall be interrupted) for a day and a night,

35. Likewise on the day of the new moon.

36. (On the latter occasion it may also be interrupted) for two days.

37. (The Veda shall not be studied for a day and a night) on the full moon days of the months Kârttika, Phâlguna, and Âshâdha.

30. *Âpastamba I, 3, 9, 23.*

33. *Âpastamba I, 3, 11, 11.* Haradatta adds that others enjoin a stoppage of the Veda-study from the hour of the departure until the same hour on the following day, while another commentator gives the following explanation: 'All, indeed, the teacher and the rest, shall, on that day, not even recite the Veda in order to remember it.'

34. *Âpastamba I, 3, 9, 25; I, 3, 10, 22, 28-30; I, 3, 11, 6, 30;* Manu IV, 118. Haradatta is in doubt whether 'a sacrifice offered in honour of men' means a *Samskâra*, or a sacrifice to gods, like Kumâra, who formerly were men; see *Âpastamba I, 3, 11, 3.*

36. *Âpastamba I, 3, 9, 28.*

37. *Âpastamba I, 3, 10, 1.*

38. On the three Ashṭakās (the Veda shall not be studied) for three (days and) nights.

39. Some (declare, that the rule applies) to the last Ashṭakā (only).

40. (On the occasion of) the annual (Upākarman and Utsarga the reading shall be interrupted) on the day (of the ceremony) and those preceding and following it.

41. All (teachers declare, that the reading shall be interrupted for three days) when rain, thunder, and lightning (are observed) simultaneously,

42. When the rain is very heavy, (the reading shall be interrupted as long as it lasts).

43. On a festive day (the reading shall be stopped) after the (morning) meal,

44. And he who has begun to study (after the Upākarman shall not read) at night for four Muhūrtas.

45. Some (declare, that the recitation of the Veda is) always (forbidden) in a town.

46. While he is impure (he shall) not even (recite the Veda) mentally.

38. Āpastamba I, 3, 10, 2. Regarding the meaning of the word Ashṭakā, see above, VIII, 18 note.

40. Āpastamba I, 3, 10, 2.

41. Āpastamba I, 3, 11, 27.

42. Āpastamba I, 3, 11, 28.

43. Haradatta explains 'a festive day' to mean the day of the initiation and the like, but see Āpastamba I, 3, 11, 20.

44. Haradatta explains this Sūtra as equivalent to Āpastamba I, 3, 9, 1. He adds that another commentator reads prādhītasya ka as a separate Sūtra, interpreting it to mean, 'And a person who has performed the Upākarman (shall not study after dinner)', and refers the words 'at night for four Muhūrtas' to the prohibition to read on the evening of the thirteenth day of the dark half of the month.

45. Manu IV, 116.

46. Āpastamba I, 3, 11, 25.

47. (The study) of those who offer a funeral sacrifice (must be interrupted) until the same time next day,

48. Even if uncooked grain is offered at the funeral sacrifice.

49. And (those rules regarding the stoppage of the reading must be observed), which they teach in the several schools.

## CHAPTER XVII.

1. A Brâhmaṇa may eat the food given by twice-born men, who are praised for (the faithful performance of their) duties,

2. And he may accept (other gifts from them).

3. Fire-wood, water, grass, roots, fruits, honey, (a promise of) safety, food brought unsolicited, a couch, a seat, shelter, a carriage, milk, sour milk, (roasted) grain, small fish, millet, a garland, venison, and vegetables, (spontaneously offered by a man) of any (caste) must not be refused,

4. Nor anything else that may be required for providing for (the worship of the) Manes and gods, for Gurus and dependents.

5. If the means for sustaining life cannot (be procured) otherwise, (they may be accepted) from a Sûdra.

6. A herdsman, a husbandman, an acquaintance

47. Āpastamba ibidem.

49. Āpastamba I, 3, 11, 38.

XVII. 1. Āpastamba I, 6, 18, 13.

3. Āpastamba I, 6, 18, 1; I, 6, 19, 13; Manu IV, 247-250.

4. Manu IV, 251. Gurus, i.e. parents and other venerable persons.

5. Āpastamba I, 6, 18, 14.

6. Manu IV, 253; Yâgñavalkya I, 166.

of the family, a barber, and a servant are persons whose food may be eaten,

7. And a trader, who is not (at the same time) an artisan.

8. (A householder) shall not eat every day (the food of strangers).

9. Food into which a hair or an insect has fallen (must not be eaten),

10. (Nor) what has been touched by a woman during her courses, by a black bird, or with the foot,

11. (Nor) what has been looked at by the murderer of a learned Brâhmaṇa,

12. (Nor) what has been smelt at by a cow,

13. (Nor) what is naturally bad,

14. Nor (food) that (has turned) sour by itself, excepting sour milk,

15. (Nor) what has been cooked twice,

16. (Nor) what (has become) stale (by being

7. E.g. a man who sells pots, but does not make them.

8. Manu III, 104; Yâgñavalkya I, 112.

9. Âpastamba I, 5, 16, 23, 26.

10. Âpastamba I, 5, 16, 27, 30. Haradatta explains 'a black bird' by 'a crow,' and no doubt the crow, as the *Kândâla* among birds, is intended in the first instance.

11. Manu IV, 208; Yâgñavalkya I, 167.

12. Manu IV, 209; Yâgñavalkya I, 168.

13. 'What has been given in a contemptuous manner by the host, or what is not pleasing to the eater, that is called bhâvadushṭa, "naturally bad."'-Haradatta. The second seems to be the right explanation, as food falling under the first is mentioned below, Sûtra 21.

14. Âpastamba I, 5, 17, 18, 20.

15. Haradatta states that this rule does not refer to dishes the preparation of which requires a double cooking, but to those which ordinarily are cooked once only.

16. Âpastamba I, 5, 17, 17. Haradatta says that food prepared

kept), except vegetables, food that requires mastication, fatty and oily substances, meat and honey.

17. (Food given) by a person who has been cast off (by his parents), by a woman of bad character, an Abhisasta, a hermaphrodite, a police-officer, a carpenter, a miser, a jailer, a surgeon, one who hunts without using the bow, a man who eats the leavings (of others), by a multitude (of men), and by an enemy (must not be eaten),

18. Nor what is given by such men who defile the company at a funeral dinner, as have been enumerated before bald men;

19. (A dinner) which is prepared for no (holy) purpose or where (the guests) sip water or rise against the rule,

20. Or where (one's) equals are honoured in a different manner, and persons who are not (one's)

for the morning meal and kept until supper is also called paryushita, 'stale.'

17. For this and the following Sûtras, see Âpastamba I, 6, 18, 16—I, 6, 19, 1; Manu IV, 205-217; Yâgñavalkya I, 161-165. An Abhisasta is a person who is wrongly or falsely accused of a heinous crime, see Âpastamba I, 9, 24, 6-9. Haradatta adduces the explanation 'hermaphrodite' for anapadesya as the opinion of others. He himself thinks that it means 'a person not worthy to be described or named.' 'One who hunts without using the bow' is a poacher who snares animals. Snaring animals is a favourite occupation of the non-Aryan tribes, such as Vâghris, Bhils, and Kolis.

18. See above, XV, 15-18, where 'bald men' occupy the fourteenth place in Sûtra 18.

19. Âpastamba I, 5, 17, 3; Manu IV, 212. That is called 'food (prepared) for no (sacred) purpose' which a man cooks only for himself, not for guests and the rest, see Âpastamba II, 4, 8, 4; Manu V, 7.

20. Âpastamba I, 5, 17, 2.

equals are honoured in the same manner (as oneself, must not be eaten),

21. Nor (food that is given) in a disrespectful manner.

22. And the milk which a cow gives during the first ten days after calving (must not be drunk),

23. Nor (that) of goats and buffalo-cows (under the same conditions).

24. (The milk) of sheep, camels, and of one-hoofed animals must not be drunk under any circumstances,

25. Nor (that) of animals from whose udders the milk flows spontaneously, of those that bring forth twins, and of those giving milk while big with young,

26. Nor the milk of a cow whose calf is dead or separated from her.

27. And five-toed animals (must) not (be eaten) excepting the hedgehog, the hare, the porcupine, the iguana, the rhinoceros, and the tortoise,

28. Nor animals which have a double row of teeth, those which are covered with an excessive quantity of hair, those which have no hair, one-hoofed animals, sparrows, the (heron called) Plava, Brahmani ducks, and swans,

21. *Âpastamba I*, 5, 17, 4.

22-23. *Âpastamba I*, 5, 17, 24.

24. *Âpastamba I*, 5, 17, 23. 25. *Âpastamba I*, 5, 17, 23.

26. *Manu V*, 8; *Yâgñavalkya I*, 170.

27. *Âpastamba I*, 5, 17, 37.

28. *Âpastamba I*, 5, 17, 29, 33, 35. Haradatta gives as an example of 'animals covered with an excessive quantity of hair' the Yak or *Bos grunniens*, and of 'those that have no hair' snakes and the like.

29. (Nor) crows, herons, vultures, and falcons, (birds) born in the water, (birds) with red feet and beaks, tame cocks and pigs,
30. (Nor) milch-cows and draught-oxen,
31. Nor the flesh of animals whose milk-teeth have not fallen out, which are diseased, nor the meat of those (which have been killed) for no (sacred) purpose,
32. Nor young sprouts, mushrooms, garlic, and substances exuding (from trees),
33. Nor red (juices) which issue from incisions.
34. Woodpeckers, egrets, ibis, parrots, cormorants, peewits, and flying foxes, (as well as birds) flying at night, (ought not to be eaten).
35. Birds that feed striking with their beaks, or scratching with their feet, and are not web-footed may be eaten,
36. And fishes that are not misshapen,

29. Āpastamba I, 5, 17, 29, 32, 34, 35; Yāgñavalkya I, 173.

30. Āpastamba I, 5, 17, 29-30.

31. Aitareya-brâhmaṇa VII, 14. For the explanation of *vritthâ-mâmsa*, 'the flesh (of animals killed) for no (sacred) purpose,' Haradatta refers back to Sûtra 19, but see also the Petersburg Dict. s. v. *vritthâ*.

32. Āpastamba I, 5, 17, 26, 28; Manu V, 5, 6, 19.

34. Manu V, 12; Yāgñavalkya I, 173. Haradatta explains *mândhâla* by *vâgvada*, which seems to be the same as the bird *vâgguda* (Manu XII, 64). *Mândhâla* is not found in our dictionaries, but it apparently is a vicarious form for *mânthâla*, which occurs in the Vâgasaneyi-samhitâ, and is said to be the name of a kind of mouse or rat. It seems to me that the large herbivorous bat, usually called the flying fox (in Gugarâtî *vâgud* or *vâgul*) is really meant, which, by an inaccurate observer, might be described both as a bird and as a kind of rat. See also Vasishtha XIV, 48.

35. Āpastamba I, 5, 17, 32-33.

36. Āpastamba I, 5, 17, 38-39.

37. And (animals) that must be slain for (the fulfilment of) the sacred law.

38. Let him eat (the flesh of animals) killed by beasts of prey, after having washed it, if no blemish is visible, and if it is declared to be fit for use by the word (of a Brâhmaṇa).

### CHAPTER XVIII.

1. A wife is not independent with respect to (the fulfilment of) the sacred law.

2. Let her not violate her duty towards her husband.

3. Let her restrain her tongue, eyes, and (organs of) action.

4. A woman whose husband is dead and who desires offspring (may bear a son) to her brother-in-law.

37. I.e. animals offered at Srâddhas and Srauta-sacrifices, though under other circumstances forbidden, may be eaten both by the priests and other Brâhmaṇas.

38. Haradatta takes vyâla, 'beasts of prey,' to mean sporting dogs, which no doubt are also intended.

XVIII. 1. Manu V, 155. This Sûtra refers in the first instance to the inability of wives to offer on their own account Srauta or Grîhya-sacrifices, or to perform vows and religious ceremonies prescribed in the Purânas, without the permission of their husbands. As the word strî means both wife and woman, its ulterior meaning is, that women in general are never independent; see Manu V, 148; IX, 3; Yâgñavalkya I, 85.

2. Âpastamba II, 10, 27, 6; Manu IX, 102.

3. Manu V, 166; Yâgñavalkya I, 87.

4. Âpastamba II, 10, 27, 2-3; Manu IX, 59-60; Yâgñavalkya I, 68. Apati, 'she whose husband is dead,' means literally, 'she who has no husband.' But as the case of a woman whose husband has gone abroad, is discussed below, it follows that the former translation alone is admissible. It must, of course, be understood that the widow has no children.

5. Let her obtain the permission of her Gurus, and let her have intercourse during the proper season only.

6. (On failure of a brother-in-law she may obtain offspring) by (cohabiting with) a *Sapinda*, a *Sagotra*, a *Samānapravara*, or one who belongs to the same caste.

7. Some (declare, that she shall cohabit) with nobody but a brother-in-law.

8. (She shall) not (bear) more than two (sons).

9. The child belongs to him who begat it,

10. Except if an agreement (to the contrary has been made).

11. (And the child begotten at) a living husband's (request) on his wife (belongs to the husband).

12. (But if it was begotten) by a stranger (it belongs) to the latter,

13. Or to both (the natural father and the husband of the mother).

14. But being reared by the husband, (it belongs to him.)

5. The Gurus are here the husband's relatives, under whose protection the widow lives.

6. Regarding the term *Sapinda*, see above, XIV, 13; a *Sagotra* is a relative bearing the same family name (*laukika gotra*) removed seven to thirteen degrees, or still further. A *Samānapravara* is one who is descended from the same *Rishi* (*vaidika gotra*).

8. Colebrooke V, Digest 265. Haradatta explains *atidvitīya*, 'not more than two (sons),' to mean 'not more than one son' (*prathamam apatyam atītya dvitiyam na ganayed iti*). But see Manu IX, 61.

9. Āpastamba II, 6, 13, 6-7. 10. Manu IX, 52.

11. Manu IX, 145. Such a son is called *Kshetraga*, see below, XXVIII, 32.

12. Manu IX, 144.

13. Yāgñavalkya II, 127. Such a son is called *dvipitri* or *dvyāmushyāyana*.

15. (A wife must) wait for six years, if her husband has disappeared. If he is heard of, she shall go to him.

16. But if (the husband) has renounced domestic life, (his wife must refrain) from intercourse (with other men).

17. (The wife) of a Brâhmaṇa (who has gone to a foreign country) for the purpose of studying (must wait) twelve years.

18. And in like manner if an elder brother (has gone to a foreign country) his younger brother (must wait twelve years) before he takes a wife or kindles the domestic fire.

19. Some (declare, that he shall wait) six years.

20. A (marriageable) maiden (who is not given in marriage) shall allow three monthly periods to pass, and afterwards unite herself, of her own will, to a blameless man, giving up the ornaments received from her father (or her family).

21. A girl should be given in marriage before (she attains the age of) puberty.

22. He who neglects it, commits sin.

15. Manu IX, 76. ‘When the husband has disappeared, i.e. has gone to a foreign country, his wife, though childless, shall wait for six years. After (the lapse of) that (period) she may, if she desires it, produce a child (by cohabiting with a Sapinda), after having been authorised thereto by her Gurus. If the husband is heard of, i.e. that he dwells in such and such a country, she shall go to him.’—Haradatta. Kshapana, ‘waiting,’ is ambiguous, and may also mean being continent or emaciating herself.

17. I.e. before she goes to live with a Sapinda, or tries to follow her husband, in case his residence is known.

20. Manu IX, 90–92; Yâgñavalkya I, 64.

21. Manu IX, 88.

22. Manu IX, 4; Yâgñavalkya I, 64. ‘He who,’ i.e. the father or guardian.

23. Some (declare, that a girl shall be given in marriage) before she wears clothes.

24. In order to defray the expenses of a wedding, and when engaged in a rite (enjoined by) the sacred law, he may take money (by fraud or force) from a Sûdra,

25. Or from a man rich in small cattle, who neglects his religious duties, though he does not belong to the Sûdra caste,

26. Or from the owner of a hundred cows, who does not kindle the sacred fire,

27. Or from the owner of a thousand cows, who does not drink Soma.

28. And when he has not eaten (at the time of six meals he may take) at the time of the seventh meal (as much as will sustain life), not (such a quantity as will serve) to make a hoard,

29. Even from men who do not neglect their duties.

30. If he is examined by the king (regarding his deed), he shall confess (it and his condition).

31. For if he possesses sacred learning and a good character, he must be maintained by the (king).

24. Manu XI, 11, 13. Haradatta explains dharmatantra, 'a rite prescribed by the sacred law,' here, as well as Sûtra 32, by 'the means,' i.e. a sacrificial animal and the like required by one who is engaged in performing a sacred duty, i.e. a Pasubandha-sacrifice and the like.

25. Manu XI, 12.

26-27. Manu XI, 14.

28. Manu XI, 16; Yâgñavalkya III, 43.

30. Manu XI, 17; Yâgñavalkya III, 43-44.

31. Manu XI, 21-22. Haradatta adds that a Brâhmaṇa who acts thus, must, of course, not be punished.

32. If the sacred law is violated and the (king) does not do (his duty), he commits sin.

### CHAPTER XIX.

1. The law of castes and of orders has been declared.

2. Now, indeed, man (in) this (world) is polluted by a vile action, such as sacrificing for men unworthy to offer a sacrifice, eating forbidden food, speaking what ought not to be spoken, neglecting what is prescribed, practising what is forbidden.

3. They are in doubt if he shall perform a penance for such (a deed) or if he shall not do it.

4. (Some) declare, that he shall not do it,

32. Haradatta refers this Sûtra to the case where a sacrificial animal or other requisites for a sacrifice are stolen from a Brâhmaṇa. It seems, however, more probable that it refers to the duty of the king to prevent, by all means in his power, a violation of the sacred duty to perform Srauta-sacrifices, and that it is intended to prescribe that he is to assist a man who is engaged in them and too poor to finish them.

XIX. 1. Haradatta thinks that the object of this Sûtra is to assert that in the following chapter the laws given above for castes and orders must be kept in mind. Thus penances like offering a Punastoma are not intended for Sûdras, who have no business with Vedic rites, but other penances are. He also states that another commentator believes that the Sûtra is meant to indicate that the following rules refer not merely to those men who belong to castes and orders, but to the Pratilomas also, who have been declared to stand outside the pale of the sacred law. Haradatta's opinion appears to be preferable.

2. 'Ayam purushah, "man (in) this (world)," indicates the universal soul which is dwelling in the body. Yâpya, "vile," i.e. despicable (kutsita).'-Haradatta.

3. 'They, i.e. the theologians (brahmavâdinah).'-Haradatta.

5. Because the deed does not perish.  
 6. The most excellent (opinion is), that he shall perform (a penance).  
 7. For it is declared in the Veda, that he who has offered a Punastoma (may) again come to (partake of) the libations of Soma,  
 8. Likewise he who has offered a Vrâtyastoma  
 9. (The Veda says) further: ‘He who offers a horse-sacrifice, conquers all sin, he destroys the guilt of the murder of a Brâhmaṇa:  
 10. Moreover: ‘He shall make an Abhisasta perform an Agnîshṭut sacrifice.’  
 11. Reciting the Veda, austerity, a sacrifice, fasting, giving gifts are the means for expiating such a (blamable act).  
 12. The purificatory (texts are), the Upanishads, the Vedântas, the Samhitâ-text of all the Vedas, the (Anuvâkas called) Madhu, the (hymn of)

5. I.e. the guilt (adharma) contracted by the deed is not effaced before it has produced its result in the shape of punishment in hell and in other births, see also Manu XI, 45.  
 6. ‘Apara, “most excellent,” means that which nothing surpasses, i.e. the settled doctrine.’—Haradatta.  
 7. The Punastoma is one of the *Srauta*-sacrifices belonging to the class called Ekâha. Regarding its efficacy, see also Lâtyâyana *Srauta-sûtra* IX, 4, 5.  
 8. The Vrâtyastoma is another Ekâha-sacrifice. Regarding its efficacy, see Yâgñavalkya I, 38; Lâtyâyana *Srauta-sûtra* VIII, 6, 29.  
 9. Satapatha-brâhmaṇa XIII, 3, 1, 1.  
 10. The Agnîshṭut is an Ekâha-sacrifice. Regarding its efficacy, see Manu XI, 75.  
 11. Manu XI, 46, 228; Āpastamba I, 9, 26, 12—I, 9, 27, 11.  
 12. ‘Those parts of the Āranyakas which are not (Upanishads) are called Vedântas. In all the Vedas (*khandas*), i.e. in all Sâkhâs (pravâkana), the Samhitâ-text, not the Pada-text, nor the Krama-text. Another commentator says, “One Samhitâ is to be made

Aghamarshana, the Atharvasiras, the (Anuvâkas called the) Rudras, the Purusha-hymn, the two Sâmans (called) Râgana and Rauhineya, the Brihat (Sâman) and the Rathantara, the Purushagati (Sâman), the Mahânâmnis, the Mahâvairâga (Sâman), the Mahâdivâkîrtya (Sâman), any of the *Gyeshtha* Sâmans, the Bahishpavamâna (Sâman), the Kûshmândas, the Pâvamânîs, and the Sâvitri.

13. To live on milk alone, to eat vegetables only, to eat fruits only, (to live on) barley-gruel prepared of a handful of grain, to eat gold, to eat clarified butter, and to drink Soma (are modes of living) which purify.

14. All mountains, all rivers, holy lakes, places of pilgrimage, the dwellings of *Rishis*, cow-pens, and temples of the gods (are) places (which destroy sin).

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with all the metres, i.e. the Gâyatrî and the rest, and to be recited according to the manner of the Prâtaranuvâka."—Haradatta. According to the same authority, the Madhus are found Taittirîya Âranyaka X, 38, the hymn of Aghamarshana Rig-veda X, 190, the Rudras Taittirîya-samhitâ IV, 5, 1-11, and in the corresponding eleven chapters of all other Yagus-sâkhâs, the Purushasûkta Rig-veda X, 90, the Kûshmândas Taittirîya Âranyaka X, 3-5, the Pâvamânîs Rig-veda IX, while by Atharvasiras the Upanishad, known by that name, is meant. As regards the Sâmans mentioned in the Sûtra it suffices to refer to Professor Benfey's Index, Ind. Stud. III, 199, and to Dr. Burnell's Index of the Ârsheya-brâhmaṇa.

13. According to Haradatta the word *iti*, which appears in the text at the end of the enumeration, is intended to include other similar kinds of food, as 'the five products of the cow.' Eating gold means eating small particles of gold which have been thrown into clarified butter and the like.

14. The word *iti* used in the text is, according to Haradatta, again to be taken in the sense of 'and so forth.' The translation of parishkanda, 'a temple,' not parishkandha, as Professor Stenzler

15. Continence, speaking the truth, bathing morning, noon, and evening, standing in wet clothes, sleeping on the ground, and fasting (are the various kinds of) austerity.

16. Gold, a cow, a dress, a horse, land, sesamum, clarified butter, and food are the gifts (which destroy sin).

17. A year, six months, four (months), three (months), two (months), one (month), twenty-four days, twelve days, six days, three days, a day and a night are the periods (for penances).

18. These (acts) may be optionally performed when no (particular penance) has been prescribed,

19. (Viz.) for great sins difficult (penances), and for trivial faults easy ones.

20. The *Krikkhra* and the *Atikrikkhra*, (as well as) the *Kândrâyana*, are penances for all (offences).

## CHAPTER XX.

1. Let him cast off a father who assassinates a king, who sacrifices for Sûdras, who sacrifices for

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reads, is based on Haradatta's explanation. Etymologically it seems to mean 'a place for circumambulation,' and to denote the platform on which the temples usually stand, and which is used for the *Pradakshina* ceremony.

15. The word *iti* in the text is explained as in the preceding Sûtras.

18. These (acts), i. e. the recitation of the Veda and so forth, which have been enumerated above, Sûtras 11-16.

20. Regarding these penances, see chapters XXVI and XXVII. Haradatta again takes the word *iti*, which occurs in the text, to include other difficult penances.

XX. 1. Haradatta remarks that the father is mentioned here, in order to indicate that other less venerable relatives must certainly

his own sake (accepting) money from Sūdras, who divulges the Veda (to persons not authorised to study it), who kills a learned Brâhmaṇa, who dwells with men of the lowest castes, or (cohabits) with a female of one of the lowest castes.

2. Having assembled the (sinner's) spiritual Gurus and the relatives by marriage, (the sons and other kinsmen) shall perform (for him) all the funeral rites, the first of which is the libation of water,

3. And (afterwards) they shall overturn his water-vessel (in the following manner) :

4. A slave or a hired servant shall fetch an impure vessel from a dust-heap, fill it (with water taken) from the pot of a female slave and, his face turned towards the south, upset it with his foot, pronouncing (the sinner's) name (and saying) : 'I deprive N. N. of water.'

5. All (the kinsmen) shall touch him (the slave) passing their sacrificial cords over the right shoulder and under the left arm, and untying the locks on their heads.

6. The spiritual Gurus and the relatives by marriage shall look on.

7. Having bathed, they (all shall) enter the village.

8. He who afterwards unintentionally speaks to

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also be abandoned. He also states that bhrûñahan, 'he who slays a learned Brâhmaṇa,' includes sinners who have committed other mortal sins (mahâpâtaka), see XXI, 1.

2. Manu XI, 183-185; Yâgñavalkya III, 295. The spiritual Gurus, i. e. the teacher who initiated him (âkârya) and those who instructed him in the Veda (upâdhyâya).

8. Manu XI, 185.

the (outcast sinner) shall stand, during one night, reciting the Sâvitri.

9. If he intentionally (converses with the outcast, he must perform the same penance) for three nights.

10. But if an (outcast sinner) is purified by (performing) a penance, (his kinsmen) shall, after he has become pure, fill a golden vessel (with water) from a very holy lake or a river, and make him bathe in water (taken) from that (vessel).

11. Then they shall give him that vessel and he, after taking it, shall mutter (the following Mantras): 'Cleansed is the sky, cleansed is the earth, cleansed and auspicious is the middle sphere; I here take that which is brilliant.'

12. Let him offer clarified butter, (reciting) these Yagus formulas, the Pâvamânîs, the Taratsamandîs, and the Kûshmândâs.

13. Let him present gold or a cow to a Brâhmaṇa,

14. And to his teacher.

15. But he, whose penance lasts for his (whole) lifetime, will be purified after death.

16. Let (his kinsmen) perform for him all the funeral rites, the first of which is the libation of water.

17. This same (ceremony of bathing in) water

10. Manu XI, 187-188; Yâgñavalkya III, 296.

11. As appears from Gobhila Grihya-sûtra III, 4, 16, the noun to be understood is apâm aṅgalih, 'a handful of water.'

12. Haradatta refers the term Pâvamânîs here to Taittirîya-brâhmaṇa I, 4, 8. The Taratsamandîs are found Rig-veda IX, 58.

17. "Water (consecrated) for the sake of purification" means

consecrated for the sake of purification (must be performed) in the case of all minor offences (*upapâtakas*).

## CHAPTER XXI.

1. The murderer of a Brâhmaṇa, he who drinks spirituous liquor, the violator of a Guru's bed, he who has connection with the female relatives of his mother and of his father (within six degrees) or with sisters and their female offspring, he who steals (the gold of a Brâhmaṇa), an atheist, he who constantly repeats blamable acts, he who does not cast off persons guilty of a crime causing loss of caste, and he who forsakes blameless (relatives), become outcasts,

2. Likewise those who instigate others to acts causing loss of caste,

3. And he who for a (whole) year associates with outcasts.

4. To be an outcast means to be deprived of the right to follow the lawful occupations of twice-born men,

5. And to be deprived after death of the rewards of meritorious deeds.

water consecrated by the formulas, "Cleansed is the earth," &c.—Haradatta.

XXI. 1. Āpastamba I, 7, 21, 7-9, 11; I, 9, 24, 6-9; Manu XI, 35; Yâgñavalkya III, 227. Guru, i. e. a father or spiritual teacher. The term *yonisambandha*, 'sisters and their female offspring,' seems to be used here in a sense different from that which it has III, 3; XIV, 20; and XIX, 20. It may possibly include also daughters-in-law.

2. Āpastamba II, 11, 29, 1.

3. Manu IX, 181; Yâgñavalkya III, 261.

6. Some call (this condition) hell.  
 7. Manu (declares, that) the first three (crimes, named above) cannot be expiated.  
 8. Some (declare, that a man) does not become an outcast (by having connection) with female (relatives), except (when he violates) a Guru's bed.  
 9. A woman becomes an outcast by procuring abortion, by connection with a (man of) lower (caste) and (the like heinous crimes).  
 10. Giving false evidence, calumnies which will reach (the ears of) the king, an untrue accusation brought against a Guru (are acts) equal to mortal sins (mahâpâtaka).  
 11. (The guilt of a) minor offence (upapâtaka) rests on those who (have been declared to) defile the company (at a funeral dinner and have been named above) before the bald man, on killers of kine, those who forget the Veda, those who pronounce Vedic texts for the (last-mentioned sinners), students

7. Âpastamba I, 9, 24, 24-25; I, 9, 25, 1-3; Manu XI, 90-92, 104-105. The 'penances' prescribed are equal to a sentence of death.

8. Âpastamba I, 7, 21, 10.

9. Yâgñavalkya III, 298. 'On account of the word "and," by slaying a Brâhmaṇa and similar crimes also. Another (commentator) says, "A woman who serves the slayer of a learned Brâhmaṇa or a man of lower caste, i. e. becomes his wife, loses her caste. On account of the word 'and' the same happens in case she kills a Brâhmaṇa or commits a similarly heinous crime. The slayer of a Brâhmaṇa is mentioned in order to include (all) outcasts." — Haradatta.

10. Manu XI, 56-57; Yâgñavalkya III, 228-229.

11. Manu XI, 60-67; Yâgñavalkya III, 234-242; Âpastamba I, 7, 21, 12-17, 19. The persons who defile the company are enumerated above, XV, 16-18.

who break the vow of chastity, and those who allow the time for the initiation to pass.

12. An officiating priest must be forsaken, if he is ignorant (of the rules of the sacrifice), a teacher, if he does not impart instruction, and (both) if they commit crimes causing loss of caste.

13. He who forsakes (them) under any other circumstances, becomes an outcast.

14. Some declare, that he, also, who receives (a person who has unjustly forsaken his priest or teacher, becomes an outcast).

15. The mother and the father must not be treated improperly under any circumstances.

16. But (the sons) shall not take their property.

17. By accusing a Brâhmaṇa of a crime (the accuser commits) a sin equal (to that of the accused).

18. If (the accused is) innocent, (the accuser's guilt is) twice (as great as that of the crime which he imputed to the other).

19. And he who, though able to rescue a weak man from injury, (does) not (do it, incurs as much guilt as he who injures the other).

20. He who in anger raises (his hand or a weapon)

12. Āpastamba I, 2, 4, 26; I, 2, 7, 26; I, 2, 8, 27. Haradatta asserts that, as the desertion of sinners has been prescribed above, XX, 1, the expression patanîyasevâyâm must here mean 'if they associate with outcasts.' The former rule refers, however, to blood relations only, and our Sûtra may be intended to extend it to spiritual relations.

15. Āpastamba I, 10, 28, 9-10. The meaning is that parents, though they have become outcasts, must be provided with the necessities of life.

16. Haradatta adds that their property goes to the king.

17. Āpastamba I, 7, 21, 20. 18. Yâgñavalkya III, 285.

20-21. Manu XI, 207; Yâgñavalkya III, 293. According to

against a Brâhmaṇa, will be banished from heaven for a hundred years.

21. If he strikes, (he will lose heaven) for a thousand (years).

22. If blood flows, (he will lose heaven) for a number of years equal to (that of the particles of) dust which the spilt (blood) binds together.

## CHAPTER XXII.

1. (Now follows the description of the) penances.

2. He who has (intentionally) slain a Brâhmaṇa shall emaciate himself, and thrice throw himself into a fire,

3. Or he may become in battle a target for armed men,

4. Or, remaining chaste, he may, during twelve years, enter the village (only) for the purpose of begging, carrying the foot of a bedstead and a skull in his hand and proclaiming his deed.

5. If he meets an Ārya, he shall step out of the road.

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Haradatta the word asvargyam, 'will be banished from or lose heaven,' may either mean that a hundred years' residence in heaven will be deducted from the rewards for his meritorious deeds, or that he will reside in hell for the period specified.

22. Manu XI, 208; Yâgñavalkya III, 293.

XXII. 1. The text of the Sûtra consists of the single word 'penance' in the singular, which, being the adhikâra or heading, must be taken with each of the following Sûtras down to the end of chapter XXIII.

2. Manu XI, 74.

3. Āpastamba I, 9, 25, 11.

4. Āpastamba I, 9, 24, 11-20. Haradatta says, 'the foot of a bedstead' (*khatvâṅga*) is known in the case of the Pâsupatas, and indicates thereby that he interprets the term to mean 'a club shaped like the foot of a bedstead,' which the Pâsupatas wear.

5. Āpastamba I, 9, 24, 13.

6. Standing by day, sitting at night, and bathing in the morning, at noon, and in the evening, he may be purified (after twelve years),

7. Or by saving the life of a Brâhmaṇa,

8. Or if he is, at least, thrice vanquished in (trying to recover) the property (of a Brâhmaṇa) stolen (by robbers),

9. Or by bathing (with the priests) at (the end of) a horse-sacrifice,

10. Or at (the end of) any other (Vedic) sacrifice, provided that an Agnîshût (sacrifice) forms part of it.

11. (The same penances must be performed) even if he has attempted the life of a Brâhmaṇa, but failed to kill him,

12. Likewise if he has killed a female (of the Brâhmaṇa caste) who had bathed after temporary uncleanness,

13. Also for (destroying) the embryo of a Brâhmaṇa, though (its sex) may be not distinguishable.

14. For (intentionally) killing a Kshatriya the normal vow of continence (must be kept) for six

6. Āpastamba I, 9, 25, 10.

7. Manu XI, 80; Yâgñavalkya III, 244-245.

8. Āpastamba I, 9, 25, 21. 9. Āpastamba I, 9, 25, 22.

10. Haradatta names the Pañkarâtra sacrifice as an instance of a Srauta *yagña*, of which an Agnîshût forms part. He adds that another commentator explains the Sûtra to mean, 'or at any other sacrifice, provided that an Agnîshût sacrifice be its final ceremony.' Regarding the Agnîshût sacrifice, see also above, XIX, 10.

11. Yâgñavalkya III, 252.

12. Āpastamba I, 9, 24, 9; Manu XI, 88; Yâgñavalkya III, 251.

13. Āpastamba I, 9, 24, 8; Manu, Yâgñavalkya, loc. cit.

14. Āpastamba I, 9, 24, 1, 4. 'Prâkṛita (normal) means natural

years; and he shall give one thousand cows and one bull.

15. For (killing) a Vaisya (the same penance must be performed) during three years; and he shall give one hundred cows and one bull.

16. For (killing) a Sûdra (the same penance must be performed) during one year; and he shall give ten cows and one bull.

17. And the same (rule applies) if a female (has been killed) who was not in the condition (described in Sûtra 12).

18. (The penance for killing) a cow is the same as for (the murder of) a Vaisya,

19. And for injuring a frog, an ichneumon, a crow, a chameleon, a musk-rat, a mouse, and a dog,

20. And for killing one thousand (small animals) that have bones,

21. Also for (killing) an ox-load of (animals) that have no bones;

(svâbhâvika), i. e. not accompanied by the carrying of the foot of a bedstead and the rest.'—Haradatta.

15. Âpastamba I, 9, 24, 2, 4.

16. Âpastamba I, 9, 24, 3, 4.

17. Âpastamba I, 9, 24, 5; Yâgñavalkya III, 269. Haradatta says that this rule refers to the expiation of the murder of a virtuous Brâhmañî.

18. Âpastamba I, 9, 26, 1; Manu XI, 109–116; Yâgñavalkya III, 263. Haradatta thinks that the Sûtra refers to the cow of a virtuous Srotriya or of a poor Brâhmaña who has many children.

19. Âpastamba I, 9, 25, 13. Haradatta explains dahara to mean a small mouse, but gives the meaning assigned to it in the translation as the opinion of others. He states that all the animals named must have been intentionally injured and together.

20. Manu XI, 142; Yâgñavalkya III, 275.

21. Âpastamba I, 9, 26, 2.

22. Or he may also give something for (the destruction of) each animal that has bones.

23. For (killing) a eunuch (he shall give) a load of straw and a māsha of lead;

24. For (killing) a boar, a pot of clarified butter;

25. For (killing) a snake, a bar of iron;

26. For (killing) an unchaste woman, who is merely in name a Brāhmaṇī, a leather bag;

27. (For killing a woman who subsists) by harlotry, nothing at all.

28. For preventing that (a Brāhmaṇa) obtains a wife, food, or money, (he must) in each case (remain chaste) during a year,

29. For adultery two years,

30. (For adultery with the wife) of a Srotriya three years.

31. And if he has received a present (from the woman), he shall throw it away,

32. Or restore it to the giver.

33. If he has employed Vedic texts for people (with whom such intercourse is) forbidden, (he shall remain chaste for a year), provided (the portion of the Veda thus employed) contained one thousand words.

22. Haradatta quotes a verse showing that 'something' means eight handfuls (*mushā*) of grain.

23. Manu XI, 134; Yāgñavalkya III, 273.

24. Manu XI, 135.

25. Manu XI, 34; Yāgñavalkya III, 273. Possibly *danda*, a bar, denotes here a particular measure, as a *danda* is said to be equal to four hastas or ninety-six angulis.

26. Manu XI, 139.

29-30. Āpastamba II, 10, 27, 11.

33. Haradatta says that by the employment of Vedic texts, teaching or sacrificing is meant, but that others refer the Sūtra

34. And the same (penance must be performed) by him who extinguishes the (sacred) fires, who neglects the daily recitation of the Veda, or (who is guilty) of a minor offence (*upapâtaka*),

35. Also by a wife who violates her duty (to her husband): but, being guarded, she shall receive food.

36. For committing a bestial crime, excepting (the case of) a cow, (he shall offer) an oblation of clarified butter, (reciting) the *Kûshmânda* texts.

### CHAPTER XXIII.

1. They shall pour hot spirituous liquor into the mouth of a Brâhmaṇa who has drunk such liquor; he will be purified after death.

2. If he has drunk it unintentionally, (he shall drink) for three days hot milk, clarified butter, and water, and (inhale hot) air. That (penance is called the *Tapta-krikkhra*). Afterwards he shall be again initiated.

3. And (the same penance must be performed) for swallowing urine, excrements, or semen,

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to the performance of these acts in the company of, not for unworthy people.

35. Manu XI, 189; Yâgñavalkya III, 297.

36. Manu XI, 174. Regarding the *Kûshmândas*, see XIX, 12.

XXIII. 1. Âpastamba I, 9, 25, 3. Haradatta remarks that other twice-born men also must perform the same penance in case they drink liquor forbidden to them, see above, II, 20 note. He also states that the offence must have been committed intentionally and repeatedly in order to justify so severe an expiation. Regarding the effect of the purification after death, see above, XX, 16.

2-3. Manu XI, 151; Yâgñavalkya III, 255; see also Âpastamba I, 9, 25, 10.

4. And (for eating) any part of a carnivorous beast, of a camel or of an ass,
5. And of tame cocks or tame pigs.
6. If he smells the fume (exhaled) by a man who has drunk spirituous liquor, (he shall) thrice restrain his breath and eat clarified butter,
7. Also, if he has been bitten by (one of the animals mentioned) above (Sûtras 4-5).
8. He who has defiled the bed of his Guru shall extend himself on a heated iron bed,
9. Or he shall embrace the red-hot iron image of a woman.
10. Or he shall tear out his organ and testicles and, holding them in his hands, walk straight towards the south-west, until he falls down dead.
11. He will be purified after death.
12. (The guilt of him who has intercourse) with the wife of a friend, a sister, a female belonging to the same family, the wife of a pupil, a daughter-in-law, or with a cow, is as great as that of (him who violates his Guru's) bed.
13. Some (declare, that the guilt of such a sinner is equal to) that of a student who breaks the vow of chastity.
14. A woman who commits adultery with a man

4-5. Manu XI, 157.

6. Manu XI, 150.

7. Manu XI, 200; Yâgñavalkya III, 277.

8-10. Âpastamba I, 9, 25, 1-2. Haradatta asserts that Guru denotes here the father alone.

12. Manu XI, 171-172; Yâgñavalkya III, 232-233.

13. 'The penance also consists in the performance of the rites obligatory on an unchaste student (see Sûtras 17-19), and that for the violation of a Guru's bed need not be performed.'—Haradatta.

14. Manu VIII, 371.

of lower caste the king shall cause to be devoured by dogs in a public place.

15. He shall cause the adulterer to be killed (also).

16. (Or he shall punish him in the manner) which has been declared (above).

17. A student who has broken the vow of chastity shall offer an ass to Nirṛti on a cross-road.

18. Putting on the skin of that (ass), with the hair turned outside, and holding a red (earthen) vessel in his hands, he shall beg in seven houses, proclaiming his deed.

19. He will be purified after a year.

20. For an involuntary discharge caused by fear or sickness, or happening during sleep, and if for seven days the fire-oblations and begging have been neglected, (a student) shall make an offering of clari-

15. Manu VIII, 372; Yāgñavalkya II, 286; Āpastamba II, 10, 27, 9. My best MSS. read ghātayet, 'shall cause to be killed,' instead of Professor Stenzler's khādayet, 'shall cause to be devoured.' C. has khādayet, but its commentary, as well as that given in the other MSS., shows that ghātayet is the correct reading. The text of the commentary runs as follows: Anantaroktavishaye gataḥ pumān rāgñā ghātayitvyo [khādayitavyo C.] vadhaprakāraskānantaram eva vasishha/va/kane darsitah. The passages of Vasishha XXI, 1-3, which Haradatta has quoted in explanation of Sūtra 14, prescribe that the adulterer is to be burnt. Another objection to the reading khādayet is that the word would be superfluous. If Gautama had intended to prescribe the same punishment for the adulterer as for the woman, he would simply have said pumāmsam.

16. Above, i. e. XII, 2, where the mutilation of the offender has been prescribed. See also Āpastamba II, 10, 26, 20.

17-19. Āpastamba I, 9, 26, 8-9.

20. Manu II, 181, 187; Yāgñavalkya III, 278, 281. The Retasyās are found Taittiriya Āranyaka I, 30.

fied butter or (place) two pieces of fuel (in the fire) reciting the two (verses called) Retasya.

21. Let him who was asleep when the sun rose remain standing during the day, continent and fasting, and him who was asleep when the sun set (remain in the same position) during the night, reciting the Gâyatri.

22. He who has looked at an impure (person), shall look at the sun and restrain his breath (once).

23. Let him who has eaten forbidden food [or swallowed impure substances], (fast until) his entrails are empty.

24. (In order to attain that), he must entirely abstain from food at least for three (days and) nights.

25. Or (he becomes pure) after eating during seven (days and) nights fruits that have become detached spontaneously, avoiding (all other food).

26. (If he has eaten forbidden food mentioned above) before five-toed animals, he must throw it up and eat clarified butter.

27. For abuse, speaking an untruth, and doing injury, (he shall practise) austerities for no longer period than three (days and) nights.

21. Âpastamba II, 5, 12, 22; Manu II, 220.

22. Manu V, 86. ‘An impure person, i. e. a Kândâla and the like. This rule refers to a student (who sees such a person) while he recites the Veda.’—Haradatta.

23-24. Âpastamba I, 9, 27, 3-4. My copies omit amedhya-prâsane vâ, or has swallowed impure substances, and the words are not required, as another penance has been prescribed for the case above, Sûtra 3. But see also Sâmavidhâna I, 5, 13.

25. Manu XI, 161. The Sûtras referred to are XVII, 9-26.

27. Âpastamba I, 9, 26, 3. My copies read trirâtraparamam instead of trirâtram paramam. This reading, which seems pre-

28. If (the abuse) was merited, (he shall offer) burnt-oblations, reciting (the Mantras) addressed to Varuna and (the hymns) revealed by Manu.

29. Some (declare, that) an untruth (spoken) at the time of marriage, during dalliance, in jest or while (one suffers severe) pain is venial.

30. But (that is) certainly not (the case) when (the untruth) concerns a Guru.

31. For if he lies in his heart only to a Guru regarding small matters even, he destroys (himself), seven descendants, and seven ancestors.

32. For intercourse with a female (of one) of the lowest castes, he shall perform a *Krikkhra* penance during one year.

33. (For committing the same sin) undesignedly, (he shall perform the same penance) during twelve (days and) nights.

34. For connection with a woman during her courses, (he shall perform the same penance) for three (days and) nights.

## CHAPTER XXIV.

1. A secret penance (must be performed) by him whose sin is not publicly known.

ferable, is also confirmed by the commentary, where the words are explained, *trirātraparatayā parena trirātram*.

28. According to Haradatta the texts addressed to Varuna are *yatkim kedam*, Taitt. Samh. III, 4, 11, 6; *imam me varuna*, *tattvā yāmi*, Taitt. Samh. II, 1, 11, 6; and *ava te helo*, Taitt. Samh. I, 5, 11, 3. The hymns seen by Manu are Rig-veda VIII, 27-31.

29. Manu VII, 112.

32. Āpastamba I, 10, 28, 10-11. Regarding the *Krikkhra* penance, see below, chapter XXVI.

34. Manu XI, 174; Yāgñavalkya III, 288.

XXIV. 1. Manu XI, 248; Yāgñavalkya III, 301.

2. He who desires to accept or has accepted (a gift) which ought not to be accepted, shall recite the four *Rik*-verses (IX, 58, 1-4), (beginning) Tarat sa mandī, (standing) in water.

3. He who desires to eat forbidden food, shall scatter earth (on it).

4. Some (declare, that) he who has connection with a woman during her courses becomes pure by bathing.

5. Some (declare, that this rule holds good) in the case of (one's own) wives (only).

6. The (secret) penance for killing a learned Brāhmaṇa (is as follows): Living during ten days on milk (alone) or (on food fit for offerings), during a second (period of ten days) on clarified butter, and during a third (period of ten days) on water, par-

2. Manu XI, 254. ‘He who has accepted or desires to accept, i.e. because no other course is possible, (a present) offered by a man that is blamable on account of the caste of the giver or on account of his deeds, or (a present) that in itself is blamable, e.g. the skin of a black-buck and the like . . . in water, i.e. according to some, standing in water that reaches to his navel; according to others, entirely immersed in water.’—Haradatta.

3. Manu loc. cit. ‘Forbidden food has been described above, XVII, 8, 9. If, being unable to act otherwise, he desires to eat that, he shall throw earth, i.e. a piece of earth, (into it) and then eat it.’—Haradatta.

4. Haradatta adds that he shall bathe, dressed in his garments.

5. Haradatta adds that another commentator reads ekestrīshu, i.e. eke astrīshu, and explains the Sūtra to mean, ‘Some (declare the above rule to refer also) to a bestial crime.’

6. Yāgñavalkya III, 303. According to Haradatta the complete Mantras are as follows: Lomānyātmano mukhe mr̄ityorāsyē guhomī svāhā, nakhānyā. m. m. ā. guhomī svāhā, &c. This secret penance is apparently a milder form of that prescribed Āpastamba I, 9, 25, 12.

taking of (such food) once only each day, in the morning, and keeping his garments constantly wet, he shall (daily) offer (eight) oblations, (representing) the hair, the nails, the skin, the flesh, the blood, the sinews, the bones, (and) the marrow. The end of each (Mantra) shall be, ‘I offer in the mouth of the Âtman (the Self), in the jaws of Death.’

7. Now another (penance for the murder of a Brâhmaṇa will be described):

8. The rule (as to eating and so forth), which has been declared (above, Sûtra 6, must be observed),

9. (And) he shall offer clarified butter, reciting (the sacred text Rig-veda I, 189, 2), ‘O fire, do thou ferry over,’ the Mahâvyâhrîtis, and the Kûshmândas;

10. Or, for the murder of a Brâhmaṇa, for drinking spirituous liquor, for stealing (gold), and for the violation of a Guru’s bed, he may perform that (same vow), tire himself by repeatedly stopping his breath, and recite (the hymn seen by) Aghamarshana. That is equal (in efficacy) to the final bath at a horse-sacrifice;

11. Or, repeating the Gâyatrî a thousand times, he, forsooth, purifies himself;

12. Or, thrice repeating (the hymn of) Aghamarshana while immersed in water, he is freed from all sins.

9. The Mahâvyâhrîtis are, bhûb, bhuvah, svah. Regarding the Kûshmândas, see above, XIX, 12.

10. Manu XI, 260-261; Yâgñavalkya III, 302. The vow intended is that prescribed above, Sûtras 6, 8.

11. Âpastamba I, 9, 26, 14-I, 9, 27, 1. Haradatta remarks that the performer of the penance shall live on milk and stop his breath, repeatedly stopping his breath.

## CHAPTER XXV.

1. Now they say: 'How many (gods) does a student enter who violates the vow of chastity?'

2. (And they answer): 'His vital spirits (go to) the Maruts (winds), his strength to Indra, his eminence in sacred learning to Brîhaspati, all the remaining parts to Agni.'

3. He kindles the fire in the night of the new moon, and offers, by way of penance, two oblations of clarified butter,

4. (Reciting these two sacred texts), 'Defiled by lust am I, defiled am I, oh Lust; to Lust svâhâ;' 'Injured by lust am I, injured am I, oh Lust; to Lust svâhâ.' (Next) he (silently) places one piece of sacred fuel (on the fire), sprinkles water round the fire, offers the Yagñavâstu (oblation), and approaching (the fire) worships it, thrice (reciting the text), 'May the waters sprinkle me.'

5. These worlds are three; in order to conquer

XXV. 1. For this and the following five Sûtras, see Taittirîya Âranyaka II, 18, 1 seq.

2. 'All the remaining parts, i.e. his sight and the other organs of sense, go to Agni. Thus a student who has broken the vow of chastity becomes short-lived, weak, destitute of eminence in sacred learning, and destitute of sight, and so forth. Therefore a penance must be performed.'—Haradatta. It must, of course, be understood that the penance prescribed here, is a 'secret penance.'

3. 'He, i.e. the unchaste student, shall kindle the fire in the night of the new moon, i.e. at midnight, in the manner declared in the Gṛihya-sûtra.'—Haradatta.

4. Haradatta says that while sprinkling water the performer shall recite the texts 'Aditi, thou hast permitted,' see Âpastamba II, 2, 3, 17 note. The Yagñavâstu oblation, which follows after the Svishtakrit offering, is described Gobhila Gṛihya-sûtra 1, 8, 26-29.

these worlds, in order to gain mastership over these worlds, (this rite must be performed.)

6. According to some, the above (described) rite is a penance (for all hidden offences) in general, (and they say) regarding it, 'He who may be impure, as it were, shall offer burnt-oblations in this manner, and shall recite sacred texts in this manner; the fee (of the officiating priest shall be) whatever he may choose.'

7. He who has been guilty of cheating, of calumniating, of acting contrary to the rule of conduct, of eating or drinking things forbidden, of connection with a woman of the Sûdra caste, of an unnatural crime, and even of performing magic rites with intent (to harm his enemies), shall bathe and sprinkle himself with water, reciting the texts addressed to the Waters, or those addressed to Varuna, or other purificatory texts.

8. For offences committed by speaking or thinking of forbidden things, the five Vyâhritis (must be recited).

9. Or for all (offences) he may sip water, (reciting) in the morning (the text), 'May the day and the sun purify me;' and in the evening, 'The night and Varuna.'

10. Or he may offer eight pieces of sacred fuel,

7. Âpastamba I, 9, 26, 7. The verses addressed to the Waters are, Rv. X, 9, 1-3=Taitt. Samh. IV, 1, 5, 1, and Taitt. Samh. V, 6, 1. Regarding those addressed to Varuna, see above, XXIII, 28. As an instance of 'other purificatory texts' Haradatta quotes Taittirîya-brâhmaṇa I, 4, 8, 1.

8. Regarding the five Vyâhritis, see above, I, 51.

10. Haradatta gives the following four Mantras: Devakrita-syainasovayaganam asi svâhâ, 'thou art the expiation for sin com-

(reciting the texts beginning) ‘*Devakritasya*.’ By merely offering them he becomes free from all sin.

## CHAPTER XXVI.

1. Now, therefore, we will describe three *Krikkhras* (or difficult penances).
2. (During three days) he shall eat at the morning-meal food fit for offerings, and fast in the evening.
3. Next, he shall eat (food fit for offerings), during another period of three days, in the evening (only).
4. Next, during another period of three days, he shall not ask anybody (for food).
5. Next, he shall fast during another period of three days.
6. He who desires (to be purified) quickly, shall stand during the day, and sit during the night.

mitted by the gods,’ svâhâ pitrikritasyainaso . . . svâhâ, manushya-kritasyainaso . . . svâhâ, asmatkritasyainaso . . . svâhâ. But see Vâgasaneyi-samhitâ VIII, 13, where eight Mantras are given, and below, XXVII, 7.

XXVI. 1. Sâmavidhâna I, 2, 1; Âpastamba I, 9, 27, 7. Haradatta states that *atah*, ‘therefore,’ means ‘because the *Krikkhras* cannot be performed if they have not been described,’ while Sâyana, on the Sâmavidhâna, asserts that it means ‘because unpurified persons who are unable to offer sacrifices cannot gain heavenly bliss without performing austerities such as *Krikkhras*.’ It is a remarkable fact that Haradatta does not seem to have been aware that the twenty-sixth chapter of Gautama is taken bodily from the Sâmavidhâna.

2. Sâmavidhâna I, 2, 2. ‘Food fit for offerings, i.e. such as is not mixed with salt or pungent condiments.’

3-5. Sâmavidhâna I, 2, 3.

6. Sâmavidhâna I, 2, 4.

7. He shall speak the truth.  
 8. He shall not converse with anybody but Âryans.  
 9. He shall daily sing the two (Sâmans called) Raurava and Yaudhâgaya.  
 10. He shall bathe in the morning, at noon, and in the evening, reciting the three (verses which begin) 'For ye waters are,' and he shall dry himself reciting the eight purificatory (verses which begin) 'The golden-coloured.'  
 11. Next (he shall offer) libations of water.  
 12. Adoration to him who creates self-consciousness, who creates matter, who gives gifts, who destroys (sin), who performs penance, to Punarvasu, adoration.

Adoration to him who is worthy of (offerings)

7-11. Sâmavidhâna I, 2, 5. Âryans, i.e. Brâhmaṇas, Kshatriyas, and Vaisyas. Regarding the Sâmans and Mantras, see notes to Burnell's edition of the Sâmavidhâna, and above, XXV, 7. Haradatta remarks that in the Taitt. Samh. (V, 6, 1) the Mantras beginning 'The golden-coloured' are ten in number, and adds that 'if in some other Sâkhâ eight are found, those must be taken.'

12. Sâmavidhâna I, 2, 5, where, however, only four Mantras are given instead of our thirteen. The epithets given to the deity in the Sâmavidhâna can all be referred to the Sun, provided he is identified with the universal soul, while in the above Sûtra, Rudra and Indra have been introduced. It cannot be doubtful that the Sâmavidhâna gives an older and more authentic form of the prayer. My translation of the epithets, which are found in the Sâmavidhâna also, follows Sâyana's gloss. Haradatta does not explain them. About Sobhya in the twelfth Mantra, which possibly might mean, 'he who dwells in a mirage, i.e. the Samsâra,' I feel doubtful. My MSS. read somya, and the Sâmavidhâna has saumya in the second Mantra. But I am unwilling to alter the word, as Professor Stenzler's reading may have been derived from a South-Indian MS., where bhya and mya do not resemble each other so much as in the Devanâgarî characters.

consisting of Muñga grass, who is worthy of (offerings of) water, who conquers wealth, to him who conquers the universe, adoration.

Adoration to him who gives success, who gives full success, who gives great success, to him who carries (all undertakings) to a successful issue, adoration.

Adoration to Rudra, the lord of cattle, the great god, the triocular, solitary, supreme lord Hari, to dread Sarva, to Isâna who carries the thunderbolt, to the fierce wearer of matted locks, adoration.

Adoration to the Sun, to Aditi's offspring, adoration.

Adoration to him whose neck is blue, to him whose throat is dark-blue, adoration.

Adoration to the black one, to the brown one, adoration.

Adoration to Indra, the first-born, the best, the ancient, to chaste Harikesa, adoration.

Adoration to the truthful purifier, to fire-coloured Kâma, who changes his form at pleasure, adoration.

Adoration to the brilliant one, to him whose form is brilliant, adoration.

Adoration to the fierce one, to him whose form is fierce, adoration.

Adoration to Sobhya, the beautiful, the great male, the middle male, the highest male, to the student of the Veda, adoration.

Adoration to him who wears the moon on his forehead, to him whose garment is a skin, adoration.

13. The worship of Âditya (the sun) must be performed with the same (texts).

14. Offerings of clarified butter (must be made with the help of) the same (texts).

15. At the end of the period of twelve days he shall boil rice and make offerings to the following deities,

16. (Viz.) to Agni svâhâ, to Soma svâhâ, to Agni and Soma (conjointly), to Indra and Agni (conjointly), to Indra, to all the gods, to Brahman, to Pragâpati, (and) to Agni Svishtakrit.

17. Afterwards (he must feed) Brâhmaṇas.

18. By the above (rules) the Atikrikkhra (or exceedingly difficult) penance has been explained.

19. (But when he performs that), he shall eat (only) as much as he can take at one (mouthful):

20. The third (Krikkhra) is that where water is the (only) food, and it is called Krikkhrâtikrikkhra (or the most difficult penance).

21. He who has performed the first of these (three) becomes pure, sanctified, and worthy (to follow) the occupations (of his caste).

22. He who has performed the second is freed from all sins which he commits, excepting mortal sins (mahâpâtaka).

23. He who has performed the third, removes all guilt.

24. Now he who performs these three Krikkhras becomes perfect in all the Vedas, and known to all the gods;

25. Likewise he who knows this.

18. Sâmavidhâna I, 2, 6.

19. Sâmavidhâna I, 2, 7; Manu XI, 214; Yâgñavalkya III, 320.

20. Sâmavidhâna I, 2, 8; Yâgñavalkya III, 321.

21-23. Sâmavidhâna I, 2, 9.

24-25. Sâmavidhâna I, 2, 10. Sarveshu vedeshu snâtaḥ, 'perfect

## CHAPTER XXVII.

1. Now, therefore, the *Kândrâyana* (or lunar penance will be described).
2. The (general) rules prescribed for a *Krikkhra* (are applicable) to that.
3. (The hair must be) shaved, in case it (is performed as) a penance.
4. He shall fast on the day preceding the full moon.
5. And (he shall offer) libations (of water), oblations of clarified butter, consecrate the sacrificial viands, and worship the moon, reciting these (*rikas*), 'Increase' (Rig-veda I, 91, 17), 'May milk be joined with thee' (Rig-veda I, 91, 18, and) 'Ever new' (Rig-veda X, 85, 19).
6. He shall offer (clarified butter), reciting the four (*rikas* beginning) 'Yad devâ devahedanam,'
7. And at the end (of the offering of clarified

in all the Vedas,' means, literally, equal to a student who has bathed after completing the study of all the four Vedas.

XXVII. 2. The rules meant particularly are those given XXVI, 6-11.

3. 'He calls penance vrata.'—Haradatta.
5. 'The four religious acts, the first of which is the offering of libations, are to be performed with the help of the three sacred texts, the first of which begins "Increase." As the number (of the acts and of the verses) does not agree, the fire-oblations and the libations of water must be performed severally, each with one text, and the consecration (of the offerings) and the worship (of the moon must be performed with all of them) together.'—Haradatta.
6. 'He shall offer—as nothing is specified—clarified butter, with the first four *rikas* of the Anuvâka 'Yad devâ devahedanam.' Counting the three mentioned above (Sûtra 5), altogether seven oblations of clarified butter must be made.'—Haradatta.
7. 'On completion of the oblations of clarified butter, he

butter he shall offer) pieces of sacred fuel, reciting (the texts beginning) ‘Devakritasya.’

8. Each mouthful of food must be consecrated by the mental recitations (of one) of the following (words): Om, bhûḥ, bhuvaḥ, svāḥ, austerity, truth, fame, prosperity, vigour, refreshment, strength, lustre, soul, law, Siva.

9. Or (he may consecrate) all (of them at once, saying), Adoration svâhâ.

10. The size of a mouthful (shall be such) as not to cause a distortion of the mouth (in swallowing it).

11. The sacrificial viands are, boiled rice, food obtained by begging, ground barley, grain separated from the husk, barley-gruel, vegetables, milk, sour

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shall offer pieces of sacred fuel, reciting the eight sacred texts, which begin “Devakritasya,” and have been mentioned above (XXV, 10). The word “completion” (anta) is merely a confirmation of something established, because (the place of the offering) is already fixed by the place of the rule. But others explain the word “ante” to mean “at the end of the Kândrâyana.” The word “and” does not agree with their (opinion).—Haradatta.

8. Haradatta observes that on the days when the performer eats less than fifteen mouthfuls, the later mentioned texts must be left out, and that, while eating, the performer must employ the Prânâhuti Mantras (Âpastamba II, 1, 1, 2 note). He concludes by giving the following prayoga for the performance of the ceremony: ‘He places all the food in his dish, and consecrates it by the texts “Increase,” &c. Next he divides it into mouthfuls, and consecrates each successively with the word Om and the rest, and eats them, reciting the texts for the Prânâhutis.’

9. Haradatta states that either of the two words may be used in consecrating all the mouthfuls, but that others think, both should be used.

10. Yâgñavalkya III, 324.

11. The term ‘sacrificial viands’ denotes here, according to Haradatta, the food eaten by the performer, which, like that eaten by the performer of a Krikkhra, must be havishya, ‘fit for an offering,’

milk, clarified butter, roots, fruits, and water; (among these) each succeeding one is preferable (to those enumerated earlier).

12. He shall eat on the day of the full moon fifteen mouthfuls, and during the dark half (of the month) daily diminish his portion by one (mouthful).

13. He shall fast on the day of the new moon, and during the bright half (of the month) daily increase (his portion) by one (mouthful).

14. According to some (the order shall be) inverted.

15. That (is called) a month, occupied by the *Kândrâyana* penance.

16. He who has completed that, becomes free from sin and free from crime, and destroys all guilt.

17. He who has completed a second (month, living according to that rule), sanctifies himself, ten ancestors, and ten descendants, as well as (any) company (to which he may be invited);

18. And he who has lived for a year (according to that rule), dwells (after death) in the world of the moon.

### CHAPTER XXVIII.

1. After the father's death let the sons divide his estate,

see above, XXVI, 2. Haradatta adds that, as a *Grhastha* must not beg, the food obtained by begging must have been collected by his pupils, and that liquid food must be used for the expiation of the more serious offences.

12. Manu XI, 217-218; Yâgñavalkya III, 324-325.

14. I.e. the performer may begin with the fast on the day of the new moon.

18. Manu XI, 221; Yâgñavalkya III, 327.

XXVIII. 1. Colebrooke, Dâyabhâga II, 4; Mitâksharâ I, 2, 7;

2. Or, during his lifetime, when the mother is past child-bearing, if he desires it,

3. Or the whole (estate may go) to the first-born ; (and) he shall support (the rest) as a father.

4. But in partition there is an increase of spiritual merit.

5. (The additional share) of the eldest (son consists of) a twentieth part (of the estate), a male and a female (of animals with one row of front teeth, such as cows), a carriage yoked with animals that have two rows of front teeth, (and) a bull.

6. (The additional share) of the middlemost (consists of) the one-eyed, old, hornless, and tailless animals, if there are several.

V, Digest 20; Mayûkha IV, 4, 3. Haradatta remarks that, according to Gautama, the sons alone shall divide the estate, and that the mother is not to receive a share, as other teachers, e.g. Yâgñavalkya II, 123, prescribe. Âpastamba II, 6, 13, 2; Manu IX, 104; Yâgñavalkya II, 117.

2. Colebrooke and Mayûkha loc. cit. ‘Or the sons may divide the estate even during the lifetime of the father; when he desires it, i.e. by his permission. The time for such a (division is) when the mother is past child-bearing.’—Haradatta. The correctness of this interpretation of our Sûtra is corroborated by the exclusion of sons who have divided the family estate against the father’s will (XV, 19) from the Srâddha dinner. Âpastamba II, 6, 14, 1.

3. Colebrooke, Dâyabhâga III, 1, 15; Manu IX, 105.

4. Colebrooke, Dâyabhâga III, 1, 14; V, Digest 47. After division each brother has to perform the Vaisvadeva and the other domestic ceremonies separately, while in a united family they are performed by the eldest brother. Thus a division of the family estate causes an increase of spiritual merit; see also Manu XI, 111.

5. Colebrooke, Dâyabhâga II, 37; V, Digest 47; Manu IX, 112.

6. Colebrooke ll. cit. ‘And that (additional share is given), if of the one-eyed and the rest there are several, i.e. if the others also get (some).’

7. (The additional share) of the youngest (consists of) the sheep, grain, the iron (utensils), a house, a cart yoked (with oxen), and one of each kind of (other) animals.

8. All the remaining (property shall be divided) equally.

9. Or let the eldest have two shares,

10. And the rest one each.

11. Or let them each take one kind of property, (selecting), according to seniority, what they desire,

12. Ten head of cattle.

13. (But) no (one brother shall) take (ten) one-hoofed beasts or (ten) slaves.

14. (If a man has several wives) the additional

7. Colebrooke ll. cit. ‘*Avih* (a sheep), i.e. an animal having a fleece. The singular number (is used to denote) the species, (and the explanation is), “As many sheep as there are.” For (the possession of) one would follow already from the phrase, “And one of each kind of animals.” Another (commentator says), “Though the father may possess one sheep only, still it belongs to the youngest, and the phrase ‘one of each kind of animals’ refers to the case when there are many.” . . . This (additional share is that) belonging to the youngest. (If there are more than three sons) the others obtain the share of the middlemost.’—Haradatta.

8. Colebrooke ll. cit.

9. Colebrooke, *Dâyabhâga* II, 37; V, Digest 51. My best copy P. leaves out this Sûtra and the next. The others read *dvyamsî vâ pûrvagah* (not *pûrvagasya*, as Professor Stenzler reads), and explain the former word as follows, ‘*dvâvamsau dvyamsam tadasyâstîti dvyamsî*.’ *Manu IX, 117.*

10. Colebrooke ll. cit.

11. Colebrooke V, Digest 68.

12. Colebrooke loc. cit. The meaning appears to be that no brother is to select more than ten head of cattle.

13. Colebrooke V, Digest 69. ‘But, as has been declared above (Sûtra 11), one of each kind only. In the case of the v. l. *dvipâdânâm*, the word *pada* (step) is used in the sense of the word *pâda* (foot).’—Haradatta.

14. Colebrooke V, Digest 58; *Manu IX, 123.*

share of the eldest son is one bull (in case he be born of a later-married wife);

15. (But the eldest son) being born of the first-married wife (shall have) fifteen cows and one bull;

16. Or (let the eldest son) who is born of a later-married wife (share the estate) equally with his younger (brethren born of the first-married wife).

17. Or let the special shares (be adjusted) in each class (of sons) according to their mothers.

18. A father who has no (male) issue may appoint his daughter (to raise up a son for him), presenting burnt offerings to Agni (fire) and to Pragâpati (the lord of creatures), and addressing (the bridegroom with these words), 'For me be (thy male) offspring.'

19. Some declare, that (a daughter becomes) an appointed daughter solely by the intention (of the father).

20. Through fear of that (a man) should not marry a girl who has no brothers.

21. Sapindas (blood relations within six degrees), Sagotras (relations bearing a common family name), (or) those connected by descent from the same *Rishi*

15. Colebrooke loc. cit.; Manu IX, 124.

16. Colebrooke loc. cit.

17. Colebrooke V, Digest 59. 'After having divided the estate into as many portions as there are wives who possess sons, and having united as many shares as there are sons (of each mother), let the eldest in each class (of uterine brothers) receive the additional share of one-twentieth and so forth.'—Haradatta.

18-19. Colebrooke V, Digest 225; Manu IX, 130-140.

20. Manu III, 11; Yâgñavalkya I, 53.

21. Colebrooke, Dâyabhâga XI, 6, 25; Mitâksharâ II, 1, 18; V, Digest 440. My copies as well as *Gîmûtavâhana* and *Vigñânesvara* read in the text strî vâ, 'or the wife,' instead of strî ka,

(vaidika gotra), and the wife shall share (the estate) of a person deceased without (male) issue (or an appointed daughter).

22. Or (the widow) may seek to raise up offspring (to her deceased husband).

23. (A son) begotten on a (widow) whose husband's brother lives, by another (relative), is excluded from inheritance.

24. A woman's separate property (goes) to her unmarried daughters, and (on failure of such) to poor (married daughters).

25. The sister's fee belongs to her uterine brothers, if her mother be dead.

26. Some (declare, that it belongs to them) even while the mother lives.

27. The heritage of not reunited (brothers) de-

'and the wife.' Still the latter seems to be the reading recognised by Haradatta, as he says, 'But the wife is joined together (samukkhyate) with all the Sagotras and the rest. When the Sagotras and the rest inherit, then the wife shall inherit one share with them, &c. Āpastamba II, 6, 14, 2; Manu IX, 187; Yāgnavalkya II, 135-136.

22. Colebrooke, Mitāksharā II, 1, 8, where this Sūtra has, however, been combined with the preceding. See also above, XVIII, 4-8; Manu IX, 145-146, 190.

23. Colebrooke V, Digest 341; Manu IX, 144.

24. Colebrooke, Dāyabhāga IV, 2, 13; Mitāksharā I, 3, 11; II, 2, 4; V, Digest 490; Mayūkha IV, 8, 12. See also Manu IX, 192; Yāgnavalkya II, 145.

25. Colebrooke, Dāyabhāga IV, 3, 27; V, Digest 511; Mayūkha IV, 10, 32. 'The fee, i.e. the money which at an Āsura, or an Ārsha wedding, the father has taken for giving the sister away. That goes after his (the father's) death to the uterine brothers of that sister; and that (happens) after the mother's death. But if the mother is alive (it goes) to her.'—Haradatta.

26. Colebrooke V, Digest 511.

27. Colebrooke V, Digest 424. 'The word "eldest" is used

ceased (without male issue goes) to the eldest (brother).

28. If a reunited coparcener dies (without male issue) his reunited coparcener takes the heritage.

29. A son born after partition takes exclusively (the wealth) of his father.

30. What a learned (coparcener) has acquired by his own efforts, he may (at his pleasure) withhold from his unlearned (coparceners).

31. Unlearned (coparceners) shall divide (their acquisitions) equally.

32. A legitimate son, a son begotten on the wife (by a kinsman), an adopted son, a son made, a son born secretly, and a son abandoned (by his natural parents) inherit the estate (of their fathers).

33. The son of an unmarried damsel, the son of a pregnant bride, the son of a twice-married woman, the son of an appointed daughter, a son self-given, and a son bought belong to the family (of their fathers).

34. On failure of a legitimate son or (of the)

to give an example. (The property) goes to the brothers, not to the widow, nor to the parents. That is the opinion of the venerable teacher.'—Haradatta. *Yâgñavalkya* II, 134.

28. *Mayûkha* IV, 9, 15; *Manu* IX, 212; *Yâgñavalkya* II, 138.

29. Colebrooke, *Dâyabhâga* VII, 3; *Manu* IX, 216.

30. Colebrooke, *Dâyabhâga* VI, 1, 17; V, Digest 355; *Mayûkha* IV, 7, 10; *Manu* IX, 206; *Yâgñavalkya* II, 119.

31. Colebrooke V, Digest 137; *Manu* IX, 205.

32-33. Colebrooke V, Digest 184; *Manu* IX, 166-178; *Yâgñavalkya* II, 128-132. My best copy P. inserts another Sûtra between this and the following one, *ete tu gotrabhâgah*, 'but these (latter six) belong to the family (only, and do not inherit).'

34. Colebrooke V, Digest 184. 'The residue of the estate

other (five heirs) they receive a fourth (of the estate).

35. The son of a Brâhmana by a Kshatriya wife, being the eldest and endowed with good qualities, shares equally (with a younger brother, born of a Brâhmanî);

36. (But he shall) not (obtain) the additional share of an eldest son.

37. If there are sons begotten (by a Brâhmana) on wives of the Kshatriya and Vaisya castes (the division of the estate between them takes place according to the same rules) as (between) the (son by a Kshatriya wife) and the son by a Brâhmanî.

38. And (the sons by a Kshatriya wife and by

goes to the Sapindas. If it is here stated that the son of an appointed daughter receives, even on failure of a legitimate son, a fourth part of the estate only, that refers to the son of an appointed daughter of lower caste, i.e. to a son who is born, when somebody makes the daughter of a wife of lower caste his appointed daughter, and does that by intent only.'—Haradatta.

35. Colebrooke V, Digest 158; Manu IX, 149-153; Yâgñavalkya II, 125. 'If the son of a Brâhmana by a Kshatriya wife is endowed with good qualities and the eldest, then he shares equally with a younger son by a Brâhmanî. For the one possesses seniority by age and the other by caste.'—Haradatta.

36. Colebrooke loc. cit. 'What is exclusive of the additional share of the eldest, which has been declared above, Sûtra 5, (that) other (part) he shall obtain. The verb must be understood from the context. Regarding a son by a Kshatriya wife who is the eldest, but destitute of good qualities, the Mânavâ Dharmasâstra declares (IX, 152-153), "Or (if no deduction be made)," &c.'—Haradatta. The sense in which the Sûtra has been taken above, agrees with the explanation of the Ratnâkara adduced in the Digest loc. cit., though the reading of the text followed there seems to be different.

37-38. Colebrooke V, Digest 159. In the Digest V, 160, an additional Sûtra regarding the partition between the sons of a

a Vaisya wife share in the same manner) if (they have been begotten) by a Kshatriya (father).

39. The son by a Sûdra wife even, if he be obedient like a pupil, receives a provision for maintenance (out of the estate) of a (Brâhmaṇa) deceased without (other) male issue.

40. According to some, the son of a woman of equal caste even does not inherit, if he be living unrighteously.

41. Srotriyas shall divide the estate of a childless Brâhmaṇa.

42. The king (shall take the property of men) of other (castes).

43. An idiot and a eunuch must be supported.

44. The (male) offspring of an idiot receives (his father's) share.

45. (Sons begotten) on women of higher castes (by men of lower castes shall be treated) like sons (begotten by a Brâhmaṇa) on a Sûdra wife.

Vaisya by Vaisya and Sûdra wives is quoted, which, however, is not recognised by Haradatta.

39. Colebrooke V, Digest 169; Mayûkha IV, 4, 30. 'The word) of a Brâhmaṇa must be understood (from Sûtra 35).'-Haradatta.

40. Colebrooke V, Digest 316; Âpastamba II, 6, 14, 15.

41. Colebrooke, Mitâksharâ II, 7, 3; Mayûkha IV, 8, 25. 'The expression "of a childless (Brâhmaṇa)" includes by implication (the absence) of Sapindas and other (heirs).'-Haradatta. Srotriyas, i.e. Brâhmaṇas learned in the Vedas. See also Manu IX, 188.

42. Âpastamba II, 6, 14, 5.

43. Colebrooke V, Digest 335; Manu IX, 201-202; Yâgñavalkya II, 140.

44. Colebrooke loc. cit.; Manu IX, 203; Yâgñavalkya II, 141.

45. Colebrooke V, Digest 171, 335.

46. Water, (property destined for) pious uses or sacrifices, and prepared food shall not be divided;

47. Nor (shall a partition be made) of women connected (with members of the family).

48. In cases for which no rule has been given, (that course) must be followed of which at least ten (Brâhmaṇas), who are well instructed, skilled in reasoning, and free from covetousness, approve.

49. They declare, that an assembly (parishad, shall consist) at least (of) the ten following (members, viz.) four men who have completely studied the four Vedas, three men belonging to the (three) orders enumerated first, (and) three men who know (three) different (institutes of) law.

50. But on failure of them the decision of one Srotriya, who knows the Veda and is properly instructed (in the duties, shall be followed) in doubtful cases.

51. For such a man is incapable of (unjustly) injuring or (unjustly) favouring created beings.

52. He who knows the sacred law obtains heavenly bliss, more than (other) righteous men, on account of his knowledge of, and his adherence to it.

53. Thus the sacred law (has been explained).

46. Manu IX, 219. For a fuller explanation of the terms *yoga* and *kshema*, (property destined for) pious uses and sacrifices, see Colebrooke, *Mitâksharâ* I, 4, 23.

47. Colebrooke, *Mitâksharâ* I, 4, 22; V, Digest 367; Mayûkha IV, 7, 19.

49-51. Âpastamba II, 11, 29, 13-14; Manu XII, 108-113. Three men belonging to the (three) orders enumerated first, i.e. a student, a householder, and an ascetic, see above, III, 2.

TRANSLITERATION OF ORIENTAL ALPHABETS ADOPTED FOR THE TRANSLATIONS  
OF THE SACRED BOOKS OF THE EAST.

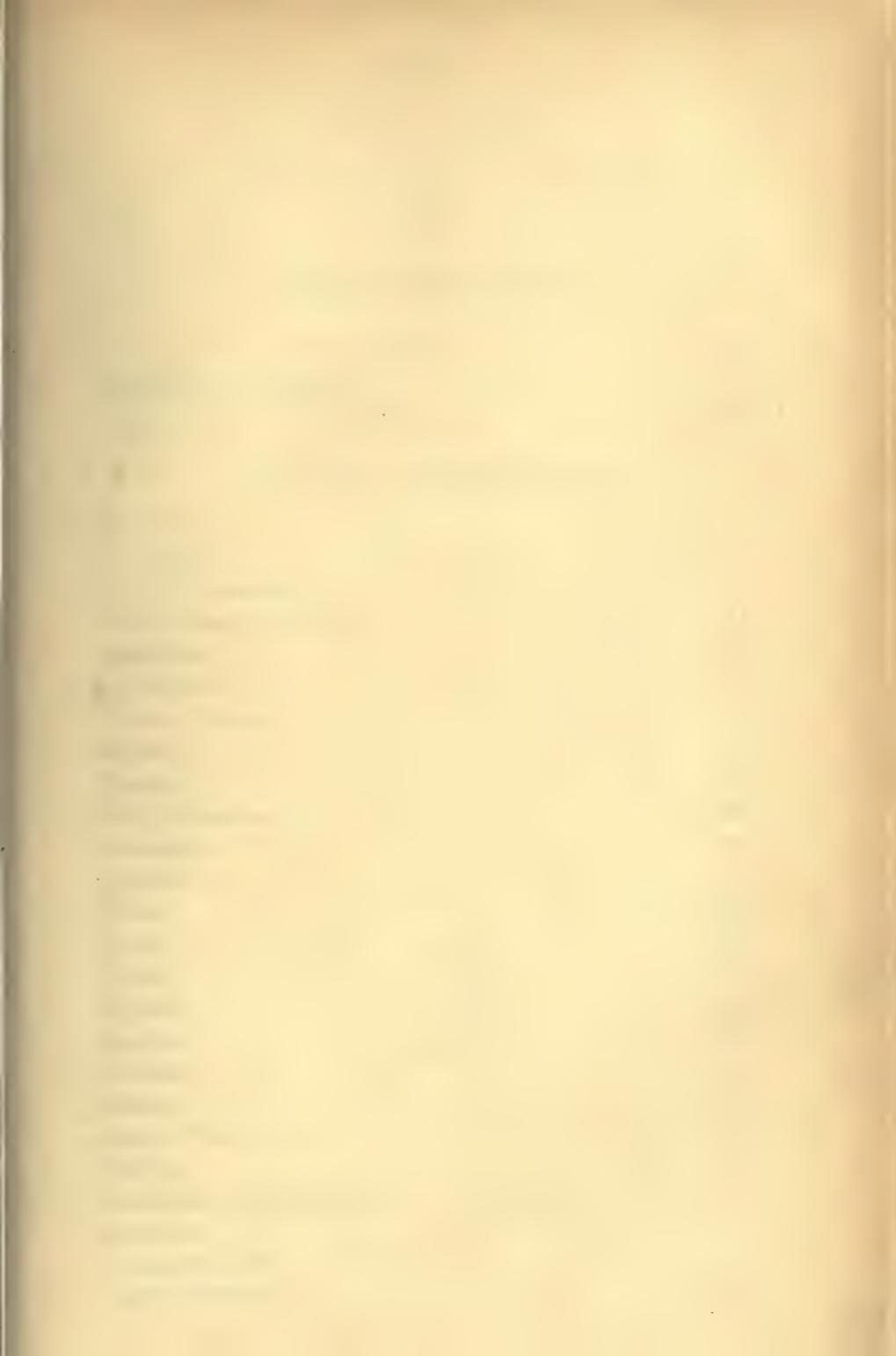
CONSONANTS.	MISSIONARY ALPHABET.			Sanskrit.	Zend.	Pehlevi.	Persian.	Arab.	Hebrew.	Chinese.
	I Class.	II Class.	III Class.							
<b>Gutturales.</b>										
1 Tenuis . . . . .	k	· · ·	· · ·	क	ग	ग	گ	ג	ג	· ·
2 " aspirata . . . . .	kh	· · ·	· · ·	ख	ग	ग	خ	خ	خ	· ·
3 Media . . . . .	g	· · ·	· · ·	ग	ग	ग	گ	ג	ג	· ·
4 " aspirata . . . . .	gh	· · ·	· · ·	ঁ	ঁ	ঁ	ঁ	ঁ	ঁ	· ·
5 Gutturo-labialis . . . . .	q	· · ·	· · ·	ঁ	ঁ	ঁ	ঁ	ঁ	ঁ	· ·
6 Nasalis . . . . .	h (ng)	· · ·	· · ·	ঙ	ঁ	ঁ	ঁ	ঁ	ঁ	· ·
7 Spiritus asper . . . . .	h	· · ·	· · ·	হ	হ	হ	হ	ה	ה	হ, hs
8 " lenis . . . . .	h	· · ·	· · ·	হ	হ	হ	হ	ה	ה	· ·
9 " asper faucialis . . . . .	h	· · ·	· · ·	হ	হ	হ	হ	ה	ה	· ·
10 " lenis faucialis . . . . .	h	· · ·	· · ·	হ	হ	হ	হ	হ	হ	· ·
11 " asper fricatus . . . . .	h	· · ·	· · ·	হ	হ	হ	হ	হ	হ	· ·
12 " lenis fricatus . . . . .	h	· · ·	· · ·	হ	হ	হ	হ	হ	হ	· ·
<b>Gutturales modificatoe</b> (palatales, &c.)										
13 Tenuis . . . . .	· · ·	· · ·	· · ·	·	·	·	·	·	·	·
14 " aspirata . . . . .	· · ·	· · ·	· · ·	·	·	·	·	·	·	·
15 Media . . . . .	· · ·	· · ·	· · ·	·	·	·	·	·	·	·
16 " aspirata . . . . .	· · ·	· · ·	· · ·	·	·	·	·	·	·	·
17 Nasalis . . . . .	· · ·	· · ·	· · ·	·	·	·	·	·	·	·

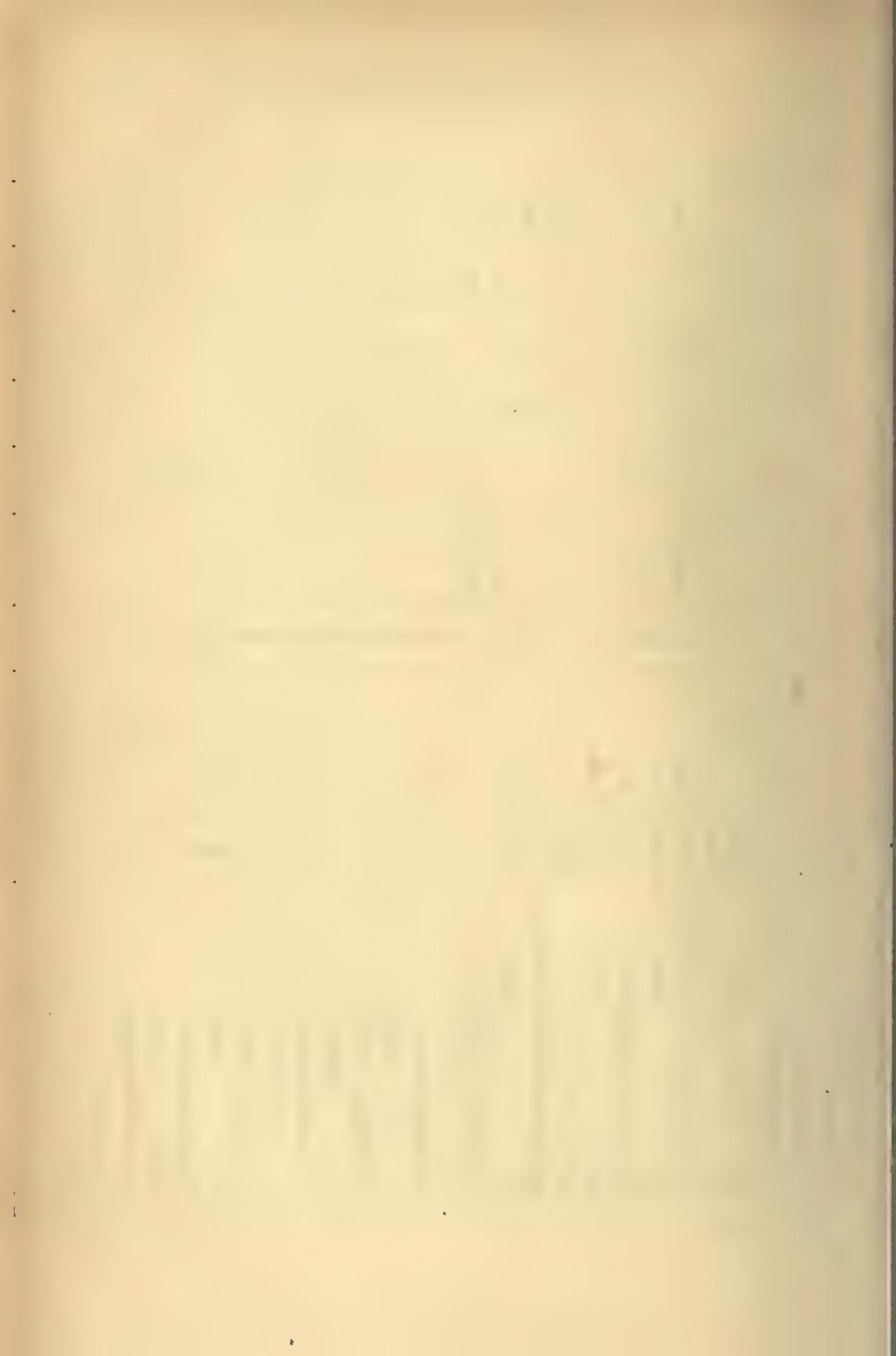
CONSONANTS (continued)	MISSIONARY ALPHABET.			Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
	I Class.	II Class.	III Class.							
18 Semivocalis . . . . .	y	•	•	य	𠂇	𠁧	غ	ي	י	ي
19 Spiritus asper . . . . .		(y)	•			𠁨	ز	ز	ת	ت
20 , lenis . . . . .		(j)	•			𠁩	ه	ه	ث	ث
21 , asper assibilatus . . .			•	শ		𠁪	س	س	ش	ش
22 , lenis assibilatus . . .			•	স		𠁫	س	س	ش	ش
<b>Dentales.</b>										
23 Tenuis . . . . .	t	•	•	ତ	ତ	ତ	ت	ت	ت	ت
24 , aspirata . . . . .	th	•	•	ଥ	ଥ	ଥ	ث	ث	ث	ث
25 , assibilata . . . . .		•	•	ଠି	ଠି	ଠି	ଠ	ଠ	ଠ	ଠ
26 Media . . . . .	d	•	•	ଦ	ଦ	ଦ	د	د	د	د
27 , aspirata . . . . .	dh	•	•	ଧ	ଧ	ଧ	ଧ	ଧ	ଧ	ଧ
28 , assibilata . . . . .		•	•	ଠିଧ	ଠିଧ	ଠିଧ	ଠିଧ	ଠିଧ	ଠିଧ	ଠିଧ
29 Nasalis . . . . .	n	•	•	ନ	ନ	ନ	ନ	ନ	ନ	ନ
30 Semivocalis . . . . .	l	•	•	ଲ	ଲ	ଲ	ل	ل	ل	ل
31 ,	mollis 1 . . . . .		•	ମ	ମ	ମ	م	م	م	م
32 ,	mollis 2 . . . . .		•	ମୁ	ମୁ	ମୁ	مୁ	مୁ	مୁ	مୁ
33 Spiritus asper 1 . . . . .			•	ସ	ସ	ସ	س	س	س	س
34 , asper 2 . . . . .			•	ସ	ସ	ସ	س	س	س	س
35 ,	lenis . . . . .		•	ଶ	ଶ	ଶ	ش	ش	ش	ش
36 ,	asperimus 1 . . . . .		•	ସି	ସି	ସି	سି	سି	سି	سି
37 ,	asperimus 2 . . . . .		•	ସିର	ସିର	ସିର	سିର	سିର	سିର	سିର

Dentales modificatee  
(lingualos, &c.)

38 Tenuis . . . . .	t	th	p	p
39 " aspirata . . . . .	d	dh	ph	ph
40 Media . . . . .	n	ñ	m	m
41 " aspirata . . . . .	r	ñ	w	w
42 Nasalis . . . . .	ñ	ñ	ñ	ñ
43 Semivocalis . . . . .	ñ	ñ	ñ	ñ
44 " fricata . . . . .	r	r	r	r
45 " diacritica . . . . .	sh	sh	ñ	ñ
46 Spiritus asper . . . . .	zh	zh	ñ	ñ
47 " lenis . . . . .	ñ	ñ	ñ	ñ
Labiales.				
48 Tenuis . . . . .	p	p	p	p
49 " aspirata . . . . .	ph	ph	ph	ph
50 Media . . . . .	b	b	b	b
51 " aspirata . . . . .	bh	bh	bh	bh
52 Tenuissima . . . . .	p	p	p	p
53 Nasalis . . . . .	m	m	m	m
54 Semivocalis . . . . .	w	w	w	w
55 " aspirata . . . . .	hv	hv	hv	hv
56 Spiritus asper . . . . .	f	f	f	f
57 " lenis . . . . .	v	v	v	v
58 Anusvara . . . . .	m	m	m	m
59 Visarga . . . . .	h	h	h	h







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# INTRODUCTION

TO

## VASISHTHA.

THE Vâsishtha Dharmasâstra is, like that of Gautama, the last remnant of the Sûtras of a Vedic school, which, as far as our knowledge goes at present, has perished, together with the greater part of its writings. We owe the preservation of its Dharma-sûtra probably to the special law schools of India, which, attracted as it would seem by its title and the legend connecting it with Vasishtha Maitrâvaruni, one of the most famous *Rishis* of the Rig-veda and a redoubtable champion of Brâhmanism, made it one of their standard authorities. The early existence of a legend according to which the Vâsishtha Dharma-sûtra was considered either to be a work composed by the *Rishi* Vasishtha, or at least to contain the sum of his teaching on the duty of man, is indicated by several passages of the work itself. For the Dharma-sûtra names Vasishtha, or appeals to his authority on no less than three occasions. First, we find a rule on lawful interest, which is emphatically ascribed to Vasishtha<sup>1</sup>. ‘Learn the interest for a money lender,’ the Sûtra says, ‘declared by the word of Vasishtha; five mâshas (may be taken) for twenty (kârshâpanas every month).’ Again, at the end of a long string of rules<sup>2</sup> which contain the observances to be kept by sinners who undergo Krikkhra penances, Vasishtha’s name is brought forward as the authority for them, and the last words are, ‘Thus speaks the divine Vasishtha.’ Finally, the concluding Sûtra of the whole work<sup>3</sup> gives

<sup>1</sup> Vâsishtha Dharmasâstra II, 51.

<sup>2</sup> Vâsishtha Dharmasâstra XXIV, 5.

<sup>3</sup> Vâsishtha Dharmasâstra XXX, 11. Similar invocations of teachers at the end of Sûtras occur frequently, e. g. Âsvalâyana Srauta-sûtra XII, 15, 14; Rig-vidhâna V, 3, 4; Yâska, Nirukta, Roth, p. 216.

expression to the devotion felt by the author for the *Rishi*; 'Adoration to Vasishtha, Satayātu, the son of Mitra and Varuna and of Urvasi.' The epithets used in this last passage conclusively show that the Vasishtha after whom the Dharma-sūtra is named, is the individual who, according to the Brāhmanical tradition, is the *Rishi* of a large portion of the seventh Mandala of the Rig-veda and the progenitor of the Vāsishtha clan of Brāhmans, and who in some hymns of the Rig-veda appears as the purohita or domestic priest of king Sudās and the rival of Visvāmitra, and in other Sūktas as a half mythical being. For the verses Rig-veda VII, 33, 11–14 trace the origin of this Vasishtha to the two sons of Aditi, Mitra and Varuna, and to the Apsaras Urvasi, and contain the outline of the curious, but disgusting story of his marvellous birth, which Sāyana narrates more circumstantially in the commentary on verse 11. Moreover, the word Satayātu, which in the Dharma-sūtra is used as an epithet of Vasishtha, occurs Rig-veda VII, 18, 21 in close connexion with the *Rishi*'s name. Sāyana explains it in his commentary on the latter passage as 'the destroyer of many demons,' or, 'he whom many demons seek to destroy,' and takes it as an epithet of the sage Parāsara, who is named together with Vasishtha. It would, however, seem that, if the verse is construed on strictly philological principles, neither Sāyana's interpretation, nor that suggested by the Dharma-sūtra can be accepted, and that Satayātu has to be taken as a proper name<sup>1</sup>. But, however that may be, it is not doubtful that we may safely infer from the expressions used in the last sentence of the Dharma-sūtra, that the Vasishtha to whom the invocation is addressed and the composition of the work is ascribed, either immediately or through the medium of pupils, is the individual named in the Rig-veda. The connexion of the Dharma-sūtra with one of the *Rishis* of the Rig-veda which is thus established, possesses a particular interest and importance, because it corroborates the statement of Govindasvāmin, the commentator of Baudhāyana, that the Institutes of Vasishtha were

<sup>1</sup> See Petersburg Dictionary, s. v. satayātu.

originally studied by and authoritative for the Bahvrikas, the *Rigvedins* alone, and afterwards became an authority for all Brâhmans<sup>1</sup>. In the introduction to Gautama it has been shown that a similar assertion which Govinda makes with regard to the Gautama Dharma-sûtra can be corroborated by a considerable amount of external and internal evidence. It has been pointed out that not only the fact that the spiritual pedigrees of the *Khandoga* schools enumerate several Gautamas, but also the partiality for texts of the Sâma-veda, which the Institutes of Gautama show on several occasions, strongly support the tradition that the Gautamiya Dharmasâstra originally was the exclusive property of a school of Sâmavedins. In the case of the Vâshîtha Dharmasâstra indications of the latter kind are, if not entirely wanting, at least very faint. The number of Vedic passages quoted is, no doubt, large; but few among them belong to the class of Mantras which are recited during the performance of grâhya rites, and must be taken from the particular recension of the Veda to which the performer belongs. Besides, the texts of this description which actually occur, do not bear the mark of a particular Veda or Sâkhâ. The numerous texts, on the other hand, which are quoted in support or explanation of the rules, are taken impartially from all the three ancient Vedas. For this reason it would be dangerous to use the references to a dozen *Rikas* in chapters XVII and XXVI, as well as to the legend of Sunahsepa, which is told only in works belonging to the Rig-

<sup>1</sup> See Sacred Books of the East, vol. ii, p. xl ix, note 2. As Govindasvâmin's statements possess a considerable importance, I give here the whole commentary on Baudhâyana I, 1, 2, 6, according to my two MSS., C. I. and C. T. : ननु क्रिमिति व्यवस्था यावता मूलश्रुतिरेषामिश्रेष्वेण कल्पते यथा होलिकादीनां यथा वा बोधायनीयं धर्मशास्त्रं कैश्चिदेव पठ्यमानं सर्वाधिकारं भवति तथा गोतमीयगोभिलोये इन्द्रोगैरेव पठ्येते [पठ्यते C. I.; पठ्यते C. T.] वासिष्ठं तु च चृचैः [!] सर्व च सर्वाधिकाराणि [!] यथा वा गृहशास्त्राणि सर्वाधिकाराणि तडदनुपनीतेन सह भोजनादीन्यपि समानानि [ज्ञासमानि C. I.; ज्ञासमानि C. T.] भवनीत्याशद्व्याह ॥ तत्र तत्र देशप्रामाण्यमेव स्पात् ॥६॥ एवं व्यवस्थितविवैव मूलश्रुतिः । किं त्विमानुपपत्तिं न कल्पयतीयभिप्रायः । तस्माद् व्यवस्थितविषयमेवानुष्ठानं तड्जनं च ॥

veda, as a proof that the Vâshîthâ Dharmasâstra is the work of a *Rigvedin*. Under these circumstances the three passages, mentioning Vasishtha's name, and especially the last which identifies him with the *Rishi* of the Rig-veda, have a particularly great importance, as they are the only pieces of internal evidence which can be brought forward in favour of Govindasvâmin's valuable statement. But the latter is, even without any further corroboration, credible enough, because no reason is apparent why Govinda should have invented such a story, and because his assertion fully agrees with the well-established facts known about the other existing Dharma-sûtras, which all were composed not for the benefit of the Âryans in general, but in order to regulate the conduct of particular sections of the Brâhmanical community.

There is, however, one point in Govindasvâmin's statement which requires further elucidation. He says that the Bahvrikas, i.e. the *Rigvedins* in general, formerly studied the Vâshîthâ Dharmasâstra. It might, therefore, be inferred that the work possessed equal authority among the Âsvalâyanîyas, the Sâṅkhâyanîyas, the Mândîkâyanas, and all the other schools of the Rig-veda, and that it belonged to the most ancient heirlooms of its adherents. That is, however, improbable for several reasons. For, first, neither the Âsvalâyanîyas nor the Sâṅkhâyanîyas of the present day study or attach any special importance to the Vâshîthâ Dharmasâstra. Secondly, if the Vâshîthâ Dharmasâstra had ever been the common authority on Dharma in all the different schools of the Rig-veda, it would be necessary to ascribe to it an antiquity which it clearly does not possess. All Sûtras were originally composed for a single school only. Where we find that the same Sûtra is adopted by several *Karanas*, as is the case with the Dharma-sûtra, which both the Âpastambîyas and the Hairanyakesas study, and with the Kâyana-sûtra, which the Bhâradvâgas and the Hairanyakesas have in common, it is evident that the later school did not care to compose a treatise of its own on a certain subject, but preferred to take over the composition of an earlier teacher. If, now, a Sûtra on a certain

subject were acknowledged by all the schools of one Veda, it would follow that it must belong to the most ancient books of that Veda, and must have been adopted successively by all its later schools. In such a case the Sûtra must certainly show signs of its great antiquity. But if we look for the latter in the Vâsishtha Dharma-sûtra, the trouble will be in vain. Though that work contains a good deal that is archaic, yet, as will be shown presently, its numerous quotations from Vedic writings and older Dharma-sûtras clearly prove that it does not belong to the oldest productions of its class, but takes even among the still existing Institutes of the Sacred Law only a secondary rank. Under these circumstances the correct interpretation of Govindasvâmin's words will be, that according to the Brâhmanical tradition, known to him, some school of *Rigvedins*, the name of which he did not know, or did not care to give, originally possessed the Vâsishtha Dharmasâstra as its exclusive property, and that the work later, through the action of the special law schools, acquired general authority for all Brâhmans. It is a pity that no authentic information regarding the name of that school of *Rigvedins* has been handed down. But, considering the fact that Vedic schools are frequently named after Vedic *Rishis*, it seems not improbable that it was called after the Vasishtha whose authority the Dharma-sûtra invokes, and that we may assume the former existence of a Vâsishtha school, a Sûtra-karana, of the Rig-veda<sup>1</sup>, founded perhaps by a teacher of the Vâsishtha gotra. This conjecture, which, it must be confessed, is not supported by any corroborative evidence from the Brâhmanical tradition, will explain why the title-pages of this and of the first part speak of a school of Vâsishtha.

The position of the Vâsishtha Dharma-sûtra in Vedic literature can be defined, to a certain extent, by an analysis

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<sup>1</sup> A school of Vâsishthas, belonging to the Sâma-veda, certainly existed in ancient times. I have formerly put forward a conjecture that the Vâsishtha Dharmasâstra might belong to that school (*Digest of Hindu Law Cases*, p. xxii, first edition). But Govindasvâmin's explicit statement makes it evident that it has to be abandoned.

of its numerous quotations from the *Samhitâs*, Brâhmaṇas, and the older Sûtras. By this means it will become evident that the work belongs to a period when the chief schools of the three ancient Vedas had been formed and some of the still existing Dharma-sûtras had been composed. Faint indications will be found which make it probable that the home of the school to which it belonged, lay in the northern half of India, north of the Narmadâ and of the Vindhyas. As regards the quotations from the *Sruti*, the revealed texts of the Hindus, they are chiefly taken from the Rig-veda and from three recensions of the Yagur-veda. Passages from the *Rig-veda-samhitâ* are quoted IV, 21; XVII, 3-4; and XXVI, 5-7. With respect to the quotations in the latter chapter it must, however, be noted that its genuineness is, as will be shown in the sequel, not above suspicion. A Brâhmaṇa of the Rig-veda seems to be referred to in XVII, 2, 32, 35. But the extracts, given there, agree only in part with the text of the *Aitareya*, and it is probable that they are taken from some lost composition of the same class. A curious Sûtra, II, 35, shows a great resemblance to the explanations of Vedic passages given by Yâska in the *Nirukta*<sup>1</sup>. The passage points either to a connexion of the author with the school of the *Nairuktas* or, at least, to an acquaintance with its principles. Among the schools of the Yagur-veda, that of the *Kathas* is twice referred to by name, XII, 29; XXX, 5. But Professor Weber, who kindly looked for the quotations in the Berlin MS. of the *Kâthaka*, has not been able to find them. A third passage, I, 37, said to be taken from the *Kâturmâsyas*, i.e. the portion of a *Samhitâ* which treats of the *Kâturmâsyâ* sacrifices, actually occurs in the *Kâthaka*. But, as it is likewise found in the *Kâturmâsyâ-kânda* of the *Maitrâyanîyas*, it must remain uncertain from which of the two recensions of the Black Yagur-veda it has been quoted. The chapter on the duties of women, vers. 6-8, contains a

<sup>1</sup> This resemblance has not escaped Krishnapandita, who says in his commentary, निरुक्तमप्यस्य मन्त्रस्य दर्शयति ॥ लाङ्गूलविभादि ॥ शुत्रनुरुक्तमपि निरुक्तकृत्संगृह्णाति ॥

long quotation which, in spite of some small discrepancies, seems to have been taken from the Taittirîya-samhitâ of the Black Yagur-veda. Passages of the Taittirîya Âranyaka are quoted or referred to X, 35 and XXIII, 23. The White Yagur-veda is mentioned several times as the Vâgasaneyi-sâkhâ or the Vâgasaneyaka. The former expression occurs III, 19 and XXIII, 13. The quotations, marked as taken from the Vâgasaneyaka, XII, 31, XIV, 46 are found in the Satapatha-brâhmaṇa, and another passage of the same work is quoted I, 45, without a specification of the source. A very clear proof that the author of the Dharma-sûtra knew the Vâgasaneyi-samhitâ is furnished by the Mantra, given II, 34. The text, quoted there, occurs in three different Sâkhâs, that of the Vâgasaneyins, that of the Taittiriyas and the Atharva-veda, and in each shows a few variae lectiones. Its wording in the Vâgasaneyi-samhitâ literally agrees with the version, given in the Sûtra. The Sâma-veda is referred to III, 19, and particular Sâmans are mentioned in the borrowed chapter XXII, 9. A passage from the Nidâna, probably a work on Stomas and metres, which belonged to the Bhâllavins, an ancient school of Sâmavedins, occurs I, 14-16. An Upanishad, connected with the Atharva-veda, the Atharvasiras, is mentioned in the borrowed chapter XXII, 9, and the existence of the Atharva-veda is pre-supposed, also, by 'the vows called Siras,' which are alluded to in the suspicious chapter XXVI, 11, and are said to be peculiar to the Atharvavedins<sup>1</sup>. The chapters, which are undoubtedly genuine, contain no allusion to the fourth Veda.

As regards the older works on Dharma, the author of the Institutes of Vasishtha certainly knew and used a treatise, attributed to Yama, the Dharma-sûtras of Manu, Hârîta and Gautama, and perhaps that of Baudhâyanâ. With respect to two verses, which, as the Sûtra says, were proclaimed by Pragâpati, XIV, 24, 30, it is somewhat doubtful, if it is meant that they have been taken from a work, attributed to Pragâpati, or that they are merely utterances, supposed to have been made by that deity for the benefit

<sup>1</sup> See Baudhâyanâ Dharma-sûtra II, 8, 14, 2, note.

of mankind. The latter view seems, however, the more likely one, as it is customary in the *Smritis* to ascribe the revelation of social institutions, ceremonies, and penances to Pragāpati, who, in the older works, occupies much the same position as Brahmâ, the creator, in the later religious systems. It is not impossible that some of the references to Yama, e.g. XI, 20, have to be explained in the same manner. But other passages, attributed to Yama, e.g. XVIII, 13-16, seem to have been taken from a work which was considered the production of the Dharmarâga. Of course, none of the *Yamasmritis*, which exist in the present day, can be meant. The quotations from Manu are numerous<sup>1</sup>. They have all been taken from a book attributed to a Manu, and possess a very high interest for the history of the present metrical *Manusmriti*. For the prose passage from the Mânava, given IV, 5, furnishes the proof that the author of the Vâshîtha Dharmasâstra quotes from a Dharma-sûtra attributed to a Manu, while other quotations show that the Mânava Dharma-sûtra contained, also, verses, some of which, e.g. XIX, 37, were Trishubhs, and that a large proportion of these verses has been embodied in Bhrigu's version of the *Manusmriti*. Fifteen years ago<sup>2</sup> I first called attention to Vasishtha's prose quotation from the Mânava, and pointed out that, if the MSS. of the Vâshîtha Dharmasâstra were to be trusted, a small piece of the lost Mânava Dharma-sûtra, on which the present *Manusmriti* is based, had been found. The incorrectness and the defective state of the materials which I then had at my disposal did not allow me to go further. Since that time several, comparatively speaking, good MSS. of the Institutes of Vasishtha and many inferior ones have been found, and all, at least all those which I have examined, give the quotation in prose exactly in the same form. The fact that Vasishtha gives, in IV, 5, a prose quotation from Manu may, therefore, be considered as certain<sup>3</sup>. Moreover several of the best MSS.

<sup>1</sup> They occur Vâshîtha Dharmasâstra I, 17; III, 2; IV, 5-8; XI, 23; XII, 16; XIII, 16; XIX, 37; XX, 18; XXIII, 43; XXVI, 8.

<sup>2</sup> Digest of Hindu Law Cases, p. xxxi, note, first edition.

<sup>3</sup> Such, I suppose, will be the opinion of all European scholars. Those Hindus

show, by adding the particle 'iti' at the end of Sûtra 8, that the quotation from the Mânava is not finished with Sûtra 5, but includes the two verses given in Sûtras 6 and 7 and the second prose passage in Sûtra 8. Among the verses the first is found entire in the metrical Manusmîti, and the second has likewise a representative in that work, though its concluding portion has been altered in such a manner that the permission to slaughter animals at sacrifices has been converted into an absolute prohibition to take animal life. Sûtra 8, which again is in prose, has no counterpart in the metrical Manusmîti, as might be expected from its allowing 'a full-grown ox' or 'a full-grown he-goat' to be killed in honour of a distinguished Brâhmaṇa or Kshatriya guest. A closely corresponding passage is found in the Satapatha-brâhmaṇa, and a verse expressing the same opinion in the Yâgñavalkya Smîti, the versification of a Dharma-sûtra of the White Yagur-veda. As the last part of the quotation resembles the text of the Brâhmaṇa and its language is very archaic, it is quite possible that, though belonging to the passage from the Mânava-sûtra, it contains a Vedic text, taken from some hitherto unknown Brâhmaṇa which Manu adduced in support of his opinion. On this supposition the arrangement of the whole quotation would be as follows. Sûtra 5 would give the original rule of the author of the Mânava in an aphoristic form; Sûtras 6-7 would repeat the same opinion in verse, the latter being probably Slokas current among the Brâhmanical community; and Sûtra 8 would give the Vedic authority for the preceding sentences. This arrangement would be in strict conformity with the plan usually followed by the authors of Dharma-sûtras. But whether Sûtra 8 contains a second original aphorism of the Mânava Dharma-sûtra or a Vedic passage, it seems indisputable that the author of the Vâsishtha Dharma-sûtra knew a treatise attributed to a teacher called Manu, which, like all other Dharma-sûtras, was partly written in apho-

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who allow their religious convictions to get the better of their reason, will perhaps prefer Krishnapandita's ingenious, but unsound explanation of the words *iti mânavam*, by *iti manumatam*, 'such is the opinion of Manu.'

ristic prose and partly in verse. The passage furnishes, therefore, the proof for Professor Max Müller's conjecture that our metrical *Manusmṛiti*, like all the older works of the same class, is based on the *Dharma-sūtra* of a Vedic *Sūtra-karana*. In connexion with this subject it may be mentioned that the Institutes of *Vasishtha* contain, besides the above-mentioned passages, no less than thirty-nine verses<sup>1</sup>, which are not marked as quotations, but occur in *Bṛigu*'s metrical *Manusamhitā*. Some of them present more or less important variae lectiones. Moreover, there are four verses which, though *Vasishtha* attributes them to *Hārīta* and *Yama*<sup>2</sup>, are included in our *Manusmṛiti* and treated as utterances of the father of mankind. The bearing of both these facts on the history of the *Manusmṛiti* is obvious. But the frequency of the references to or quotations from *Manu* which *Vasishtha* makes, teaches another important lesson. Like the fact that *Manu* is the only individual author to whom *Gautama* refers<sup>3</sup>, it shows that in ancient times *Manu*'s name had as great a charm for the Brāhmaṇ teachers as it has for those of the present day, and that the old Mānava *Dharma-sūtra* was one of the leading works on the subject, or, perhaps, even held that dominant position which the metrical *Manusmṛiti* actually occupied in the Middle Ages and theoretically occupies in our days. It is interesting to observe that precisely the same inference can be drawn from the early Sanskrit inscriptions. If these speak of individual authors of *Smṛitis*, they invariably place *Manu*'s name first<sup>4</sup>.

*Vasishtha* gives only one quotation from *Hārīta*, II, 6. *Hārīta* was one of the ancient *Sūtrakāras* of the Black Yagur-veda, who is known also to *Baudhāyana*. From a passage which *Krishnapandita* quotes in elucidation of

<sup>1</sup> *Vāsishtha Dharmasāstra* I, 22; II, 3, 10, 27, 48; III, 5, 11, 60; V, 2; VI, 6, 8, 11, 13, 19; VIII, 7, 15; X, 21-22; XI, 27-28, 32, 35; XIII, 48; XIV, 13, 16, 18; XVI, 18, 33-34; XVII, 5, 8; XVIII, 14, 15; XIX, 48; XX, 18; XXV, 4-5, 7; XXVII, 3.

<sup>2</sup> *Vāsishtha Dharmasāstra* II, 6; XVIII, 14-15; XIX, 48.

<sup>3</sup> Sacred Books of the East, vol. ii, p. lvii.

<sup>4</sup> See e.g. the grant of *Dhruvasena* I, dated Samvat, i.e. *Guptasamvat* 207. Pl. i, l. 7; Ind. Ant., vol. iv, p. 105.

Vasishtha XXIV, 6, I conclude that Hârîta was a Maitrâ-yâniya<sup>1</sup>. The relation of the Vâsishtha Dharma-sûtra to Gautama and Baudhâyanâ has already been discussed in the introduction to the translation of the former work<sup>2</sup>. To the remarks on its connexion with Baudhâyanâ it must be added that the third Prasna of the Baudhâyanâ Dharma-sûtra, from which Vasishtha's twenty-second chapter seems to have been borrowed, perhaps does not belong to the original work, but is a later, though presumably a very ancient, addition to the composition of the founder of the Baudhâyanâ school. The reasons for this opinion will be given below. If Baudhâyanâ's third Prasna is not genuine, but has been added by a later teacher of that school, the interval between Baudhâyanâ and the author of the Vâsishtha Dharmasâstra must be a very considerable one. I have, however, to point out that the inference regarding the priority of Baudhâyanâ to Vasishtha is permissible only on the supposition that Vasishtha's twenty-second chapter is not a later addition to the latter work, and that, though it is found in all our MSS., this fact is not sufficient to silence all doubts which might be raised with respect to its genuineness; for we shall see presently that other chapters in the section on penances have been tampered with by a later hand. It will, therefore, be advisable not to insist too strongly on the certainty of the conclusion that Vasishtha knew and used Baudhâyanâ's work.

In the introduction to his translation of the Vishnusmriti<sup>3</sup>, Professor Jolly has pointed out two passages of Vasishtha which, as he thinks, have been borrowed from Vishnu, and prove the posteriority of the Vâsishtha Dharmasâstra, if not to the Vishnusmriti, at least to its original, the Kâthaka Dharma-sûtra. He contends that the passage Vasishtha XXVIII, 10-15 is a versification of the Sûtras of Vishnu LVI, which, besides being clumsy, shows a number of

<sup>1</sup> He says: तथा च हारीतः। तदेतद्वादृष्टः पुत्राय [°सो नापुत्राय?] नाशिष्याय नासमाप्तिकाय नासंवत्सरोपिताय नाविदितकुलशीलाचाराय दद्यादित्याह भगवानयोनिजो रश्मसंभवो मित्रपुतो [?] मैत्रायणिरिति ॥

<sup>2</sup> Sacred Books of the East, vol. ii, pp. liii-lv.

<sup>3</sup> Sacred Books of the East, vol. vii, p. xviii.

corruptions and grammatical mistakes, and that *Vasishtha* XXVIII, 18–22 has been borrowed from *Vishnu* LXXXVII. Professor Jolly's assertion regarding the second passage involves, however, a little mistake. For the first two Slokas, *Vasishtha* XXVIII, 18–19, describe not the gift of the skin of a black antelope, which is mentioned in the first six Sûtras of *Vishnu* LXXXVII, but the rite of feeding Brâhmans with honey and sesamum grains, which occurs *Vishnu* XC, 10. The three verses, *Vasishtha* XXVIII, 20–22, on the other hand, really are the same as those given by *Vishnu* LXXXVII, 8–10. It is, however, expressly stated in the *Vishnusmriti* that they contain a quotation, and are not the original composition of the author of the *Dharma-sûtra*. Hence no inference can be drawn from the recurrence of the same stanzas in the *Vâsishtha Dharma-sûtra*. As regards the other passage, *Vasishtha* XXVIII, 10–15, Professor Jolly is quite right in saying that it is a clumsy versification of *Vishnu*'s Sûtras, and it is not at all improbable that *Vasishtha*'s verses may have been immediately derived from the *Kâthaka*. The further inference as to the priority of the ancient *Kâthaka-sûtra* to *Vasishtha*, which Professor Jolly draws from the comparison of the two passages, would also be unimpeachable, if the genuineness of *Vasishtha*'s twenty-eighth chapter were certain. But that is unfortunately not the case. Not only that chapter, but the preceding ones, XXV–XXVII, in fact the whole section on secret penances, are, in my opinion, not only suspicious, but certainly betray the hand of a later restorer and corrector. Everybody who carefully reads the Sanskrit text of the *Dharma-sûtra* will be struck by the change of the style and the difference in the language which the four chapters on secret penances show, as compared with the preceding and following sections. Throughout the whole of the first twenty-four chapters and in the last two chapters we find a mixture of prose and verse. With one exception in the sixth chapter, where thirty-one verses form the beginning of the section on the rule of conduct, the author follows always one and the same plan in arranging his materials. His own rules are given first in the form of aphorisms, and after

these follow the authorities for his doctrines, which consist either of Vedic passages or of verses, the latter being partly quotations taken from individual authors or works, partly specimens of the versified maxims current among the Brâhmans, and sometimes memorial verses composed by the author himself. But chapters XXV–XXVIII contain not a single Sûtra. They are made up entirely of Anushubh Slokas, and the phrases<sup>1</sup> ‘I will now declare,’ ‘Listen to my words,’ which are so characteristic of the style of the later metrical Smritis and of the Purânas, occur more frequently than is absolutely necessary. Again, in the first twenty-four and the last two chapters the language is archaic Sanskrit, interspersed here and there with Vedic anomalous forms. But in the four chapters on secret penances we have the common Sanskrit of the metrical Smritis and Purânas, with its incorrect forms, adopted in order to fit inconvenient words into the metre. Nor is this all. The contents of a portion of this suspicious section are merely useless repetitions of matters dealt with already in the preceding chapters, while some verses contain fragmentary rules on a subject which is treated more fully further on. Thus the description of the *Krikkhra* and *Kândrâyana* penances, which has been given XXI, 20 and XXIV, 45, is repeated XXVII, 16, 21. Further, the enumeration of the purificatory texts XXVIII, 10–15 is merely an enlargement of XXII, 9. Finally, the verses XXVIII, 16–22 contain detached rules on gifts, and in the next chapter, XXIX, the subject is begun once more and treated at considerable length. Though it would be unwise to assume that all genuine productions of the old Sûtrakâras must, throughout, show regularity and consistency, the differences between the four chapters and the remainder of the work, just pointed out, are, it seems to me, sufficient to warrant the conclusion that they do not belong to the author of the Institutes. Under these circumstances it might be assumed that the whole section is simply an interpolation. But that would be going too far. For, as other Dharma-sûtras show, one or even several chapters on secret penances belonged to such works.

<sup>1</sup> See XXV, 1; XXVII, 10; XXVIII, 10, 20.

Moreover, in the section on women, *Vasishtha* V, 3-4, the author makes a cross-reference to the *rahasyas*, the section on secret penances, and quotes by anticipation half a *Sloka* which is actually found in chapter XXVIII. The inference to be drawn from these facts is, that the section on secret penances is not simply a later addition intended to supply an omission of the first writer, but that, for some reason or other, it has been remodelled. The answer to the question why this was done is suggested, it seems to me, partly by the state of the MSS. of the *Vāsishtha Dharmasāstra*, and partly by the facts connected with the treatment of ancient works by the *Pandits*, which my examination of the libraries of Northern India has brought to light<sup>1</sup>. MSS. of the *Vāsishtha Dharmasāstra* are very rare, and among those found only three are complete. Some stop with chapter X, others with chapter XXI, and a few in the middle of the thirtieth *Adhyāya*. Moreover, most of them are very corrupt, and even the best exhibit some *Sūtras* which are hopeless. These circumstances show clearly that after the extinction of the Vedic school, with which the work originated, the *Sūtra* was for some time neglected, and existed in a few copies only, perhaps even in a single MS. The materials on which the ancient Hindus wrote, the birch bark and the palm leaves, are so frail that especially the first and last leaves of a *Pothī* are easily lost or badly damaged. Instances of this kind are common enough in the *Gaina* and *Kasmīr* libraries, where the beginning and still more frequently the end of many works have been irretrievably lost. The fate of the *Vāsishtha Dharmasāstra*, it would seem, has been similar. The facts related above make it probable that the MS. or MSS. which came into the hands of the *Pandits* of the special law schools, who revived the study of the work, was defective. Pieces of the last leaves which remained, probably showed the extent of the damage done, and the *Pandits* set to work at the restoration of the lost portions, just as the *Kasmīrian Sāhebrām Pandit* restored the *Nīlamata-purāna* for *Mahārāga Ranavīrasimha*. They,

<sup>1</sup> See Report on a Tour in Kasmīr, Journal of the Bombay Branch of the Royal Asiatic Society, vol. xii, p. 33.

of course, used the verses which they still found on the fragments, and cleverly supplied the remainder from their knowledge of Manu and other *Smritis*, of the *Mahâbhârata* and the *Purânas*. This theory, I think, explains all the difficulties which the present state of the section on secret penances raises. Perhaps it may be used also to account for some incongruities observable in chapter XXX. The last two verses, XXX, 9-10, are common-places which are frequently quoted in the *Mahâbhârata*, the *Harivamsa*, the *Pañkatantra*, and modern anthologies. With their baldness of expression and sentiment they present a strong contrast to the preceding solemn passages from the *Veda*, and look very much like an unlucky attempt at filling up a break at the end of the MS. In connexion with this subject it ought, however, to be mentioned that this restoration of the last part of the *Vâshishtha Dharmasâstra* must have happened in early times, at least more than a thousand years ago. For the oldest commentators and compilers of digests on law, such as *Vigñânesvara*<sup>1</sup>, who lived at the end of the eleventh century A. D., quote passages from the section on secret penances as the genuine utterances of *Vasishtha*. These details will suffice to show why I differ from Professor Jolly with respect to his conclusion from the agreement of the verses of *Vasishtha* XXVIII, 10-15 with the Sûtras of *Vishnu* LVI.

With the exception of the quotations, the *Vâshishtha Dharmasâstra* contains no data which could be used either to define its relative position in Sanskrit literature or to connect it with the historical period of India. The occurrence of the word *Romaka*, XVIII, 4, in some MSS., as the name of a degraded caste of mixed origin, proves nothing, as other MSS. read *Râmaka*, and tribes called *Râma* and *Râmatha* are mentioned in the *Purânas*. It would be wrong to assert on such evidence that the Sûtra belonged to the time when the Romans, or rather the Byzantines (*Rômaioi*), had political relations with India. Nor will it be advisable to adduce the fact that *Vasishtha*

<sup>1</sup> Thus *Vasishtha* XXVIII, 7 is quoted in the *Mitâksharâ* on *Yâgñavalkya* III, 298; XXVIII, 10-15 on *Yâgñavalkya* III, 309; and XXVIII, 18-19, 22 on *Yâgñavalkya* III, 310.

XVI, 10, 14, 15 mentions written documents as a means of legal proof, in order to establish the 'comparatively late' date of the Sūtra. For though the other Dharma-sūtras do not give any hint that the art of writing was known or in common use in their times, still the state of society which they describe is so advanced that people could not have got on without writing, and the proofs for the antiquity of the Indian alphabets are now much stronger than they were even a short time ago. The silence of Āpastamba and the other Sūtrakāras regarding written documents is probably due to their strict adherence to a general principle underlying the composition of the Dharma-sūtras. Those points only fall primarily within the scope of the Dharma-sūtras which have some immediate, close connexion with the Dharma, the acquisition of spiritual merit. Hence it sufficed for them to give some general maxims for the fulfilment of the gunadharma of kings, the impartial administration of justice, and to give fuller rules regarding the half-religious ceremony of the swearing in and the examination of witnesses. Judicial technicalities, like the determination of the legal value of written documents, had less importance in their eyes, and were left either to the desākāra, the custom of the country, or to the Niti and Artha-sāstras, the Institutes of Polity and of the Arts of common life. It would, also, be easy to rebut attempts at assigning the Vāsishtha Dharma-sūtra to what is usually 'a comparatively late period' by other pieces of so-called internal evidence tending to show that it is an ancient work. Some of the doctrines of the Sūtra undoubtedly belong to an ancient order of ideas. This is particularly observable in the rules regarding the subsidiary sons, which place the offspring even of illicit unions in the class of heirs and members of the family, while adopted sons are relegated to the division of members of the family excluded from inheritance. The same remark applies to the exclusion of all females, with the exception of putrikās or appointed daughters, from the succession to the property of males, to the permission to re-marry infant widows, and to the law of the Niyoga or the appointment of adult

widows, which *Vasishtha* allows without hesitation, and even extends to the wives of emigrants. But as most of these opinions occur also in some of the decidedly later metrical *Smritis*, and disputes on these subjects seem to have existed among the various Brâhmanical schools down to a late period, it would be hazardous to use them as arguments for the antiquity of the *Sûtra*.

The following points bear on the question where the original home of the Vedic school, which produced the *Dharma-sûtra*, was situated. First, the author declares India north of the Vindhya, and especially those portions now included in the North-western Provinces, to be the country where holy men and pure customs are to be found, I, 8-16. Secondly, he shows a predilection for those redactions of the *Veda* and those *Sûtras* which belong to the northern half of India, viz. for the *Kâthaka*, the *Vâgasaneyi-sâkhâ*, and the *Sûtras* of *Manu* and *Hârita*. Faint as these indications are, I think, they permit us to conclude that the *Sûtra* belongs to a *Karana* settled in the north.

As regards the materials on which the subjoined translation is based, I have chiefly relied on the Benares edition of the text, with the commentary of *Krishnapandita* *Dharmâdhikârî*, and on a rough edition with the *varietas lectionum* from the two MSS. of the Bombay Government Collection of 1874-75<sup>1</sup>, B. no. 29 and Bh. no. 30, a MS. of the Elphinstone College Collection of 1867-68, E. no. 23 of Class VI, and an imperfect apograph F. in my own collection, which was made in 1864 at Bombay. The rough edition was prepared under my superintendence by *Vâmanâkârya Gâlalkikar*, now teacher of Sanskrit in the Dekhan College, Puna. When I wrote the translation, the Bombay Government MSS. were not accessible to me. I could only use my own MS. and, thanks to the kindness of Dr. Rost, Colebrooke's MS., I. O. no. 913, from which the now worthless Calcutta editions have been derived either immediately or mediately. These materials belong to two groups. The Bombay MS. B., which comes from Benares, closely agrees with *Krishnapandita*'s text; and E., though

<sup>1</sup> See Report on Sanskrit MSS. 1874-75, p. 11.

purchased at Pūra, does not differ much from the two. Bh., which comes from Bhuj in Kakh, and my own MS. F. form a second group, towards which Colebrooke's MS., I. O. no. 913, also leans. Ultimately both groups are derived from one codex archetypus.

The first group of MSS. gives a fuller and in general a correcter text than the second. But it seems to me that the text of B., and still more Krishnapandita's, has in many places been conjecturally restored, and that the real difficulties have been rather veiled than solved. I have, therefore, frequently preferred the readings offered by the second group, or based on them my conjectural emendations, which have all been given in the notes. To give a translation without having recourse to conjectural emendations was impossible, as a European philologist is unable to avail himself of those wonderful tricks of interpretation which permit an Indian Pandit to extract some kind of meaning from the most desperate passages. In a few cases, where even the best MSS. contain nothing but a conglomerate of meaningless syllables or unconnected words, I have thought it advisable to refrain from all attempts at a restoration of the text, and at a translation. A critical edition of the Vāsishtha Dharmasāstra is very desirable, and I trust that Dr. A. Führer, of St. Xavier's College, Bombay, will soon supply this want. Krishnapandita's commentary, for which he had not the aid of older *vrittis*, shows considerable learning, and has been of great value to me. I have followed him mostly in the division of the Sūtras, and have frequently given his opinions in the notes, both in cases where I agree with him and in those where I differ from him, but think his opinion worthy of consideration.

In conclusion, I have to thank Professors R. von Roth, Weber, and Jolly, as well as Dr. L. von Schröder, for the verification of a number of Vedic quotations, which they kindly undertook for me, as I was unable to use my own books of reference during the translation of the work.

# INTRODUCTION

TO

## BAUDHÂYANA.

THE case of the Baudhâyana Dharma-sûtra is in many respects analogous to that of the Institutes of the Sacred Law, current in the schools of Âpastamba and Hiranyakesin. Like the latter, it is the work of a teacher of the Black Yagur-veda, who composed manuals on all the various subdivisions of the Kalpa, and founded a Sûtra-karana, which is said to exist to the present day<sup>1</sup>. The Brâhmanical tradition, too, acknowledges these facts, and, instead of surrounding Baudhâyana's work with a halo of myths, simply states that it was originally studied by and authoritative for the followers of the Taittirîya-veda alone, and later only became one of the sources of the Sacred Law for all Brâhmans<sup>2</sup>. Moreover, the position of Baudhâyana among the teachers of the Yagur-veda is well defined, and his home, or at least the home of his school, is known. But here the resemblance stops. For while the Sûtras of Apastamba and Hiranyakesin have been preserved in carefully and methodically arranged collections, where a certain place is assigned to each section of the Kalpa, no complete set of the Sûtras of Baudhâyana's school has, as yet, been found, and the original position of the detached portions which are obtainable is not quite certain. Again, while the works of Apastamba and Hiranyakesin seem to have been kept free from extensive interpolations, several parts of

<sup>1</sup> I must here state that during my residence in India I have never met with a follower of Baudhâyana's school, and cannot personally vouch for its existence. But many Pandits have assured me that many Baudhâyanîyas are to be found among the Telengana and Karnâtaka Brâhmans.

<sup>2</sup> See Govinda's statement, quoted above, p xiii.

Baudhāyana's Sūtras have clearly received considerable additions from later hands.

According to the researches of Dr. A. Burnell<sup>1</sup>, whose long residence in Southern India and intimate acquaintance with its Brāhmaṇical libraries have made him the first authority on the literature of the schools of the Taittirīya-veda, the Sūtras of Baudhāyana consist of six sections, viz. 1. the *Srauta-sūtras*, probably in nineteen Prasnas; 2. The *Karmānta-sūtra* in twenty Adhyāyas; 3. The *Dvaidha-sūtra* in four Prasnas; 4. The *Gṛihya-sūtra* in four Prasnas; 5. The *Dharma-sūtra* in four Prasnas; 6. The *Sulva-sūtra* in three Adhyāyas. The results of the search for Sanskrit MSS. in other parts of India, and especially in Western India, do not differ materially from those obtained by Dr. Burnell. The *Gṛihya-sūtra*, which in Western India occasionally bears the title *Smārta-sūtra*<sup>2</sup>, contains, however, nine instead of four Prasnas. The MSS. of the Baudhāyana-sūtras, which contain the text alone, are all incomplete, mostly very corrupt and in bad order, and rarely give more than a small number of Prasnas on detached subjects. The copies in which the text is accompanied by a commentary are in a better condition. Thus the *Kalpavivarana* of Bhavarvāmin<sup>3</sup> extends over the whole of the *Srauta-sūtra*, and over the *Karmānta* and the *Dvaidha-sūtras*. It shows the proper sequence of the Prasnas on *Srauta* sacrifices, and that probably the *Karmānta* and the *Dvaidha* immediately followed the *Srauta-sūtra*. But there is no hint in the MSS. or in the commentaries how the *Gṛihya*, *Dharma*, and *Sulva-sūtras* were originally placed. With respect to these sections, it is only possible to judge from the analogy of the other extant sets of *Kalpa-sūtras*.

<sup>1</sup> See Burnell, Catalogue of a Collection of Sanskrit MS., pp. 24–26, 28, 34–35, and Tanjore Catalogue, pp. 18a–20b, and especially his remarks at pp. 18b and 20a.

<sup>2</sup> This title is found in the best copy known to me, Elphinstone College Collection of 1867–68, Class B. I, no. 5, which has been prepared from the MS. of Mr. Limaye at Ashe. The other copies of the work, found in Western India, e.g. no. 4 of the same collection and my own copy, are in a bad state, as they are derived from a MS. the leaves of which were out of order.

<sup>3</sup> Burnell, Catalogue of a Collection of Sanskrit MSS., no. LXXXVIII, and Tanjore Catalogue, no. CXVII.

and from internal evidence. On these grounds it may be shown that the order, adopted by Dr. Burnell, is probably the correct one. For the beginning of the *Grīhya-sūtra*<sup>1</sup> shows by its wording that it was not a separate treatise, but was immediately connected with some preceding *Prasna*. The analogy of the collections of the Āpastambiyas, the Hairanyakesas, the *Kathas*, and other schools permits us to infer that it stood after the *Srauta-sūtra*. It is further clear that, in its turn, it was succeeded by the *Dharma-sūtra*. For two passages of the latter work, I, 2, 3, 15, and II, 8, 15, 9, clearly contain references to the *Grīhya-sūtra*. In the former, the author gives the rule regarding the length of the staff to be carried by a student, as well as the general principle that the staff must be cut from a tree fit for sacrificial purposes. With respect to the latter clause he adds that 'the details have been given above.' As the *Dharma-sūtra* contains nothing more on this subject, it follows that the expression 'above' must refer to *Grīhya-sūtra* II, 7, where the usual detailed rules regarding the employment of particular woods for the several *varnas* are given. In the second passage Baudhāyana says that the rules for the performance of funeral sacrifices have been fully explained in the section on the *Ashṭakāhoma*, which occurs *Grīhya-sūtra* II, 17-18. It is, therefore, perfectly certain that Baudhāyana, just like Āpastamba, placed the *Prasnas* on the Sacred Law after those on the domestic ceremonies, and that the *Dharma-sūtra* was not a separate work. Under these circumstances it becomes highly probable that the *Sulva-sūtra* formed, as is the case in other sets of *Kalpa-sūtras*, the conclusion of the whole. Thus the only treatise, whose position remains doubtful, is the *Pravarakhanda*, the list of the Brāhmanical gotras and of their deified ancestors<sup>2</sup>. Possibly it may have stood at the end of the *Srauta-sūtra*.

<sup>1</sup> According to the Elph. Coll. MS., Cl. I, B. 5, and my copy, it runs thus:  
यथो एतद्वृतः प्रहुत आहुतः शूलगचो बलिहरणं प्रत्यवरोहणमष्टकाहोम इति  
सप्त पाकयज्ञमेस्या इति ॥ १ ॥ ता अनुव्याख्यास्यामः ॥ २ ॥

<sup>2</sup> Burnell, Catalogue of a Collection of Sanskrit MSS., no. CXVIII.

The destruction of the continuity of Baudhâyana's Kalpa-sûtra has had the consequence which is commonly observable in other dismembered works, that several of its detached portions have received considerable additions from later and, as it would seem, from several hands. There can be no doubt that a small portion only of the nine Prasnas, found in the Western copies of the Grihya-sûtra, really belongs to Baudhâyana. For the description of the Grihya rites, which strictly follows the general plan laid down in the first Sûtra, is completed in two or three Prasnas<sup>1</sup>. Next follows a Prasna on the anukritis, rites resembling those comprised in the subdivisions treated before, and then a Prasna on prâyaskittas, or expiations of mistakes committed during, and of the neglect of, the performance of the Grihya-karmâni. The remaining Prasnas are filled with a medley of paribhâshâs, general rules, and of full descriptions of ceremonies, some of which have been given before, while others are added afresh. Many of the newly-added rites do not belong to the ancient Brâhmanical worship, but to the Paurânic religions, the service of Siva, Skanda, Nârâyana, and other deities, and some show an admixture of Tântric elements. In some of the later Prasnas, especially IV and V, the language closely resembles that of the first three, and shows the same stereotyped phrases and the same Vedic anomalous forms. But in other sections, particularly VI-IX, we find, instead of Sûtras, the common Anushtubh Sloka throughout, and expressions peculiar to the metrical Smritis and the Purânas. At the end of most Adhyâyas we read the phrase, ity âha Baudhâyanaḥ, or bhagavân Baudhâyanah, 'thus speaks Baudhâyana, or the divine Baudhâyana.' Finally, while the first three Prasnas are divided into Kandikâs or Khandas, the following ones consist of Adhyâyas or chapters. These differences, as well as the fact that the most important Grihya rites, arranged according to a special plan, are done with in the

<sup>1</sup> Elphinstone College Collection, no. 5, according to which all quotations have been made, gives three Prasnas, my own MS. two Prasnas. The number of the Khandas is, however, the same.

first three Prasnas, necessarily lead to the conclusion that the whole remainder does not belong to Baudhâyanî, but consists of so-called *Parisishtas*, which were composed by the adherents of his school. Further, the fact that the last six Prasnas do not show everywhere the same style and language, makes it probable that the additions were made at different times and by different persons.

The Dharma-sûtra seems to have undergone exactly the same fate as the *Grihya-sûtra*. It will be obvious even to the readers of the translation that its fourth Prasna is a later addition. It consists of two parts. The first, which ends with the fourth Adhyâya, treats of penances, both public and secret ones. The second, Adhyâyas 5-8, describes the means of obtaining siddhi, the fulfilment of one's desires, and recommends for this purpose the offering of the *Ganahomas* after a previous sanctification of the worshipper by means of a course of austerities. The first part is perfectly superfluous, as the subject of penances has already been discussed in the first sections of the second Prasna, and again in chapters 4-10 of the third Prasna. Its rules sometimes contradict those given before, and in other cases, e.g. IV, 2, 10-12, are mere repetitions of previous statements. The introduction of the means of gaining siddhi, on the other hand, is without a parallel in other Dharma-sûtras, and the subject is entirely foreign to the scope of such works. Its treatment, too, shows that chapters 5-8 do not belong to the author of the bulk of the Dharma-sûtra. For the description of the preparatory 'restraints' or austerities contains somewhat more detailed rules for a number of penances, e.g. the *Krikkras* and the *Kândrâyana*, which have already been described in the preceding Prasnas. Moreover, the style and the language of the whole fourth Prasna are very different from those of the three preceding ones, and the differences observable are exactly the same as those between the first five and the last four Prasnas of the *Grihya-sûtra*. The epic *Sloka* nearly throughout replaces the aphoristic prose, and the common slipshod Sanskrit of the *Purânas* appears instead of the archaic forms. Finally, the fourth Prasna is divided into

Adhyāyas, not into the Kandikās or Khandas and Adhyāyas which are found in the first two Prasnas.

This latter peculiarity is also observable in the third Prasna, and raises a suspicion against the genuineness of that part also. For, though the third Prasna in style and language resembles the first two, it is hard to believe that the author should, for no apparent reason, suddenly have changed the manner of dividing his work towards its end. This suspicion is further strengthened by two other circumstances. First, Prasnas I-II really exhaust the discussion of the whole Dharma, and the third offers supplementary information only on some points which have been touched upon previously. Secondly, several Adhyāyas of Prasna III seem to have been borrowed from other works, or to be abstracts from them. Thus the tenth chapter has certainly been taken from the Gautamīya Dharmasāstra, the sixth bears a very close and suspicious resemblance to Vishnu XLVIII<sup>1</sup>, and the third looks very much like a short summary of the doctrine of Vikhanas, whose lost Sūtra contained the original rule of the order of the Vaikhānasas or hermits, living in the forest. These circumstances justify, it seems to me, the assumption that Baudhāyana's original Dharma-sūtra consisted, like Āpastamba's, of two Prasnas only, and that it received, through followers of his school, two separate additions, first in very ancient times Prasna III, where the style of the master is strictly followed, and later Prasna IV, where the language and phraseology of the metrical Smṛitis are adopted. It ought to be noted that Govindasvāmin, too, does not take the whole of the four Prasnas for Baudhāyana's composition. With respect to several passages<sup>2</sup> where Baudhāyana's name is introduced in order to give weight to the rules, he says that the Sūtras may belong to 'a pupil.' I do not think that the criterion which he uses can be relied on in every case, because oriental authors without doubt occasionally speak of themselves as of third

<sup>1</sup> See also Jolly, Sacred Books of the East, vol. vii, p. xix.

<sup>2</sup> E. g. Dharma-sūtra III, 5, 7.

persons. But the fact that the commentator, though an orthodox Hindu, had misgivings as to the genuineness of portions of the work, is not without significance. It seems also that even the first two Prasnas are not quite free from interpolations. Thus the *Kandikâs* on the *Tarpana*<sup>1</sup> are certainly much enlarged by additions, the verse at I, 5, 11, 36, a repetition of I, 5, 9, 5, and some prose quotations which are introduced by the words *athâpy udâharanti*, 'now they quote also,' standing usually before verses only, are at least suspicious. That the genuineness of many single passages should be doubtful, is no more than might be expected, not only on account of the separation of the *Dharma-sûtra* from the other parts of the *Kalpa*, but also because the work, as we shall see further on, remained for a long time without the protection of a commentary. The practical conclusion to be drawn from this state of things is that the greatest caution must be observed in using the *Baudhâyana Dharma-sûtra* for historical purposes, and that it will be advisable to draw no inferences regarding *Baudhâyana's* relation to other teachers and schools from the last two Prasnas, and not to trust too much to historical inferences drawn from single passages of the first two.

The position which *Baudhâyana* occupies among the teachers of the *Taittirîya-veda* has already been discussed in the Introduction to *Apastamba*. It has been shown that according to the Brâhmanical tradition preserved by *Mahâdeva*, the commentator of the *Hiranyakesi-sûtras*, he composed the first *Sûtra* for the followers of his *Sâkhâ*. Internal and external evidence has also been adduced, proving that he certainly was more ancient than *Apastamba* and *Hiranyakesin*. It is now possible to bring forward some further facts bearing on these points. First, in the section on the *Tarpana*, the libations of water offered to various deities, *Rishis*, and the manes, II, 5, 9, 14, *Kânva* *Baudhâyana* receives his share immediately after the *Rishis* of the *Veda* and before *Apastamba*, the *Sûtrakâra*, and

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<sup>1</sup> *Baudhâyana Dharma-sûtra* II, 5, 8-9.

Satyâshâdha Hiranyakesin. The same order is observed in the distribution of the offerings at the Sarpabali, described in the *Grîhya-sûtra*<sup>1</sup>, where the following teachers of the Yagur-veda are specially named, viz. Vaisampâyana, Phulingu, Tittiri, Ukha, Aukhya, Âtreya the author of the Pada-text, Kaundinya the author of the commentary, Kânva Baudhâyana the author of the Pravakana, Âpastamba the author of the Sûtra, and Satyâshâdha Hiranyakesin. Neither of these two passages belongs to Baudhâyana. They are both clearly interpolations. But they show that Mahâdeva's statement, which makes Baudhâyana the first expounder of the Kalpa among the Taittiriyavedins, agrees with the tradition of the Baudhâyanîyas themselves. For not only the place allotted to Baudhâyana's name, but still more the title *Pravaṅnakâra* which he receives, show that the followers of his school placed him before and above all other teachers of the ritual. The term *pravaṅkaṇa*, which literally means 'proclaiming or recitation,' has frequently the technical sense of 'oral instruction,' and is applied both to the traditional lore contained in the Brâhmaṇas, and to the more systematic teaching of the Angas<sup>2</sup>. If, therefore, a teacher is called the author of the *Pravaṅkaṇa* of a Sâkhâ, that can only mean that he is something more than a common Sûtrakâra, and is considered to be the originator of the whole system of instruction among its followers. The epithet Kânva, which Baudhâyana receives in both the passages quoted above, indicates that he belonged to the Vedic Gotra of the Kanvas. It deserves to be noted that Govindasvâmin, too, on I, 3, 5, 13, explains the name Baudhâyana by Kânvâyana<sup>3</sup>.

<sup>1</sup> Baudhâyana *Grîhya-sûtra* IV, 8 (fol. 29, B. 5, Elph. Coll. copy, no. 5), ऋषि ददिष्यतः प्राचीनावीती नो (?) वैशंपायनाय फुलिङ्गवे तित्तिरय उखायौख्याया-वेयाय पदकाराय कौमिङ्गाय वृत्तिकाराय कारणाय वौधायनाय प्रवचनकारा-यापस्तम्भाय सूखकाराय सत्यापादाय हिरण्यकेशाय (?) चार्वार्येभ्य ऊर्ध्वरेतोभ्यो वैश्यस्येभ्य एकपत्रीभ्यः कल्यामीति ॥. See also Weber, Hist. Ind. Lit., p. 91 note; Max Müller, Hist. Anc. Sansk. Lit., p. 223; Burnell, Catalogue of a Collection of Sanskrit MSS., p. 14, no. LIII.

<sup>2</sup> See Max Müller, Hist. Anc. Sansk. Lit., p. 109.

<sup>3</sup> The discovery that Baudhâyana bore also the name Kânva makes it possible

The style of Baudhâyana's works furnishes, as Dr. Burnell has pointed out<sup>1</sup>, another argument for their high antiquity. Compared with the Sûtras of Âpastamba and Hiranyakesin they are much simpler in their arrangement, and the complete absence of that anxiety to save 'half a vowel' which characterises the fully developed Sûtra-style is very remarkable. The last point has been noticed by Govindasvâmin also. In commenting on I, 2, 3, 17–18, where Baudhâyana first permits students to beg food of men of all castes, and afterwards explains that he means Aryans who follow their lawful occupations, he says<sup>2</sup>, '(If anybody should ask), "Why give two Sûtras, while one Sûtra, ('A student shall ask) Aryans who follow their lawful occupations,' would have sufficed?' (his objection will be) correct. For this teacher is not particularly anxious to make his book short.' In other cases we find a certain awkwardness in the distribution of the subject matter, which probably finds its explanation through the fact that Baudhâyana first attempted to bring the teaching of the Taittirîyas on the Dharma into a systematic form. Thus the rules on the law of inheritance are given without any apparent necessity and against the custom of the other Sûtrakâras in two different chapters, I, 5, 11, 9–16 and II, 2, 3, 1–44. The section on purification, too, is divided into two separate portions, I, 4, 6–10 and I, 6, 13–15, and the second, which treats of the purification of the vessels at sacrifices, properly ought to have been placed into the Srauta-sûtra, not into the Dharma-sûtra. Again, the discussion of several topics is repeatedly interrupted by the introduction of rules belonging to different subjects, and Govindasvâmin's ingenuity is often taxed to the utmost in order to find the reason why certain Sûtras which appa-

to refer Âpastamba's quotation of an opinion of a Kânva, I, 6, 19, 7, to Baudhâyana, instead of to a teacher of the White Yagur-veda, Sacred Books of the East, vol. ii, p. xxvi.

<sup>1</sup> Tanjore Catalogue, p. 20 b.

<sup>2</sup> ननु द्विजातिषु खर्कर्मस्येष्विति सूत्रपितव्ये किमिति सूत्रडयारम्भः । सत्यम् । अयं ह्याचार्यो नातीव ग्रन्थलापवाभिप्रायो भवति ॥

rently are unconnected with the main subject have been inserted. A third argument for the great antiquity of Baudhâyana's Sûtras, derived from the archaic character of some of his doctrines, has been discussed in the Introduction to Âpastamba<sup>1</sup>. The number of instances where Baudhâyana's rules are based on a more ancient order of ideas than Âpastamba's might be increased very considerably. But, as now the comparison of the two works is open to all students, I omit the cases contained in the two Dharma-sûtras, and content myself with adducing one more from the less accessible Grîhya-sûtras. It is a well-known fact that the ancient Vedic ritual in certain cases admitted Sûdras, and particularly the Rathakâra or carpenter, who, according to all accounts, has Sûdra blood in his veins, to a participation in the Srûta rites. The Taittirîya-brâhmaṇa even gives certain Mantras to be recited by the Rathakâra at the Agnyâdhâna sacrifice<sup>2</sup>. Now Baudhâyana, who, Dh. S. I, 9, 17, 6, derives the origin of the Rathakâras from a Vaisya male and Sûdra female, apparently reckons him amongst the twice-born, and explicitly allows him to receive the sacrament of the initiation. He says, Grîhya-sûtra II, 5, 8-9, 'Let him initiate a Brâhmaṇa in spring, a Kshatriya in summer, a Vaisya in autumn, a Rathakâra in the rainy season; or all of them in spring<sup>3</sup>'. But Âpastamba, who shows great hostility against the mixed castes, and emphatically denies the right of Sûdras to be initiated, gives the same rule regarding the seasons for the initiation both in his Grîhya and Dharma-sûtras<sup>4</sup>. He, however, omits the Rathakâra in both cases. There can be no doubt that Âpastamba's exclusion of the carpenter, which agrees with the sentiments prevailing in modern Brâhmanical society, is an off-shoot of a later doctrine, and as both he and Baudhâyana

<sup>1</sup> Sacred Books of the East, vol. ii, pp. xviii-xx.

<sup>2</sup> See Weber, Indische Studien X, 12.

<sup>3</sup> वसने ब्राह्मणमुपनयीत ग्रीष्मे यजन्यं शरदि वैश्यं वयासु रथकारमिति ॥८॥  
सर्वानेव वा वसने ॥९॥

<sup>4</sup> Grîhya-sûtra II, 4, 10, 5; Dharma-sûtra I, 1, 1, 18.

belong to the same *vidyâvamsa*, or spiritual family, this difference may be used as an argument for his posteriority to Baudhâyana. In connexion with this rule of Baudhâyana's it ought to be mentioned that even in the present day certain subdivisions of the modern Sutârs or carpenters actually wear the Brâhmanical thread, and, in spite of the adverse teaching of the Sâstras, find Brâhmans willing to perform the ceremony of investiture for them.

While it thus appears not incredible that Baudhâyana really was the first Sûtrakâra of the Taittirîyas, the numerous quotations which his works contain, permit us to form an idea of the extent of the Vedic and profane literature known to him. Among the Vedic works which he adduces as authorities, or otherwise refers to, the three sections of the Taittirîya-veda, the Samhitâ, the Brâhmaṇa, and the Âranyaka, naturally take the first place. For the Âranyaka he seems to have used the Ândhra version, as Dh. S. II, 10, 18, 7, 11 references to the seventy-first Anuvâka of the tenth Prapâthaka occur. Two long passages, Dh. S. I, 2, 4, 3-8; II, 6, 11, 1-8, which apparently have been taken from the Satapatha-brâhmaṇa, testify to his acquaintance with the White Yagur-veda. Baudhâyana does not say expressly that he quotes from the Brâhmaṇa of the Vâgasaneyins, but Govinda has no hesitation in pointing to the Satapatha as their source. It is remarkable that the fact noticeable in Âpastamba's quotation from the Satapatha reappears here, and that the wording of the two quotations does not fully agree with the printed text of the Brâhmaṇa. The differences in the first passage are, no doubt, partly owing to corruptions and interpolations in Baudhâyana's text; but that cannot be said of the second<sup>1</sup>. References to the Sâma-veda and the Sâmans occur repeatedly, and the passage from the Nidâna of Bhâllavins regarding the geographical extent of true Brâh-

<sup>1</sup> Professor Eggeling has lately discussed the question of the discrepancies between Âpastamba's quotations from the Brâhmaṇa of the Vâgasaneyins and the existing text. I can only agree with him that we must wait for a comparison of all those quoted, with both the recensions of the Satapatha, before we draw further inferences from the fact. See *Sacred Books of the East*, vol. xii, p. xl.

manical learning, which Vasishtha adduces, is given I, 1, 2, 11-12. From the Rig-veda a few expiatory hymns and verses, such as the Aghamarshana and the Taratsamandis, are quoted. The Atharva-veda is not referred to by name, but the existence of Âtharvana schools may be inferred from the mention made of the vows called Siras, II, 8, 14, 2. Among the authorities on the Sacred Law, mentioned in the Dharma-sûtra, Kâtya I, 2, 3, 46, Maudgalya II, 2, 4, 8, and Aupagandhani II, 2, 3, 33, do not occur in other works of the same class<sup>1</sup>. Hârita, who is mentioned II, 1, 2, 21, and who probably was a teacher of the Maitrâyanîya school, is named by Vasishtha and Apastamba also. The Gautama who is quoted I, 1, 2, 7 and II, 2, 4, 17, is, as has been shown in the Introduction to Gautama, most probably the author of the still existing Institutes of Gautama. To the arguments for the latter view, adduced there, I may add that two other passages of the Dharma-sûtra, II, 6, 11, 15 and 26, point to a close connexion between Baudhâyana's and Gautama's works. The former of the two Sûtras contains, with the exception of one small clause in the beginning, exactly the same description of the duties of a hermit in the forest as that given by Gautama III, 26-35. The second Sûtra states, just as Gautama's rule III, 36, that the venerable teacher (*âkâryâh*) prescribes one order only, that of the householders. The reason given for this opinion differs, however, according to Baudhâyana, from that adduced in Gautama's text. The almost literal identity of the first long passage makes it not improbable that Baudhâyana borrowed in this instance also from Gautama without noting the source from which he drew. On the other hand, the argument drawn from the fact that the tenth Adhyâya of Prasna III has been taken from Gautama's Sûtra loses its force since, as I have shown above, it is improbable that the third Prasna formed part of Baudhâ-

<sup>1</sup> Possibly Kâsyapa, whose name occurs in a Sloka, I, 11, 21, 2, may also be an ancient teacher to whom Baudhâyana refers. In the Grhya-sûtra a teacher called Sâlîki is repeatedly quoted, and once, I, 11 (end), his opinion is contrasted with that of Baudhâyana and of Âkâryâ, i.e. Baudhâyana's teacher. The Grhya-sûtra refers also to Âtreya, Kâsakritsna, and Bâdari.

yana's original work. A metrical work on the Sacred Law seems to be quoted II, 2, 4, 14-15. For, as the second verse, adduced there, says that the penance for one who violated his Guru's bed has been declared above, it seems impossible to assume that the two Slokas belonged to the versified maxims of the Dharma current among the learned Brâhmans. If this quotation is not an interpolation, it proves that, side by side with the Dharma-sûtras, metrical treatises on the Sacred Law existed in very early times<sup>1</sup>. One quotation, finally, which gives a verse from the dialogue of the daughters of Usanas and Vrishaparvan seems to have been taken from an epic poem. The verse is actually found in the Mahâbhârata I, 78, 10, and again 34, where the altercation between Sarmishthâ and Devayânî forms part of the Yayâtyupâkhyâna. Considering what has been said above regarding the state of the text of the Dharma-sûtra, and our imperfect knowledge of the history of the Mahâbhârata, it would be hazardous to assert that the verse proves Baudhâyana's acquaintance with Vyâsa's great epic. It will be safer to wait for further proofs that it was known to the Sûtrakâras, before one bases far-going speculations on this hitherto solitary quotation.

The arguments which may be brought forward to show that Baudhâyana's home lay in Southern India are not as strong as those which permit us to determine the native country of Âpastamba. The portions of the Sûtras, known to me, contain no direct mention of the south except in the desanirnaya or disquisition on the countries, Dharma-sûtra I, 1, 2, where certain peculiar customs of the southern Brâhmans are enumerated, and some districts of Southern India, e.g. Kalinga, are referred to as barbarous countries which must not be visited by Âryans. These utterances show an acquaintance with the south, but by no means prove that Baudhâyana lived there. A more significant fact is that Baudhâyana declares, I, 1, 2, 4, 'going to sea' to be a custom prevailing among the northern Brâhmans, and afterwards, II, 1, 22, places that act at the head of the Pata-

<sup>1</sup> See also West and Bühler, Digest of Hindu Law Cases, p. xxvii, 2nd ed.

nîyas, the more serious offences causing loss of caste. It is probable that by the latter rule he wished to show his stand-point as a southerner. But the most conclusive argument in favour of the southern origin of the Baudhâyanîyas is that they, like the Āpastambiyas and all other adherents of the Taittirîya schools, are entirely confined to the Dekhan, and are not found among the indigenous subdivisions of the Brâhmans in Central and Northern India. This fact is, if not explicitly stated, at least implied by the passage of the Mahârâva quoted in the Introduction to Āpastamba<sup>1</sup>. It is proved by the present state of things, and by the evidence of the land grants of the southern dynasties, several of which have been made in favour of Baudhâyanîyas. Thus we find a grant of Bukkarâya, the well-known ruler of Vigayana-gara<sup>2</sup>, dated Sakasamvat 1276 or 1354–5 A.D., in which a Brâhmaṇa, studying the Baudhâyanîya-sûtra, is mentioned as the donee of a village in Maisûr. Again, in an inscription of Nandivarman Pallavamalla, which its editor, the Rev. Mr. Foulkes, places in the ninth century A.D.<sup>3</sup>, a considerable number of Brâhmaṇas of the Pravaṇa-sûtra are named as recipients of the royal bounty, together with some followers of the Āpastamba<sup>4</sup> school. As we have seen that Baudhâvana is called in the Grihya-sûtra the Pravaṇakâra, it is not doubtful that the Pravaṇa-sûtra of this inscription is the Sûtra of his school. The villages which the grantees received from Nandivarman were situated on the Pâlâr river in the Kittûr districts of the Madras Presidency. Besides, the interesting tradition which asserts that Mâdhava-Sâyana, the great commentator of the Vedas, was a Baudhâyanîya<sup>5</sup> is another point which may be brought forward as evidence for the location of the school in Southern India. Further,

<sup>1</sup> Sacred Books of the East, vol. ii, p. xxx; see also L. von Schröder, Maitrâyanîya Samhitâ, p. xxvii.

<sup>2</sup> Journal of the Bombay Branch of the Royal Asiatic Society, XII, 349–351.

<sup>3</sup> Indian Antiquary, VIII, 273–284.

<sup>4</sup> As all the older inscriptions hitherto published give Āpastamba instead of Āpastambha, I am now inclined to consider the former as the original form of the name.

<sup>5</sup> Burnell, Tanjore Catalogue, p. 20 b, remarks on no. CCXXVI.

it must not be forgotten that most and the best MSS. of Baudhāyana's Sūtras are found in Southern India. There are also some faint indications that the Āndhra country is the particular district to which Baudhāyana belonged. For his repeated references to voyages by sea and his rule regarding the duty payable on goods imported by sea show that he must have lived in a coast district where sea-borne trade flourished, and the fact that he uses the Āndhra recension of the Taittirīya Āranyaka makes it probable that he was an inhabitant of the eastern coast.

My estimate of the distance between Baudhāyana and Āpastamba and of that between the latter and the historical period of India has been given in the Introduction to Āpastamba, pp. xxii and xlili, and I have nothing further to add on that subject. The oldest witness for the existence of the *Srauta-sūtra* of Baudhāyana is its commentator Bhavasvāmin, whom Dr. Burnell places in the eighth century A.D. The *Dharma-sūtra* is first quoted by Vignānesvara, circiter 1080–1100 A.D. Several of the passages adduced by him are, however, not traceable in the MSS.

As regards the materials on which the translation is based, I had at my disposal six MSS. of the text and two copies of Govindasvāmin's commentary, the Bodhāyanīya-dharma-vivarana<sup>1</sup>, one of which (C. I.) gives the text also. These MSS. belong to two chief groups, a northern and a southern one. The northern group contains two subdivisions. The first comprises (1) D., a MS. bought by me for the Government of Bombay at Ahmadābād (no. 6 of the Dekhan College collection of 1868–69), and about one hundred or one hundred and fifty years old; (2) P., an old MS. of my own collection, bought in 1865 at Puna; (3, 4) B. and Bh., two modern transcripts, made for me in Baroda and Bombay. Among these, D. alone is of real value, as P., B., and Bh. faithfully reproduce all its clerical errors and add a good many new ones. The second subdivision of the northern group is represented by K., a modern transcript, made for

<sup>1</sup> It ought to be noted that in the south of India the forms Bodhāyana and Bodhāyanīya are invariably used for Baudhāyana and Baudhāyanīya. But it seems to me that the southerners are in error, as the affix āyana requires vriddhi in the first syllable.

the Government of Bombay at Kolhâpur in the southern Marâtha country (Elphinstone College collection of 1867-68, Class VI, no. 2). The MSS. of the northern group, which give the vulgata current since the times of Nilakantha (1650 A.D.) and Mitramisra (circiter 1700 A.D.) in Western and Central India, can be easily recognised by the omission of the third Adhyâya of Prasna IV, and by their placing IV, 5, 1 b-25 after IV, 7, 7. One of the chief differences between K. and the other MSS. of the northern group is the omission of II, 5, 8, 4-II, 6, 11, 15 in the latter. The southern group of MSS. is formed by M., a slovenly Devanâgarî transcript of a Grantha MS., no. 1929 of the Madras Government collection<sup>1</sup>, and by the text of C. I., a Devanâgarî copy of the MS. of Govindasvâmin's commentary, presented by Dr. Burnell to the India Office library<sup>2</sup>. The second copy of the commentary, C. T., a Telugu paper MS. from Tanjore, I owe to the kindness of Dr. Burnell.

As might be expected, on account of the southern origin of the Baudhâyanîya school, M. gives on the whole the best form of the text. It also carefully marks the *Kandikâs*<sup>3</sup> in the first two Prasnas, ignoring the Adhyâyas altogether, and contains at the end of each Prasna the first words of each *Kandikâ*, beginning with the last and ending with the first, after the fashion which prevails in the MSS. of the Taittirîya Samhitâ, Brâhmaṇa, and Âranyaka. Very close to M. comes Govinda's copy, where, however, as in most northern MSS., the Adhyâyas alone are marked. It is, however, perfectly certain that in some very difficult passages, which are disfigured by ancient corruptions, he corrected the text conjecturally<sup>4</sup>. In a certain number of cases the northern MSS. present better and older readings than M. and C. I.<sup>5</sup> Under these

<sup>1</sup> Taylor, Catalogue Raisonnée (!), I, p. 190. The clerical errors in my transcript are exceedingly numerous, and mostly owing to the faulty rendering of the value of the Grantha characters, which seem not to have been familiar to the copyist. There are also some small lacunae, and the last leaf has been lost.

<sup>2</sup> See Burnell, Catalogue of a Collection of MSS., p. 35, no. CXVII.

<sup>3</sup> I alone am responsible for the title *Kandikâ*, given to the small sections. M. marks only the figures. D. and the better northern MSS. show only breaks at the end of the *Kandikâs* and their first words at the end of the *Prasnas*.

<sup>4</sup> See e.g. *Dharma-sûtra* I, 2, 3, 35, note.

<sup>5</sup> See e.g. *Dharma-sûtra* I, 5, 11, 35; II, 1, 2, 36; II, 2, 3, 3; II, 2, 4, 10; II, 3, 6, 3; II, 7, 12, 5; III, 9, 2.

circumstances it has not been possible to follow the commentary or M. throughout. Though they had to be made the basis, they had in many passages to be set aside in favour of readings of the northern group. In some cases I have also been obliged to make conjectural emendations, which have all been mentioned in the notes. Three Sûtras, I, 8, 16, 13–15, have been left untranslated, because the MSS. offer no safe basis for a conjectural restoration, and the commentary is defective.

Govinda, who, as Dr. Burnell informs me, is said to be a modern writer, seems to have composed his *vivaraṇa* without the aid of older *vṛittis*. Though he apparently was well acquainted with the writings belonging to the Taittîriya-veda, with the ritual and with the common law-books, he has not succeeded in explaining all the really difficult passages. Sometimes he is clearly mistaken, and frequently he passes by in silence words or whole Sûtras, the sense or the general bearing of which is by no means certain. Though it would be ungrateful on my part to underrate the importance of his work for my translation, I cannot place him in the same rank with Haradatta, the commentator of Āpastamba and Gautama, and can only regret that no older commentary based on the living tradition of the Baudhâyanîyas has been available. If such a work were found, better readings and better explanations of many difficult passages would probably come to light. With the materials at my disposal the translation has been a work of some difficulty, and in trying to settle the text I have often experienced the feeling of insecurity which comes over the decipherer of a difficult inscription when the facsimiles are bad. The short Adhyâya on adoption, given in the appendix to the Dharma-sûtra, has been taken from the Smârta or *Grihya*-sûtra. It does not belong to Baudhâyana, but is frequently quoted by the writers on civil law, who wrote in the sixteenth and seventeenth centuries of our era.



VASISHTHA.

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# VASISHTHA.

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## CHAPTER I.

1. Now, therefore, the desire to know the sacred law for their welfare (should arise) in (initiated) men.
  2. He who knows and follows the (sacred law is called) a righteous man.
  3. He becomes most worthy of praise in this world and after death gains heaven.
  4. The sacred law has been settled by the revealed texts and by the tradition (of the sages).
  5. On failure of (rules given in) these (two sources) the practice of the *Sishas* (has) authority.
  6. But he whose heart is free from desire (is called) a *Sishta*.
  7. (Acts sanctioned by) the sacred law (are those) for which no (worldly) cause is perceptible.
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I. 1. The word 'now' serves, in this as in analogous cases, various purposes. It marks the beginning of the book, serves as an auspicious invocation (*maingala*), and indicates that something else, the initiation, must precede the study of the sacred law. 'Therefore' means 'because, after initiation, the neophyte is to be taught the prescribed rules regarding personal purification.'—*Krishnapandita*. For the wording of the *Sûtra* compare the beginning of *Gaimini's Mîmâmsâ-sûtras*.

3-6. *Gautama I, 1-4; XXVIII, 48.*  
7. The *Sûtra* contains a limitation of *Sûtra 5*. It indicates that the customs of the *Sishas*, for which worldly motives are perceptible, have no authority, and are not to be followed. The principle enunciated is one inculcated by the *Mîmâmsakas* (P. M. S.)

8. The country of the Āryas (Āryāvarta) lies to the east of the region where (the river Sarasvatī) disappears, to the west of the Black-forest, to the north of the Pâripâtra (mountains), to the south of the Himâlaya.

9. (According to others it lies to the south of the Himâlaya) and to the north of the Vindhya range (being limited east and west by the two oceans).

10. Acts productive of spiritual merit, and customs which (are approved of) in that country, must be everywhere acknowledged (as authoritative);

11. But not different ones, (i.e. those) of (countries where) laws opposed (to those of Āryāvarta prevail).

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I, 3, 3-4). See also Āpastamba I, 1, 4, 5-10; I, 4, 12, 8; and Introduction, p. xxvii. Krishnapandita has misunderstood the Sûtra. He reads, against the MSS., *agrîhyamânakârano 'dharmaḥ*, ‘unlawful acts are those for which no motive, i. e. no sacred source such as the Vedas, is perceptible.’

8. The region where the river Sarasvatî disappears is the Pat-tiâlâ district in the Pañgâb. The Pâripâtra mountains belong to the great Vindhya range, and are probably the hills in Mâlvâ. The position of the Kâlakavana or Black-forest is not accurately known. But it must probably be sought in Bihâr. All the MSS. as well as Krishnapandita read in this Sûtra prâgâdarsanât instead of prâgadarsanât, ‘to the east of the region where the river Sarasvatî disappears.’ This circumstance gains some importance by the fact that the Mahâbhâshya on Pâñini II, 4, 10, quotes the same definition of the Āryâvarta, giving, however, instead of adarsanât prâgâdarsât, ‘to the east of Âdarsa, i.e. the Âdarsa mountains.’ It seems to me not improbable that our Sûtra, too, had originally prâgâdarsât, and that some Pandit who knew nothing about the Âdarsa hills, but remembered Manu II, 21, and Baudhâyana I, 1, 25, where the word vinasanât, ‘the disappearance of the Sarasvatî,’ undoubtedly occurs, added the syllable na and forgot to correct the â, after prâg.

9. The translation follows Krishnapandita’s commentary, which recommends itself on account of the analogous definition of Āryâvarta given by Manu II, 22.

11. My translation follows the text given by Krishnapandita and

12. Some (declare the country of the Āryas to be situated) between the (rivers) Gaṅgā and Yamunā.

13. Others (state as) an alternative, that spiritual pre-eminence (is found) as far as the black antelope grazes.

14. Now the Bhāllavins quote also (the following) verse in the Nidāna :

15. 'In the west the boundary-river, in the east

B., and the explanation of the former, because it seems to me that the general sense which they give, is the correct one. I feel, however, not certain that the word *pratilomakadharmānām*, 'of those countries where opposite laws prevail,' is more than a careless correction. The majority of the MSS. read *pratilomakakshadharmaṇah* (*kalpadharmaṇah*), which by itself is difficult of explanation. But, as the text of the next Sūtra contains an apparently superfluous phrase, I fear, we shall have to admit that the text is here disfigured by corruptions, which with our present MSS. it is impossible to remove with certainty.

12. Krishnapandita reads this Sūtra 'etad āryāvartam ityākashate gaṅgāyamunayor antaretyeke,' and takes it as one sentence, the subject of which is 'eke.' I feel no doubt that this explanation is utterly untenable, and that the first four words have nothing to do with this Sūtra, the second part of which occurs also in the Bauḍhāyana Dharma-sūtra I, 1, 27. My opinion is that they originally belonged to Sūtra 11, though the state of the MSS. at my disposal does not allow me to say how Sūtra 11 has to be corrected. The general sense of Sūtra 12 is, however, perfectly certain.

13. Manu II, 23; Yāgñavalkya I, 2. It deserves to be noted that the black antelope (black-buck), *Oryx cervicapra*, selects for its home the well-cultivated, rich plains of India only, and is entirely wanting in the sandy, mountainous or forest districts, which are now, just as in ancient times, the portion of the aboriginal tribes.

14. Regarding the Bhāllavins, see Max Müller, History of Ancient Sanskrit Literature, pp. 193, 364. Krishnapandita thinks that Nidāna means *desanirnaya*, 'the disquisition on the countries,' which is the title of a section which occurs in most modern compilations on law. But it will be safer to take it as the name of a Vedic work, identical with or similar to that quoted in Saunaka's *Bṛhaddevatā*, Weber, Hist. Ind. Lit., p. 81.

15. Sindhur vidhāraṇī or vidharanī, as B. reads, cannot be

the region where the sun rises,—as far as the black antelope wanders (between these two limits), so far spiritual pre-eminence (is found).'

16. 'Those religious acts which men, deeply versed in the knowledge of the three Vedas and acquainted with the sacred law, declare to be lawful, (are efficient) for purifying oneself and others.'

17. Manu has declared that the (peculiar) laws of countries, castes, and families (may be followed) in the absence of (rules of) the revealed texts.

18. Sinful men are, he who sleeps at sunrise or at sunset, he who has deformed nails or black teeth, he whose younger brother was married first, he who married before his elder brother, the husband of a younger sister married before the elder, the husband of an elder sister whose younger sister was married first, he who extinguishes the sacred fires, (and) he who forgets the Veda through neglect of the daily recitation.

taken with *Krishnapandita*, as 'the ocean,' because in the latter sense sindhu is a masculine. It must be a boundary-river, probably the Sarasvatî. By *sûryasyodana*, 'the region where the sun rises,' the *udayagiri* or 'mountain of the east' may possibly be meant.

16. This verse, too, is marked as a quotation by the concluding word *iti*, though it is not necessary that it should be taken as a quotation from the *Nidâna*. Here, and in the sequel verses ending in *iti* are marked as quotations by hyphens.

17. Manu VII, 203; VIII, 41; Gautama XI, 20. *Gâti*, 'castes,' which sometimes, and perhaps as appropriately, has been translated by 'tribes,' denotes in my opinion those numerous subdivisions of the four great *varnas*, which we now find all over India, and which can be shown to have existed for a very long time. Usually the word 'caste' is also applied to them.

18. *Krishnapandita* explains *vîrahâ*, 'he who extinguishes the sacred fires,' by 'the destroyer of his sons or of his spiritual clients'

19. They state that there are five mortal sins (mahâpâtaka),

20. (Viz. violating) a Guru's bed, drinking (the spirituous liquor called) surâ, slaying a learned Brâhmaṇa, stealing the gold of a Brâhmaṇa, and associating with outcasts,

21. Either by (entering into) spiritual or matrimonial (connexion with them).

22. Now they quote also (the following verse): 'He who during a year associates with an outcast becomes (likewise) an outcast; not by sacrificing for him, by teaching him or by (forming) a matrimonial (alliance with him), but by using the same carriage or seat.'

23. A minor offence causing loss of caste (upapâtaka, is committed by him) who (after beginning an Agnihotra sacrifice) forsakes the sacred fires, and by him who offends a Guru, by an atheist, by him who takes his livelihood from atheists, and by him who sells the Soma (plant).

24. Three wives (are permitted) to a Brâhmaṇa according to the order of the castes, two to a Kshatriya, one to a Vaisya and to a Sûdra.

(yagamâna); but the rules given below, XX, 11, and XXI, 27, in the section on penances, confirm the explanation given above.

20. Vishnu XXXV, 1-2. Guru means here the father, see below, XX, 15.

21. Vishnu XXXV, 3-5. Spiritual connexion, i. e. becoming the teacher or priest of an outcast, or his pupil or spiritual client (yagamâna).

22. Identical with Manu XI, 181. It must be understood that spiritual or matrimonial connexion with an outcast causes immediate degradation, as Vishnu states expressly.

23. Vishnu XXXVII, 6, 31; Gautama XXI, 11. Regarding the precise meaning of pratigahnuyât, 'offends,' see below, XXI, 27.

24-25. Manu III, 13; Yâgñîavalkya I, 57; Pâraskara Grîhya-sûtra I, 4, 8-11.

25. Some declare (that twice-born men may marry) even a female of the Sûdra caste, like those (other wives), without (the recitation of) Vedic texts.

26. Let him not act thus.

27. For in consequence of such (a marriage) the degradation of the family certainly ensues, and after death the loss of heaven.

28. There are six marriage-rites,

29. (Viz.) that of Brahman (brâhma), that of the gods (daiva), that of the *Rishis* (ârsha), that of the Gandharvas (gândharva), that of the Kshatriyas (kshâtra), and that of men (mânusha).

30. If the father, pouring out a libation of water, gives his (daughter) to a suitor, that (is called) the Brâhma-rite.

31. If (the father) gives his daughter, decking her with ornaments, to an officiating priest, whilst a sacrifice is being performed, that is called the Daiva-rite.

32. And (if the father gives his daughter) for a cow and a bull, (that is called) the Ârsha-rite.

33. If a lover takes a loving female of equal caste, that (is called) the Gândharva-rite.

34. If they forcibly abduct (a damsel), destroying (her relatives) by strength (of arms), that (is called) the Kshâtra-rite.

35. If, after making a bargain (with the father, a

26-27. Manu III, 14-19. 28. Âpastamba II, 5, 11, 17-20.

30. Vishnu XXIV, 19; Âsvalâyana Grihya-sûtra I, 6, 1.

31. Vishnu XXIV, 20; Âsvalâyana Grihya-sûtra I, 6, 2.

32. Vishnu XXIV, 21; Âsvalâyana Grihya-sûtra I, 6, 3.

33. Vishnu XXIV, 23; Âsvalâyana Grihya-sûtra I, 6, 5.

34. Vishnu XXIV, 25; Âsvalâyana Grihya-sûtra I, 6, 8.

35. Vishnu XXIV, 24; Âsvalâyana Grihya-sûtra I, 6, 6.

suitor) marries (a damsels) purchased for money, that (is called) the Mânusha-rite.

36. The purchase (of a wife) is mentioned in the following passage of the Veda, 'Therefore one hundred (cows) besides a chariot should be given to the father of the bride.'

37. (It is stated) in (the following passage of) the Kâturmâsyas, 'She (forsooth) who has been bought by her husband (commits sin, as) afterwards she unites herself with strangers.'

38. Now they quote also (the following verse): 'Lost learning comes back ; when the family is lost all is lost. Even a horse becomes estimable on account of its pedigree ; therefore men marry wives descended from an (unblemished) family.'

39. The three (lower) castes shall live according to the teaching of the Brâhmaṇa.

36. Sâṅkhâyana Grîhya-sûtra I, 14; Pâraskara Grîhya-sûtra I, 8, 18; Âpastamba II, 6, 13, 12. Though Vasishtha's quotation is less complete than Âpastamba's, still the following Sûtras show that he knew the conclusion of the passage, and does not take it as an authority for the sale of a daughter.

37. Krishnapandita makes a mistake by connecting the word 'kâturmâsyeshu' with the next Sûtra. He is right in saying that 'the Kâturmâsyas' is the name of a book. It is, however, not a separate work, but the kânda or section of a Vedic work treating of the Kâturmâsyâ sacrifices (see Max Müller, Hist. Anc. Sansk. Lit., p. 355). The particular work from which our quotation has been taken, is either the Maitrâyâniya Samhitâ, or the Kâthaka. For, as Dr. von Schroeder informs me, Maitrâyâniya Samhitâ I, 10, 11 reads 'anritam vâ eshâ karoti yâ patyuh krîtâ satyathânyais karati,' and the title of the kânda is Kâturmâsyâni. Professor Weber, Ind. Stud. V, 407, has found the same words in the Kâturmâsyâ section of the Kâthaka XXXVI, 5. In the translation I have added the beginning of the passage which Vasishtha omits, according to the Maitrâyâniya Samhitâ.

40. The Brâhmaṇa shall declare their duties,

41. And the king shall govern them accordingly.

42. But a king who rules in accordance with the sacred law, may take the sixth part of the wealth (of his subjects),

43. Except from Brâhmaṇas.

44. It has been declared in the Veda, 'But he obtains the sixth part of (the merit which Brâhmaṇas gain by) sacrifices and charitable works.'

45. (It is further stated in the Veda), 'The Brâhmaṇa makes the Veda rich; the Brâhmaṇa saves from misfortune; therefore the Brâhmaṇa shall not be made a source of subsistence. Soma is his king.'

46. Further (another passage says), 'After death bliss awaits the king who does not oppress Brâhmaṇas.'

42. *Vishnu* III, 22–25. Though the ambiguous word *dhana*, 'wealth,' is used in the text, it seems not doubtful that *Vasishtha* alludes to the land-tax, which generally consists of one sixth of the produce.

43. *Vishnu* III, 26.

44. *Vishnu* III, 27–28. *Pûrta*, 'the merit gained by charitable works,' i. e. by planting trees, digging wells, and so forth. The words 'iti ha,' placed at the end of the Sûtra, indicate that it is a quotation, and that *vigñâyate*, 'it is declared in the Veda,' has to be understood from Sûtra 46. *Gautama* XI, 11, too, alleges that the rule is based on a Vedic passage.

45. *Satapatha-brâhmaṇa* V, 4, 2, 3. *Krishnapandita's* division of the quotation into several Sûtras is unnecessary. His explanation of *anâdyâ*, which he takes to mean 'the first of all,' is wrong. He asserts that the Brâhmaṇa is said 'to make the Veda rich,' because by sacrificing and so forth he fulfils its object and protects it. But the phrase is probably corrupt. If it is said that Soma is the king of the Brâhmaṇas, the object is to indicate that an earthly king is not their master, see *Gautama* XI, 1.

## CHAPTER II.

1. There are four castes (*varna*), Brâhmaṇas, Kshatriyas, Vaisyas, and Sûdras.

2. Three castes, Brâhmaṇas, Kshatriyas, and Vaisyas, (are called) twice-born.

3. Their first birth is from their mother; the second from the investiture with the sacred girdle. In that (second birth) the Sâvitri is the mother, but the teacher is said to be the father.

4. They call the teacher father, because he gives instruction in the *Veda*.

5. They quote also (the following passage from the *Veda*) to the same (effect): ‘Of two kinds, forsooth, is the virile energy of a man learned in the *Vedas*, that which (resides) above the navel and the other which below (the navel) descends downwards. Through that which (resides) above the navel, his offspring is produced, when he initiates Brâhmaṇas, when he teaches them, when he causes them to offer oblations, when he makes them holy. By that which resides below the navel the children of his body are produced. Therefore they never say to a Srotriya, who teaches the *Veda*, “Thou art destitute of offspring.”’

II. 1-2. *Vishnu* II, 1-2; *Manu* X, 4.

3. Identical with *Manu* II, 169<sup>a</sup>, 170<sup>a</sup>, and *Vishnu* XXVIII, 37-38. The Sâvitri or the verse addressed to Savitri is found *Rig-veda* III, 62, 10.

4. *Gautama* I, 10; *Manu* II, 171.

5. The reading *tathâpy udâharanti*, which several of my MSS. give, seems to me preferable to *Krishnapandita*'s *udâharati*. *Krishnapandita* explains *sâdhu karoti*, ‘makes them holy,’ by *adhyâtma upadisati*, ‘teaches them transcendental knowledge.’

6. Hârîta also quotes (the following verse): 'No religious rite can be performed by a (child) before he has been girt with the sacred girdle, since he is on a level with a Sûdra before his (new) birth from the Veda.'

7. (The above prohibition refers to all rites) except those connected with libations of water, (the exclamation) Svadhâ, and the manes.

8. Sacred learning approached a Brâhmaṇa (and said to him), 'Preserve me, I am thy treasure, reveal me not to a scorner, nor to a wicked man, nor to one of uncontrolled passions: so (preserved) I shall become strong.'

9. 'Reveal me, O Brâhmaṇa, as to the keeper of thy treasure, to him whom thou shalt know to be pure, attentive, intelligent, and chaste, who will not offend thee nor revile thee.'

10. '(That man) who fills his ears with truth, who frees him from pain and confers immortality upon him, (the pupil) shall consider as his father and mother; him he must never grieve nor revile.'

11. 'As those Brâhmaṇas who, after receiving instruction, do not honour their teacher by their speech, in their hearts or by their acts, will not be profitable to their teacher, even so that sacred learning (which they acquired) will not profit them.'

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6. Vishnu XXVIII, 40. Instead of Krishnapandita's 'yâvadvedona gâyate,' 'yâvadvede na gâyate,' which occurs in several MSS. and in the parallel passages of Manu II, 172 and other Smritis, must be read.

7. Gautama II, 5. The rites referred to are the funeral rites.

8-9. Vishnu XXIX, 9-10, and introduction, p. xxiii; Nirukta II, 4.

10. Vishnu XXX, 47.

12. 'As fire consumes dry grass, even so the Veda, asked for, (but) not honoured, (destroys the enquirer). Let him not proclaim the Veda to that man, who does not show him honour according to his ability.'

13. The (lawful) occupations of a Brâhmaṇa are six,

14. Studying the Veda, teaching, sacrificing for himself, sacrificing for others, giving alms, and accepting gifts.

15. (The lawful occupations) of a Kshatriya are three,

16. Studying, sacrificing for himself, and bestowing gifts;

17. And his peculiar duty is to protect the people with his weapons; let him gain his livelihood thereby.

18. (The lawful occupations) of a Vaisya are the same (as those mentioned above, Sûtra 16),

19. Besides, agriculture, trading, tending cattle, and lending money at interest,

20. To serve those (superior castes) has been fixed as the means of livelihood for a Sûdra.

21. (Men of) all (castes) may wear their hair arranged according to the customs fixed (for their family), or allow it to hang down excepting the lock on the crown of the head.

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13. Krishnapandita wrongly connects the word brâhmaṇasya with the next Sûtra. For this and the next seven Sûtras, compare Vishnu II, 4-14.

14. Krishnapandita by mistake leaves out the word 'dânam.'

20. I read 'teshâm parikaryâ,' with the majority of the MSS., instead of Krishnapandita's 'teshâm ka parikaryâ.'

21. In illustration of this Sûtra Krishnapandita quotes a verse of Laugâkshi, which states that Brâhmaṇas belonging to the Vasishtha family wore the top-lock on the right side of the head, and the members of the Atri family allowed it to hang down on

22. Those who are unable to live by their own lawful occupation may adopt (that of) the next inferior (caste),

23. But never (that of a) higher (caste).

24. (A Brâhmaṇa and a Kshatriya) who have resorted to a Vaisya's mode of living and maintain themselves by trade (shall not sell) stones, salt, hempen (cloth), silk, linen (cloth), and skins,

25. Nor any kind of dyed cloth,

26. Nor prepared food, flowers, fruit, roots, perfumes, substances (used for) flavouring (food); nor water, the juice extracted from plants; nor Soma, weapons, poison; nor flesh, nor milk, nor preparations from it, iron, tin, lac, and lead,

27. Now they quote also (the following verse): 'By (selling) flesh, lac, and salt a Brâhmaṇa at once becomes an outcast; by selling milk he becomes (equal to) a Sûdra after three days.'

28. Among tame animals those with uncloven hoofs, and those that have an abundance of hair, (must not be sold), nor any wild animals, (nor) birds, nor beasts that have tusks (or fangs).

29. Among the various kinds of grain they mention sesamum (as forbidden).

both sides, while the Bhrigus shaved their heads, and the Āṅgaras wore five locks (*kudâ*) on the crown of the head. Cf. Max Müller, Hist. Anc. Sansk. Lit., p. 53.

22. Vishnu II, 15.

24. For this and the following four Sûtras, see Gautama VII, 8-21.

26. Rasâh, 'substances used for flavouring,' i. e. 'molasses, sugar-cane, sugar, and the like.'—Krishnapandita. See also note on Gautama VII, 9.

27. Identical with Manu X, 92.

29. Vishnu LIV, 18; Āpastamba I, 7, 20, 13. Krishnapandita wrongly connects this Sûtra with the preceding one.

30. Now they quote also (the following verse): 'If he applies sesamum to any other purpose, but food, anointing, and charitable gifts, he will be born again as a worm and, together with his ancestors, be plunged into his own ordure.'

31. Or, at pleasure, they may sell (sesamum), if they themselves have produced it by tillage.

32. For that purpose he shall plough before breakfast with two bulls whose noses have not been pierced.

33. (If he ploughs) in the hot season, he shall water (his beasts even in the morning).

34. The plough is attended by strong males, provided with a useful share and with a handle (to be held) by the drinker of Soma; that raises (for him) a cow, a sheep, a stout damsel, and a swift horse for the chariot.

35. The plough is attended by strong males, i. e. is attended by strong men and bullocks, provided with a useful share—for its share is useful (because) with the share it raises, i. e. pierces deep—and provided with a handle for the drinker of Soma,—for Soma reaches him,—possessing a handle for him. That raises a cow, a sheep, goats, horses, mules, donkeys and camels, and a stout damsel, i. e. a beautiful, useful maiden in the flower of her youth.

36. For how could the plough raise (anything for him) if he did not sell grain?

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30. Manu X, 91.

31. Manu X, 90.

34. Vâgasaneyi-samhitâ XII, 71. The translation follows the explanation given in the next Sûtra as closely as possible, though the latter is without doubt erroneous. The purpose for which Vasishtha introduces it, is to show that a Vedic text permits agriculture to a Brâhmaṇa who offers Soma-sacrifices.

37. Substances used for flavouring may be bartered for (other) substances of the same kind, be it for one more valuable or for one worth less.

38. But salt must never (be exchanged) for (other) substances used for flavouring (food).

39. It is permitted to barter sesamum, rice, cooked food, learning, and slaves (each for its own kind and the one for the other).

40. A Brâhmaṇa and a Kshatriya shall not lend (anything at interest acting like) usurers.

41. Now they quote also (the following verses) : 'He who acquiring property cheap, gives it for a high price, is called a usurer and blamed among those who recite the Veda.'

42. '(Brahman) weighed in the scales the crime of killing a learned Brâhmaṇa against (the crime of) usury ; the slayer of the Brâhmaṇa remained at the top, the usurer sank downwards.'

43. Or, at pleasure, they may lend to a person who entirely neglects his sacred duties, and is exceedingly wicked,

44. Gold (taking) double (its value on repayment, and) grain trebling (the original price).

**37-39. Gautama VII, 16-21.**

40. Manu X, 117. Krishnapandita reads with MS. B., vârdhushim na dadyâtâm, and explains it by vriddhim naiva prayoga-yetâm, 'they shall not take interest.' I read with the other MSS. vârdhushî, and translate that term by 'usurers.' Below, Sûtra 42, vârdhushi is used likewise in this its usual sense.

**43. Manu X, 117.**

44-47. Vishnu VI, 11-17; Colebrooke I, Dig. LXVI, where 'silver and gems' have been added after gold, and rasâh, 'flavouring substances,' been translated by 'fluids.' The translation differs also in other respects, because there the Sûtras stand by themselves, while here the nouns in Sûtras 44 and 47 are governed by the preceding dadyâtâm, 'they may lend.' They, i. e. a Brâhmaṇa

45. (The case of) flavouring substances has been explained by (the rule regarding) grain,

46. As well as (the case of) flowers, roots, and fruit.

47. (They may lend) what is sold by weight, (taking) eight times (the original value on repayment).

48. Now they quote also (the following verses) : 'Two in the hundred, three and four and five, as has been declared in the Smriti, he may take as interest by the month according to the order of the castes.'

49. 'But the king's death shall stop the interest on money (lent) ;'

50. 'And after the coronation of (a new) king the capital grows again.'

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and a Kshatriya. The rule, of course, refers to other castes also, and to those cases where no periodical interest is taken, but the loan returned in kind.

47. The Ratnâkara quoted by Colebrooke loc. cit. takes 'what is sold by weight' to be 'camphor and the like.' Krishnapandita thinks that 'clarified butter, honey, spirituous liquor, oil, molasses, and salt' are meant. But most of these substances fall under the term *rasâh*, 'flavouring substances.' The proper explanation of the words seems to be, 'any other substance not included among those mentioned previously, which is sold by weight.'

48. Vishnu VI, 2, and especially Manu VIII, 142. The lowest rate of interest is to be taken from the highest caste, and it becomes greater with decreasing respectability. According to Krishnapandita and the commentators on the parallel passage of Vishnu, Manu, and other Smritis, this rule applies only to loans for which no security is given—a statement which is doubtlessly correct.

49-50. Both the reading and the sense of this verse, which in some MSS. is wanting, are somewhat doubtful. I read with my best MSS.,

râgâ tu mritabhâvena dravyavridhim vinâsayet ।

punâ râgâbhisekena dravyamûlam ka vardhate ॥

and consider that it gives a rule, ordering all money transactions to be stopped during the period which intervenes between the death of a king and the coronation of his successor. I am, however, unable to point out any parallel passages confirming this

51. 'Hear the interest for a money-lender declared by the words of Vasishtha, five māshās for twenty (kārshāpanas may be taken every month); thus the law is not violated.'

### CHAPTER III.

1. (Brāhmaṇas) who neither study nor teach the Veda nor keep sacred fires become equal to Sūdras;

2. And they quote a verse of Manu on this (subject), 'A twice-born man, who not having studied the Veda applies himself to other (and worldly study), soon falls, even while living, to the condition of a Sūdra, and his descendants after him.'

3. '(A twice-born man) who does not know the

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view. Krishnapandita's text shows two important various readings, 'bhṛitibhāvena' and 'rāgābhīshikena,' which I think are merely conjectures, unsupported by the authority of MSS. He explains the verse as follows: 'The king shall destroy, i.e. himself not take, the interest on money by giving [it away] as a salary. But, after thus giving away interest received, he may increase his capital by [an extra tax imposed on] the cultivators, i.e. take from them the highest rate, consisting of one-fourth of the produce.'

51. Gautama XII, 29; Colebrooke I, Dig. XXIV. The rule given in this Sūtra refers, as Krishnapandita correctly states, to loans, for which security is given. The rate is  $1\frac{1}{4}$  per cent for the month, or 15 per annum; see the note to Gautama loc. cit. Manu, VIII, 140, especially mentions that this rate is prescribed by Vasishtha.

III. 1. I read Sūdrasadharmaṇah, 'equal to Sūdras,' instead of sūdrakarmāṇah, which occurs in MS. B. only. Krishnapandita explains the latter reading by sūdravatkarma yeshu te sūdravatte-shvākaranīyamityarthaḥ, 'shall be treated like Sūdras.' But the verses quoted in the following Sūtras show that the former reading is the better one.

2. Identical with Manu II, 168.

3. This and the following nine verses are, as the word 'iti,' which the best MSS. give at the end of Sūtra 12, quotations.

Veda (can)not be (called) a Brâhmaṇa, nor he who lives by trade, nor he who (lives as) an actor, nor he who obeys a Sûdra's commands, nor (he who like) a thief (takes the property of others), nor he who makes his living by the practice of medicine.'

4. 'The king shall punish that village where Brâhmaṇas, unobservant of their sacred duties and ignorant of the Veda, subsist by begging; for it feeds robbers.'

5. 'Many thousands (of Brâhmaṇas) cannot form a (legal) assembly (for declaring the sacred law), if they have not fulfilled their sacred duties, are unacquainted with the Veda, and subsist only by the name of their caste.'

6. 'That sin which dunces, perplexed by ignorance and unacquainted with the sacred law, declare (to be duty) shall fall, increased a hundredfold, on those who propound it.'

7. 'What four or (even) three (Brâhmaṇas) who have completely studied the Vedas proclaim, that must be distinctly recognised as the sacred law, not (the decision) of a thousand fools.'

8. 'Offerings to the gods and to the manes must always be given to a Srotriya alone. For gifts

Anrîk, 'who does not know the Veda,' means, literally, 'unacquainted with the *Rig-veda*'

5. This verse, which is identical with Manu XII, 114, and the next two are intended to show that a Brâhmaṇa who neglects the study of the Veda, is unfit to decide points of the sacred law, which are not settled either by the Smriti or the Sruti, and become a member of a parishad or 'Pañk.'

6. The verse contains a better version of Manu XII, 115.

7. Regarding the term Vedapâraga, see Gautama V, 20, note. Itareshâm, 'fools,' means literally, 'different from (those who have mastered the Vedas).'

bestowed on a man unacquainted with the Veda, reach neither the ancestors nor the gods.'

9. 'If a fool lives even in one's house and a (Brâhmaṇa) deeply learned in the Veda lives at a great distance, the learned man shall receive the gift. The sin of neglecting (a Brâhmaṇa is not incurred) in (the case of) a fool.'

10. 'The offence of neglecting a Brâhmaṇa cannot be committed against a twice-born man who is ignorant of the Veda. For (in offering sacrifices) one does not pass by a brilliant fire and throw the oblations into ashes.'

11. 'An elephant made of wood, an antelope made of leather, and a Brâhmaṇa ignorant of the Veda, those three have nothing but the name (of their kind).'

12. 'Those kingdoms, where ignorant men eat the food of the learned, will be visited by drought; or (some other) great evil will befall (them).'

13. If anybody finds treasure (the owner of) which is not known, the king shall take it, giving one sixth to the finder.

14. If a Brâhmaṇa who follows the six (lawful) occupations, finds it, the king shall not take it.

9-10. Regarding the crime of 'neglecting a Brâhmaṇa,' see Manu VIII, 392-393, where fines are prescribed for neglecting to invite to dinner worthy neighbours and Srotriyas.

10. A learned Brâhmaṇa resembles a sacrificial fire, see e.g. below, XXX, 2-3; Āpastamba I, 1, 3, 44.

11. Manu II, 157. Krishnapandita and MS. B. give the ungrammatical construction which occurs in Manu and other Dharmasâstras, while the other MSS. read more correctly, 'yaska kâshhamayo h. yaska karmamayo m.' &c.

13-14. This rule agrees exactly with Gautama X, 45; see also Vishnu III, 56-61. The matter is introduced here in order to show the prerogative of a learned Brâhmaṇa. Regarding the six lawful occupations, see above, II, 13-14.

15. They declare that the slayer commits no crime by killing an assassin.

16. Now they quote also (the following verses): 'An incendiary, likewise a poisoner, one who holds a weapon in his hand (ready to kill), a robber, he who takes away land, and he who abducts (another man's) wife, these six are called assassins (âtatâyin).'

17. 'He may slay an assassin who comes with the intention of slaying, even though he knows the whole Veda together with the Upanishads; by that (act) he (does) not (incur the guilt of) the slayer of a Brâhmaṇa.'

18. 'He who slays an assassin learned in the Veda and belonging to a noble family, does not incur by that act the guilt of the murderer of a learned Brâhmaṇa; (in) that (case) fury recoils upon fury.'

19. Persons who sanctify the company are, a Trinâkiketa, one who keeps five fires, a Trisuparna, one who (knows the texts required for) the four sacrifices (called Asvamedha, Purushamedha, Sarvamedha, and Pitrimedha), one who knows the Vâgasaneyi-sâkhâ of the White Yagur-veda, one who knows the six Aṅgas, the son of a female married according to the Brâhma-rite, one who knows the first part of the Sâma-veda Samhitâ, one who sings the Gyeshtha-sâman, one who knows the Samhitâ and the Brâhmaṇa, one who studies (the treatises on) the sacred law, one whose ancestors to the ninth degree, both

15. *Vishnu V, 189–192.* The connexion of this subject with the main topic consists therein that it furnishes an instance where learning does not protect a Brâhmaṇa.

17. I read with the majority of the MSS., 'api vedântapâragam,' instead of 'vedântagam rane,' as Krishnapandita has.

19. For the explanations of the terms left untranslated, see the

on the mother's and on the father's side, are distinctly known to have been Srotriyas, and learned men and Snâtakas.

20. (Four students of) the four Vedas, one who knows the Mîmâmsâ, one who knows the Angas, a teacher of the sacred law, and three eminent men who are in three (different) orders, (compose) a (legal) assembly consisting at least of ten (members).

21. He who initiates (a pupil) and teaches him the whole Veda is called the teacher (âkârya).

22. But he who (teaches) a portion (of the Veda only is called) the sub-teacher (upâdhyâya);

23. So is he who (teaches) the Angas of the Veda.

24. A Brâhmaṇa and a Vaisya may take up arms in self-defence, and in (order to prevent) a confusion of the castes.

25. But that (trade of arms) is the constant (duty) of a Kshatriya, because he is appointed to protect (the people).

26. Having washed his feet and his hands up to

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note on Âpastamba II, 8, 17, 22; Gautama XV, 28; and the notes on Vishnu LXXXIII, 2-21. Regarding the meaning of *Khandoga*, 'one who knows the first part of the Sâma-veda Samhitâ,' see Weber, Hist. Ind. Lit., p. 63, note 59. 'One who knows the Samhitâ and the Brâhmaṇa, i. e. of the Rig-veda.'—Krishnapandita. Regarding the various classes of Snâtakas, see Âpastamba I, 11, 30, 1-3.

20. Manu XII, 111. Krishnapandita reads kâturvidyâs trikalpi ka, 'one who knows the four Vedas and one who knows three different Kalpa-sûtras.' My translation follows the reading of the MSS., kâturvidyam vikalpi ka, which is corroborated by the parallel passage of Baudhâyanâ I, 1, 8, 'kâturvaidyam vikalpi ka.' The explanation of the latter word is derived from Govindasvâmin. 'Men who are in three orders, i. e. a student, a householder, and ascetic,' see Gautama XXVIII, 49.

21-23. Vishnu XXIX, 1-2.

25. Vishnu II, 6.

24. Gautama VII, 25.

26-34. Vishnu LXII, 1-9.

the wrist, and sitting with his face turned towards the east or towards the north, he shall thrice sip water out of the Tirtha sacred to Brahman, (i.e.) the part of the hand above the root of the thumb, without uttering any sound;

27. He shall twice wipe (his mouth with the root of the thumb);

28. He shall touch the cavities (of the head) with water;

29. He shall pour water on his head and on the left hand;

30. He shall not sip water while walking, standing, lying down or bending forward.

31. A Brâhmaṇa (becomes pure) by (sipping) water, free from bubbles and foam, that reaches his heart,

32. But a Kshatriya by (sipping water) that reaches his throat,

33. A Vaisya by (sipping water) that wets his palate,

34. A woman and a Sûdra by merely touching water (with the lips).

35. Water (for sipping may) even (be taken) out of a hole in the ground, if it is fit to slake the thirst of cows.

36. (He shall not purify himself with water) which has been defiled with colours, perfumes, or flavouring substances, nor with such as is collected in unclean places.

30. Krishnapandita is probably right in thinking that the word *vâ*, 'or,' inserted before 'bending forward,' is intended to forbid other improper acts, gestures or postures, which are reprehended in other *Smritis*.

35. Vishnu XXIII, 43; Manu V, 128.

36. 'Collected in unclean places, e.g. in a burial-ground.'—Krishnapandita.

37. Drops (of saliva) falling from the mouth, which do not touch a limb of the body, do not make (a man) impure.

38. If, after having sipped water, he sleeps, eats, sneezes, drinks, weeps or bathes, or puts on a dress, he must again sip water,

39. Likewise, if he touches (that part of) the lips on which no hair grows.

40. No defilement is caused by the hair of the moustache (entering the mouth).

41. If (remnants of food) adhere to the teeth, (they are pure) like the teeth, and he is purified by swallowing those which (become detached) in the mouth.

42. He is not defiled by the drops which fall on his feet, while somebody gives to others water for sipping; they are stated to be equally (clean) as the ground.

43. If, while occupied with eatables, he touches any impure substance, then he shall place that thing (which he holds in his hand) on the ground, sip water and afterwards again use it.

44. Let him sprinkle with water all objects (the purity of) which may be doubtful.

45. 'Both wild animals killed by dogs, and fruit thrown by birds (from the tree), what has been spoilt by children, and what has been handled by women,'

37. Gautama I, 41.

38. Gautama I, 37.

39. Āpastamba I, 5, 16, 10.

40. Āpastamba I, 5, 16, 11.

41. Gautama I, 38-40.

42. Manu V, 142.

43. Vishnu XXIII, 55. 'Occupied with eatables,' i.e. 'eating.'—Krishnapandita.

45. Vishnu XXIII, 50. This and the following two Sūtras are a quotation, as appears from the use of the particle *iti* at the end of Sūtra 47.

46. 'A vendible commodity tendered for sale and what is not dirtied by gnats and flies that have settled on it,'

47. 'Likewise water collected on the ground that quenches the thirst of cows,—enumerating all these things, the Lord of created beings has declared them to be pure.'

48. Anything defiled by unclean (substances) becomes pure when the stains and the smell have been removed by water and earth.

49. (Objects) made of metal must be scoured with ashes, those made of clay should be thoroughly heated by fire, those made of wood should be planed, and (cloth) made of thread should be washed.

50. Stones and gems (should be treated) like objects made of metal,

51. Conch-shells and pearl-shells like gems,

52. (Objects made of) bone like wood,

53. Ropes, chips (of bamboo), and leather become pure (if treated) like clothes,

54. (Objects) made of fruits, (if rubbed) with (a brush of) cow-hair,

55. Linen cloth, (if smeared) with a paste of yellow mustard (and washed afterwards with water).

46. Manu V, 129.

47. Vishnu XXIII, 43.

48. Gautama I, 42. For the explanation of the term amedhya, 'unclean substances,' see Manu V, 135, and the passage from Devala translated in Professor Jolly's note on Vishnu XXIII, 38.

49. Gautama I, 29; Vishnu XXIII, 26, 33, 27, 18.

50—51. Gautama I, 30.

52. Gautama I, 31 and note; Vishnu XXIII, 4.

53. Gautama I, 33.

54. Vishnu XXIII, 28. Cups and bottles made of the shell of the cocoa-nut or of the Bilva (Bel) fruit and of bottle-gourds are meant.

55. Vishnu XXIII, 22.

56. But land becomes pure, according to the degree of defilement, by sweeping (the defiled spot), by smearing it with cowdung, by scraping it, by sprinkling (water) or by heaping (pure earth) on (it).

57. Now they quote also (the following verses): 'Land is purified by these four methods, by digging, burning, scraping, being trodden on by cows, and fifthly by being smeared with cowdung.'

58. 'A woman is purified by her monthly discharge, a river by its current, brass by (being scoured with) ashes, and an earthen pot by another burning.'

59. 'But an earthen vessel which has been defiled by spirituous liquor, urine, ordure, phlegm, pus, tears, or blood cannot be purified even by another burning.'

60. 'The body is purified by water, the internal organ by truth, the soul by sacred learning and austerities, and the understanding by knowledge.'

61. Gold is purified by water alone,

62. Likewise silver,

56. Vishnu XXIII, 56-57. Krishnapandita takes upakarana, 'heaping (pure earth) on (the defiled spot),' to mean 'lighting a fire on it' or 'digging it up.' The translation given above rests on the parallel passages of Gautama I, 32, and of Baudhāyana I, 5, 52, bhūmes tu sammārganaprokshanopalepanāvastaranopalekhanaир-yathāsthānam- doshaviseshāt prāyat�am, 'land becomes pure, according to the degree of the defilement, by sweeping the (defiled) spot, by sprinkling it, by smearing it with cowdung, by scattering (pure earth) on it, or by scraping it.' Bhūmi, 'land,' includes also the mud-floor of a house or of a verandah.

57. Some MSS: have instead of gharshāt, 'by scraping,' varshāt, 'by rain;' see also note on Gautama I, 32.

58. Vishnu XXII, 91.

59. Vishnu XXIII, 5.

60. Identical with Manu V, 109, and Vishnu XXII, 92.

61-62. Vishnu XXIII, 7. Krishnapandita points out that these

63. Copper is cleansed by acids.  
 64. The Tirtha sacred to the Gods lies at the root of the little finger,  
 65. That sacred to the *Rishis* in the middle of the fingers,  
 66. That sacred to Men at the tips of the fingers,  
 67. That sacred to Agni (fire) in the middle of the hand,  
 68. That sacred to the Manes between the fore-finger and the thumb.  
 69. He shall honour (his food at) the evening and morning meals (saying), 'It pleases me,'  
 70. At meals in honour of the Manes (saying), 'I have dined well,'  
 71. At (a dinner given on the occasion of) rites procuring prosperity (saying), 'It is perfect.'

#### CHAPTER IV.

1. The four castes are distinguished by their origin and by particular sacraments.  
 2. There is also the following passage of the Veda, 'The Brâhmaṇa was his mouth, the Kshatriya formed his arms, the Vaisya his thighs; the Sûdra was born from his feet.'  
 3. It has been declared in (the following passage

two rules and that given in the next Sûtra refer to cases in which gold, silver, and copper have not been stained by impure substances.

63. *Vishnu* XXIII, 25.  
 64-68. *Vishnu* LXII, 1-4; *Âpastamba* II, 2, 3, 11.  
 69. *Vishnu* LXVIII, 42. The Sûtra is also intended to prescribe that the number of the daily meals is two only.  
 70. *Manu* III, 251.  
 71. The rites referred to are, according to *Krishnapandita*, marriages, feeding Brâhmaṇas, Nândîsrâddhas, and the like.  
 IV. 1. *Manu* I, 87. 2. *Rig-veda* X, 90, 12.

of) the Veda that (a Sûdra) shall not receive the sacraments, 'He created the Brâhmaṇa with the Gâyatrî (metre), the Kshatriya with the Trishṭubh, the Vaisya with the Gagatî, the Sûdra without any metre.'

4. Truthfulness, suppression of anger, liberality, abstention from injuring living beings, and the procreation of offspring (are duties common to) all (castes).

5. The Mânava (Sûtra states), 'Only when he worships the manes and the gods, or honours guests, he may certainly do injury to animals.'

6. 'On offering a Madhuparka (to a guest), at a sacrifice, and at the rites in honour of the manes, but on these occasions only may an animal be slain ; that (rule) Manu proclaimed.'

4. Vishnu II, 17.

5. Mânavam, 'the Mânava (Sûtra),' means literally 'a work proclaimed by Manu' (manunâ proktam). It is probable that the work referred to by Vasishtha is the lost Dharma-sûtra of the Mânava Sâkhâ, which is a subdivision of the Maitrâyanîyas, and on which the famous metrical Mânava Dharmasâstra is based. The words of the Sûtra may either be a direct quotation or a summary of the opinion given in the Mânava-sûtra. I think the former supposition the more probable one, and believe that not only Sûtra 5, but also Sûtras 6-8 have been taken bodily from the ancient Dharma-sûtra. For Sûtra 6 agrees literally with a verse of the metrical Manusmriti, and at the end of Sûtra 8 several MSS. have the word iti, the characteristic mark that a quotation is finished, while the language of Sûtra 8 is more antiquated than Vasishtha's usual style. If my view is correct, it follows that the lost Mânava Dharma-sûtra consisted, like nearly all the known works of this class, partly of prose and partly of verse.

6. Identical with Manu V, 41; Vishnu LI, 64; and Sâṅkhâyanî Grâhya-sûtra II, 16, 1. I take pitridaivata, against Kulâluka's and Krishnapandita's view, as a bahuvrîhi compound, and dissolve it by pitaro daivatam yasmimstat, literally 'such (a rite) where the manes are the deities.' The other explanation, '(rites)

7. 'Meat can never be obtained without injuring living beings, and to injure living beings does not procure heavenly bliss; therefore the (sages declare) the slaughter (of beasts) at a sacrifice not to be slaughter (in the ordinary sense of the word).'

8. 'Now he may also cook a full-grown ox or a full-grown he-goat for a Brâhmaṇa or Kshatriya guest; in this manner they offer hospitality to such (a man).'

9. Libations of water (must be poured out) for all (deceased relatives) who completed the second year and (their death causes) impurity.

10. Some declare that (this rule applies also to children) that died after teething.

11. After having burnt the body (of the deceased, the relatives) enter the water without looking at (the place of cremation),

12. Facing the south, they shall pour out water with both hands on (those days of the period of impurity) which are marked by odd numbers.

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to the manes or to the gods,' which is also grammatically correct, recommends itself less, because the rites to the gods are already included by the word *yagnē*, 'at a sacrifice.' As to the Madhuparka, see Āpastamba II, 4, 8, 8-9, and below XI, 1.

7. Manu V, 48, and Vishnu LI, 71, where, however, the conclusion of the verse has been altered to suit the ahimsâ-doctrines of the compilers of the metrical Smritis. The reason why slaughter at a sacrifice is not slaughter in the ordinary sense may be gathered from Vishnu LI, 61, 63.

8. Satapatha-brâhmaṇa III, 4, 1, 2; Yâgñavalkya I, 109.

9-10. Vishnu XIX, 7; Manu V, 58. Regarding the length of the period of impurity, see below, Sûtras 16, 26-29.

11. Vishnu XIX, 6.

12. Vishnu XIX, 7; Gautama XIV, 40. 'On those days of the period of impurity which are marked by odd numbers,' i. e. 'on the first, third, fifth, seventh, and ninth, as has been declared by Gautama.'—Krishnapandita.

13. The south, forsooth, is the region sacred to the manes.

14. After they have gone home, they shall sit during three days on mats, fasting.

15. If they are unable (to fast so long), they shall subsist on food bought in the market or given unasked.

16. It is ordered that impurity caused by a death shall last ten days in the case of *Sapinda* relations.

17. It has been declared in the Veda that *Sapinda* relationship extends to the seventh person (in the ascending or descending line).

18. It has been declared in the Veda that for married females it extends to the third person (in the ascending or descending line).

19. Others (than the blood-relations) shall perform (the obsequies) of married females,

20. (The rule regarding impurity) should be exactly the same on the birth of a child for those men who desire complete purity,

21. Or for the mother and the father (of the child alone); some (declare that it applies) to the

14. Vishnu XIX, 16; Gautama XIV, 37.

15. Vishnu XIX, 14. 17. Vishnu XXII, 5.

19. Gautama XIV, 36; Pâraskara Grîhya-sûtra III, 10, 42. 'Others than the blood-relations,' i. e. 'the husband and his relatives.' The MSS. have another Sûtra following this, which Krishnapandita leaves out. Tâskâ teshâm, 'and they (the married females shall perform the obsequies) of those (i. e. their husbands and his *Sapindas*).' It seems to me very probable that the passage is genuine, especially as Pâraskara, Grîhya-sûtra III, 10, 43, has the same words.

20. Vishnu XXII, 1.

21. Gautama XIV, 15-16. The Sûtra ought to have been divided into two.

mother (only), because she is the immediate cause of that (event).

22. Now they quote also (the following verse) : 'On the birth (of a child) the male does not become impure if he does not touch (the female); on that (occasion) the menstrual excretion must be known to be impure, and that is not found in males.'

23. If during (a period of impurity) another (death or birth) happens, (the relatives) shall be pure after (the expiration of) the remainder of that (first period) ;

24. (But) if one night (and day only of the first period of impurity) remain, (they shall be pure) after two (days and nights) ;

25. (If the second death or birth happens) on the morning (of the day on which the first period of impurity expires, they shall be purified) after three (days and nights).

26. A Brâhmaṇa is freed from impurity (caused by a death or a birth) after ten days,

27. A Kshatriya after fifteen days,

28. A Vaisya after twenty days,

29. A Sûdra after a month.

30. Now they quote also (the following verses) : 'But (a twice-born man) who has eaten (the food) of a Sûdra during impurity caused by a death or a

23. Vishnu XXII, 35.

24. Vishnu XXII, 36.

25. Vishnu XXII, 37. Krishnapandita explains prabhâte, 'on the morning (of the day on which the first period of impurity expires),' in accordance with Nandapandita's explanation of Vishnu's text by 'during the last watch (of the last night of the period of impurity).' See also the slightly different explanation of the identical words by Haradatta, Gautama XIV, 8.

26. Vishnu XXII, 1.

29. Vishnu XXII, 4.

birth, will suffer dreadful (punishment in) hell and be born again in the womb of an animal.'

31. 'A twice-born man who eats by appointment in the house of a stranger whose ten days of impurity, caused by a death, have not expired, after death will become a worm and feed on the ordure of that (man who fed him).'

32. It has been declared in the Veda, '(Such a sinner) becomes pure by reciting the Samhitâ of the Veda for twelve months or for twelve half-months while fasting.'

33. On the death of a child of less than two years or on a miscarriage, the impurity of the Sapindas lasts three (days and) nights.

34. Gautama (declares that on the former occasion they become) pure at once.

35. If (a person) dies in a foreign country and (his Sapindas) hear (of his death) after ten days (or a longer period), the impurity lasts for one (day and) night.

36. Gautama (declares that) if a person who has kindled the sacred fire dies on a journey, (his Sapindas shall) again celebrate his obsequies, (burning a dummy made of leaves or straw), and remain impure (during ten days) as if (they had actually buried) his corpse.

37. When he has touched a sacrificial post, a pyre, a burial-ground, a menstruating or a lately confined woman, impure men or (*Kândâlas* and so forth), he shall bathe, submerging both his body and his head.

32. Regarding the penance prescribed here, the so-called *anasnâtprâyana*, see below XX, 46, and Baudhâyana III, 9.

33. Vishnu XXII, 27-30.

34. Gautama XIV, 44, and introduction to Gautama, p. liii.

36. Introduction to Gautama, pp. liii and liv.

37. Vishnu XXII, 69. Krishnapandita and MS. B. read pûya,

## CHAPTER V.

1. A woman is not independent, the males are her masters. It has been declared in the Veda, 'A female who neither goes naked nor is temporarily unclean is paradise.'

2. Now they quote also (the following verse) : 'Their fathers protect them in childhood, their husbands protect them in youth, and their sons protect them in age ; a woman is never fit for independence.'

3. The penance (to be performed) by a (wife) for being unfaithful to her husband has been declared in the (section on) secret penances.

'pus,' instead of *yûpa*, 'a sacrificial post.' The reading is, however, wrong, because the parallel passages of most *Smritis* enjoin that a man who has touched a sacrificial post shall bathe. The cause of the mistake is probably a mere clerical error. The MSS. repeat the last word of this chapter, *a pa ityapah*. The reason is not, as *Krishnapandita* imagines, that the author wishes to indicate the necessity of bathing when one touches a person who has touched some impure thing or person. It is the universal practice of the ancient authors to repeat the last word of a chapter in order to mark its end, see e.g. *Gautama* note on I, 61. If it is neglected in the earlier chapters of the *Vâishîsha Dharma-sûtra*, the badness of the MSS. is the cause.

V. 1. *Vishnu* XXV, 12. The second clause ought to have been given as a separate Sûtra. 'A female who no longer goes naked,' i. e. one who has reached the age of puberty. *Amritam*, 'is paradise,' i. e. procures bliss in this life and heaven after death through her children.

2. *Vishnu* XXV, 13. Identical with *Manu* IX, 3.

3. 'The penance which has been ordained in case a wife is unfaithful to her husband, i. e. goes to a lover and so forth, must be performed in secret, i. e. in solitary places.'—*Krishnapandita*. The explanation is clearly erroneous. *Rahasyeshu* cannot mean 'in secret' or 'in secret places.' It might refer either to a work or works called *Rahasyâni* or to the *rahasyâni prâyasâktînâi*. As

4. For month by month the menstrual excretion takes away her sins.

5. A woman in her courses is impure during three (days and) nights.

6. (During that period) she shall not apply collyrium to her eyes, nor anoint (her body), nor bathe in water; she shall sleep on the ground; she shall not sleep in the day-time, nor touch the fire, nor make a rope, nor clean her teeth, nor eat meat, nor look at the planets, nor smile, nor busy herself with (household affairs), nor run; she shall drink out of a large vessel, or out of her joined hands, or out of a copper vessel.

7. For it has been declared in the Veda, 'When Indra had slain (Vritra) the three-headed son of Tvashtri, he was seized by Sin, and he considered himself to be tainted with exceedingly great guilt. All beings cried out against him (saying to him),

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the next Sûtra contains a half-verse taken from the section on secret penances, XXVIII, 4, it is evident that Vasishtha here makes a cross-reference. Similar cross-references occur further on.

4. Yâgñavalkya I, 72, and below, XXVIII, 4.

5. Vishnu XXII, 72.

6. Taitt. Samh. II, 5, 1, 6-7. I read with the majority of the MSS., *grahânnâ niriksheta* instead of *grîhân na niriksheta*, which latter phrase *Krishnapandita* renders by 'she shall not look out of the house.' My reading is confirmed by his quotation from the *Smritimañgarî*, where *grahânnâm nirikshanam*, 'looking at the planets, i. e. the sun, moon,' &c., is forbidden. 'A large vessel,' i. e. an earthen jar.—*Krishnapandita*.

7. Taitt. Samh. II, 5, 1, 2-5. The name 'slayer of a learned Brâhmaṇa' is applied to Indra, because *Vritra* is said to have been deeply versed in the Vedas. Regarding the 'proper season of women,' see Manu III, 46-48. In the clause 'That guilt of Brâhmaṇa-murder appears,' &c., I read *âvir bhavati* with the majority of the MSS. For the prohibition to accept food from a *ragasvalâ*, see *Vishnu* LI, 16-17.

'O thou slayer of a learned Brâhmaṇa! O thou slayer of a learned Brâhmaṇa!' He ran to the women for protection (and said to them), 'Take upon yourselves the third part of this my guilt (caused by) the murder of a learned Brâhmaṇa.' They answered, 'What shall we have (for doing thy wish)?' He replied, 'Choose a boon.' They said, 'Let us obtain offspring (if our husbands approach us) during the proper season, at pleasure let us dwell (with our husbands) until (our children) are born.' He answered, 'So be it.' (Then) they took upon themselves (the third part of his guilt). That guilt of Brâhmaṇa-murder appears every month as the menstrual flow. Therefore let him not eat the food of a woman in her courses; (for) such a one has put on the shape of the guilt of Brâhmaṇa-murder.

8. (Those who recite the Veda) proclaim the following (rule): 'Collyrium and ointment must not be accepted from her; for that is the food of women. Therefore they feel a loathing for her (while she is) in that (condition, saying), "She shall not approach."

9. 'Those (Brâhmaṇas in) whose (houses) menstruating women sit, those who keep no sacred fire,

8. Taitt. Samh. II, 5, 1, 6. I read the text of this Sûtra as follows: 'Tadâhuḥ—āṅganâbhyaāṅganam evâsyâ na pratigrâhyam taddhi striyâ annam iti—tasmât tasyai ka tatra ka bibhatsante meyam upâgâd iti.' The MSS. give the following readings in the second clause: tasmât tasmai ka (B. Bh. E. F.), tatra na (F.), medhamupâgâd (Bh. F.), medha upâgâd (E.), seyamupâgâd (B.) Krishnapandita follows as usually MS. B. His explanation of the whole Sûtra is erroneous. 'That is the food of women,' i. e. that is as necessary to women as their food, because to beautify themselves is one of their duties.

9. The meaning of the Sûtra is that a Brâhmanical beggar must not accept any alms from Brâhmaṇas whose wives are in their

and those in whose family there is no Srotriya,—all these are equal to Sūdras.'

## CHAPTER VI.

1. (To live according to) the rule of conduct is doubtlessly the highest duty of all men. He whose soul is defiled by vile conduct perishes in this world and in the next.

2. Neither austerities, nor (the study of) the Veda, nor (the performance of) the Agnihotra, nor lavish liberality can ever save him whose conduct is vile and who has strayed from this (path of duty).

3. The Vedas do not purify him who is deficient in good conduct, though he may have learnt them all together with the six Angas; the sacred texts depart from such a man at death, even as birds, when full-fledged, leave their nest.

4. As the beauty of a wife causes no joy to a blind man, even so all the four Vedas together with the six Angas and sacrifices give no happiness to him who is deficient in good conduct.

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courses, who keep no sacred fire, and do not attend to the duty of Veda-study. Regarding sinners of the latter two kinds, see also *Apastamba I, 6, 18, 32–33.*

VI. 1. *Manu IV, 155.* The word *ākāra*, which has been variously translated by ‘conduct,’ ‘rule of conduct,’ and ‘good conduct,’ includes the observance of all the various rules for every-day life, taught in the *Smritis*, and the performance of the prescribed ceremonies and rites.

4. I read with MSS. Bh. and E., *shadāngāstvakhilāḥ sayagnīḥ*. The reading of MS. B., which *Krishnapandita* adopts, *shadāngāḥ sakhilāḥ* means, ‘together with the six Angas, (and) the Khila (spurious) portions of the Veda.’

5. The sacred texts do not save from sin the deceitful man who behaves deceitfully. But that Veda, two syllables of which are studied in the right manner, purifies, just as the clouds (give beneficent rain) in the month of Isha.

6. A man of bad conduct is blamed among men, evils befall him constantly, he is afflicted with disease and short-lived.

7. Through good conduct man gains spiritual merit, through good conduct he gains wealth, through good conduct he obtains beauty, good conduct obviates the effect of evil marks.

8. A man who follows the rule of conduct established among the virtuous, who has faith and is free from envy, lives a hundred years, though he be destitute of all auspicious marks.

5. Isha is another name for Âsvina, the month September-October. Though the rainy season, properly so called, is over in September, still heavy rain falls in many parts of India, chiefly under the influence of the beginning north-east monsoon, and is particularly important for the Rabi or winter crops. I think, therefore, that it is not advisable to take, as Krishnapandita does, *yathâ ishe 'bdâ* both with the first and the second halves of the verse, and to translate, 'As the clouds (in general remain barren) in the month of Isha, even so the texts of the Veda do not save from evil the deceitful man who behaves deceitfully. But that Veda, two syllables of which have been studied in the right manner, sanctifies, just as the clouds in the month of Isha, (which shed a few drops of rain on the day of the Svâti conjunction, produce pearls).' 'In the right manner,' i.e. with the due observance of the rules of studentship.

6. Identical with Manu IV, 157.

7. Manu IV, 156. By the 'inauspicious marks' mentioned in this verse, and the 'auspicious marks' occurring in the next, the various lines on the hands and feet &c. are meant, the explanation of which forms the subject of the Sâmudrika Sâstra.

8. Identical with Manu IV, 158; Vishnu LXXI, 92.

9. But a man who knows the sacred law shall perform in secret all acts connected with eating, the natural evacuations and dalliance with (his wife); business to be accomplished by speech or intellect, likewise austerities, wealth, and age, must be most carefully concealed.

10. And a man shall void both urine and faeces, facing the north, in the day-time, but at night he shall do it turning towards the south; for (if he acts) thus, his life will not be injured.

11. The intellect of that man perishes who voids urine against a fire, the sun, a cow, a Brâhmana, the moon, water, and the morning or evening twilights.

12. Let him not void urine in a river, nor on a path, nor on ashes, nor on cowdung, nor on a ploughed field, nor on one which has been sown, nor on a grass-plot, nor in the shade (of trees) that afford protection (to travellers).

13. Standing in the shade (of houses, clouds, and so forth), when it is quite dark, and when he fears for his life, a Brâhmana may void urine, by day and by night, in any position he pleases.

14. (Afterwards) he shall perform the necessary (purification) with water fetched for the purpose (from a tank or river, and with earth).

15. For a bath water not fetched for the purpose (may also be used).

16. (For the purpose of purification) a Brâhmana

10. Vishnu LX, 2. I read with the majority of the MSS., na  
rîshyati.

11. Identical with Manu IV, 52.

12. Vishnu LX, 3-22.

13. Identical with Manu IV, 51. 14. Vishnu LX, 24.

15. I. e. one may bathe also in a tank or river.

shall take earth that is mixed with gravel, from the bank (of a river).

17. Five kinds of earth must not be used, viz. such as is covered by water, such as lies in a temple, on an ant-hill, on a hillock thrown up by rats, and that which has been left by one who cleaned himself.

18. The organ (must be cleaned by) one (application of) earth, the (right) hand by three, but both (feet) by two, the anus by five, the one (i.e. the left hand) by ten, and both (hands and feet) by seven (applications of earth).

19. Such is the purification ordained for householders; it is double for students, treble for hermits, but quadruple for ascetics.

20. Eight mouthfuls are the meal of an ascetic, sixteen that of a hermit, but thirty-two that of a householder, and an unlimited quantity that of a student.

21. An Agnihotrin, a draught-ox, and a student, those three can do their work only if they eat (well); without eating (much), they cannot do it.

22. (The above rule regarding limited allowances of food holds good) in the case of penances, of self-imposed restraint, of sacrifices, of the recitation of the Veda, and of (the performance of other) sacred duties.

18. Vishnu LX, 25.

19. Identical with Vishnu LX, 26, and Manu V, 137.

20-21. Identical with Āpastamba II, 5, 9, 13, and S. 21, with Śāṅkhāyana Grīhya-sūtra II, 16, 5.

22. 'Penances (vrata), i.e. the Krikkhas and the rest; self-imposed restraint (niyama), i.e. eating certain food in accordance with a vow, and so forth, during a month or any other fixed period . . . . sacred duties (dharma), i.e. giving gifts and the like.'—Krishnapandita.

23. The qualities by which a (true) Brâhmaṇa may be recognised are, the concentration of the mind, austerities, the subjugation of the senses, liberality, truthfulness, purity, sacred learning, compassion, worldly learning, intelligence, and the belief (in the existence of the deity and of a future life).

24. One may know that bearing grudges, envy, speaking untruths, speaking evil of Brâhmaṇas, backbiting, and cruelty are the characteristics of a Sûdra.

25. Those Brâhmaṇas can save (from evil) who are free from passion, and patient of austerities, whose ears have been filled with the texts of the Veda, who have subdued the organs of sensation and action, who have ceased to injure animated beings, and who close their hands when gifts are offered.

26. Some become worthy receptacles of gifts through sacred learning, and some through the practice of austerities. But that Brâhmaṇa whose stomach does not contain the food of a Sûdra, is even the worthiest receptacle of all.

27. If a Brâhmaṇa dies with the food of a Sûdra in his stomach, he will become a village pig (in his next life) or be born in the family of that (Sûdra).

28. For though a (Brâhmaṇa) whose body is nourished by the essence of a Sûdra's food may

24. Krishnapâṇḍita connects brâhmaṇadûshanam, translated above by 'speaking evil of Brâhmaṇas,' with sâdralakshanam, and renders the two words thus, 'the characteristics of a Sûdra which degrade a Brâhmaṇa.'

25. 'Close their hands,' i. e. are reluctant to accept.

26. Krishnapâṇḍita takes kimkit, translated by 'some,' to mean 'somewhat,' 'to a certain degree,' i. e. neither very distinguished nor very despicable.

daily recite the Veda, though he may offer (an Agnihotra) or mutter (prayers, nevertheless) he will not find the path that leads upwards.

29. But if, after eating the food of a Sûdra, he has conjugal intercourse, his sons will belong to the giver of the food, and he shall not ascend to heaven.

30. They declare that he is worthy to receive gifts, who (daily) rises to recite the Veda, who is of good family, and perfectly free from passion, who constantly offers sacrifices in the three sacred fires, who fears sin, and knows much, who is beloved among the females (of his family), who is righteous, protects cows, and reduces himself by austerities.

31. Just as milk, sour milk, clarified butter, and honey poured into an unburnt earthen vessel, perish, owing to the weakness of the vessel, and neither the vessel nor those liquids (remain),

32. Even so a man destitute of sacred learning, who accepts cows or gold, clothes, a horse, land, (or) sesamum, becomes ashes, as (if he were dry) wood.

33. He shall not make his joints or his nails crack,

34. Nor shall he make a vessel ring with his nails.

35. Let him not drink water out of his joined hands.

36. Let him not strike the water with his foot or his hand,

37. Nor (pour) water into (other) water.

38. Let him not gather fruit by throwing brick-bats,

39. Nor by throwing another fruit at it.

40. He shall not become a hypocrite or deceitful.

32. Manu IV, 188. Read in the text 'evam gâ vâ' instead of 'evam gâvo.'

33. Gautama IX, 51.

35. Gautama IX, 9.

40. Manu IV, 177.

41. Let him not learn a language spoken by barbarians.

42. Now they quote also (the following verses): 'The opinion of the *Sishṭas* is, that a man shall not be uselessly active, neither with his hands and his feet, nor with his eyes, nor with his tongue and his body.'

43. 'Those Brāhmaṇas, in whose families the study of the Veda and of its supplements is hereditary, and who are able to adduce proofs perceptible by the senses from the revealed texts, must be known to be *Sishṭas*.'

44. 'He is a (true) Brāhmaṇa regarding whom no one knows if he be good or bad, if he be ignorant or deeply learned, if he be of good or of bad conduct.'

## CHAPTER VII.

1. There are four orders,

2. Viz. (that of) the student, (that of) the householder, (that of) the hermit, and (that of) the ascetic.

3. A man who has studied one, two, or three Vedas without violating the rules of studentship, may enter any of these (orders), whichsoever he pleases.

4. A (professed) student shall serve his teacher until death;

5. And in case the teacher dies, he shall serve the sacred fire.

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42. Manu IV, 177; Gautama IX, 50-51.

43. Manu XII, 109.

VII. 1-2. Gautama III, 2.

3. Gautama III, 1.

4. Vishnu XXVIII, 43.

5. Vishnu XXVIII, 46. I agree with Krishnapandita in thinking that the apparently purposeless particle 'and,' which is used in

6. For it has been declared in the Veda, 'The fire is thy teacher.'

7. (A student, whether professed or temporary), shall bridle his tongue;

8. He shall eat in the fourth, sixth, or eighth hour of the day.

9. He shall go out in order to beg.

10. He shall obey his teacher.

11. He either (may wear all his hair) tied in a knot or (keep merely) a lock on the crown of his head tied in a knot, (shaving the other parts of the head.)

12. If the teacher walks, he shall attend him walking after him; if the teacher is seated, standing; if the teacher lies down, seated.

13. He shall study after having been called (by the teacher, and not request the latter to begin the lesson).

14. Let him announce (to the teacher) all that he has received (when begging), and eat after permission (has been given to him).

this Sûtra, indicates Vasishtha's approval of the rules given in other Smritis, according to which the student, on the death of the teacher, shall serve the teacher's son, a fellow-student, or the teacher's wife, and the service of the sacred fire is the last resource only. See Vishnu XXVIII, 44-45; Gautama III, 7-8.

6. These words form part of one of the Mantras which the teacher recites at the initiation of the student; see e. g. Sâṅkhâ-yana Grhya-sûtra.

7. Gautama II, 13, 22.

8. According to Krishnapandita a kâla, 'hour,' is the eighth part of a day.

9. Vishnu XXVIII, 9.

10. Vishnu XXVIII, 7.

11. Gautama I, 27; Vishnu XXVIII, 41.

12. Vishnu XXVIII, 18-22.

13. Vishnu XXVIII, 6.

14. Vishnu XXVIII, 10; Âpastamba I, 1, 3, 25.

15. Let him avoid to sleep on a cot, to clean his teeth, to wash (his body for pleasure), to apply collyrium (to his eyes), to anoint (his body), and to wear shoes or a parasol.

16. (While reciting his prayers) he shall stand in the day-time and sit down at night.

17. Let him bathe three times a day.

## CHAPTER VIII.

1. (A student who desires to become) a householder shall bathe, free from anger and elation, with the permission of his teacher, and take for a wife a young female of his own caste, who does neither belong to the same Gotra nor has the same Pravara, who has not had intercourse (with another man),

2. Who is not related within four degrees on the mother's side, nor within six degrees on the father's side.

3. Let him kindle the nuptial fire.

15. Gautama II, 13.

16. Vishnu XXVIII, 2-3. The prayers intended are the so-called Sandhyâs, which are recited at daybreak and in the evening.

17. Gautama II, 8. 'Three times a day,' i. e. morning, noon, and evening. Krishnapandita thinks that he shall perform three ablutions at midday.

VIII. 1. Vishnu XXIV, 9; Gautama IV, 1-2. Regarding the bath at the end of the studentship, see Vishnu XXVIII, 42, and Professor Jolly's note.

2. Vishnu XXIV, 10; Gautama IV, 2.

3. Vishnu LIX, 1, and Professor Jolly's note. The fire intended is the grîhya or smârta, the sacred household fire, which according to this Sûtra must be kindled on the occasion of the marriage ceremony, while other Smritis permit of its being lighted on the division of the paternal estate.

4. Let him not turn away a guest who comes in the evening.

5. (A guest) shall not dwell in his house without receiving food.

6. If a Brâhmaṇa who has come for shelter to the house of a (householder) receives no food, on departure he will take with him all the spiritual merit of that (churlish host).

7. But a Brâhmaṇa who stays for one night only is called a guest. For (the etymological import of the word) atithi (a guest) is 'he who stays for a short while only.'

8. A Brâhmaṇa who lives in the same village (with his host) and a visitor on business or pleasure (are) not (called guests). But a guest), whether he arrives at the moment (of dinner) or at an inopportune time, must not stay in the house of a (householder) without receiving food.

9. (A householder) who has faith, is free from covetousness, and (possesses wealth) sufficient for (performing) the Agnyâdhyea-sacrifice, must become an Agnihotrin.

10. He (who possesses wealth) sufficient for (the expenses of) a Soma-sacrifice shall not abstain from offering it.

4. Vishnu LXVII, 28-29.

5. Vishnu LXVII, 30.

6. Vishnu LXVII, 33.

7. Identical with Vishnu LXVII, 34; Manu III, 102.

8. Vishnu LXVII, 35; Manu III, 105.

9. Vishnu LIX, 2. The Agnihotra which is here intended is, of course, the Srauta Agnihotra, to be performed with three fires. The Agnyâdhyea is one of the Haviryagnas with which the Srautâgnihotrin has to begin his rites.

10. Vishnu LIX, 8.

11. (A householder) shall be industrious in reciting the Veda, offering sacrifices, begetting children, and (performing his other duties).

12. Let him honour visitors (who come) to his house by rising to meet them, by (offering them) seats, by speaking to them kindly and extolling their virtues,

13. And all creatures by (giving them) food according to his ability.

14. A householder alone performs sacrifices, a householder alone performs austerities, and (therefore) the order of householders is the most distinguished among the four.

15. As all rivers, both great and small, find a resting-place in the ocean, even so men of all orders find protection with householders.

16. As all creatures exist through the protection afforded by their mothers, even so all mendicants subsist through the protection afforded by householders.

17. A Brâhmaṇa who always carries water (in his gourd), who always wears the sacred thread, who daily recites the Veda, who avoids the food of outcasts, who approaches (his wife) in the proper season, and offers sacrifices in accordance with the

11. I agree with Krishnapandita that the word 'and' used in this enumeration serves the purpose of calling to mind that there are other minor duties. The three named specially are the so-called 'three debts'; see below, XI, 48.

12. Vishnu LXVII, 45; Gautama V, 38-41.

13. Vishnu LXVII, 26.

14-17. Vishnu LIX, 27-30; Manu VI, 89.

15. Identical with Manu VI, 90.

17. 'Who always carries water (in his gourd)' (*nityodaki*) may also be translated, 'who always keeps water (in his house);' see Âpastamba II, 1, 1, 15. 'Who always wears the sacred thread'

rules (of the Veda, after death) never falls from Brahman's heaven.

## CHAPTER IX.

1. A hermit shall wear (his hair in) braids, and dress (in garments made of) bark and skins;
2. And he shall not enter a village.
3. He shall not step on ploughed (land).
4. He shall gather wild growing roots and fruit (only).
5. He shall remain chaste.
6. His heart shall be full of meekness.
7. He shall honour guests coming to his hermitage with alms (consisting of) roots and fruit.
8. He shall only give, not receive (presents).
9. He shall bathe at morn, noon, and eve.
10. Kindling a fire according to the (rule of the) Srâmanaka (Sûtra), he shall offer the Agnihotra.
11. After (living in this manner during) six months,

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may also mean 'who always wears his upper in the manner required at a sacrifice,' i. e. passes it over the left and under the right arm.

IX. 1. Vishnu XCIV, 8-9; Gautama III, 34. Krishnapandita takes *kira*, 'bark,' to mean '(made of) grass,' e. g. of *Munga* or *Balvaga*.

2. Gautama III, 33. The particle 'and' probably indicates that the hermit is not to enter any other inhabited place.

3. Gautama III, 32.

4. Vishnu XCV, 5.

5. Vishnu XCV, 7.

6. Manu VI, 8.

7. Gautama III, 30.

9. Vishnu XCV, 10.

10. Gautama III, 27. Krishnapandita and MSS. B. F. read *srâmanakena*, and the rest *âvarnakena*. I read *srâmanakena*, 'according to the rule of the Srâmanaka Sûtra,' in accordance with Gautama's text. Baudhâyanî, too, uses the same word.

11. Manu VI, 25.

he shall dwell at the root of a tree, keeping no fire and having no house.

12. He (who in this manner) gives (their due) to gods, manes, and men, will attain endless (bliss in) heaven.

## CHAPTER X.

1. Let an ascetic depart from his house, giving a promise of safety from injury to all animated beings.

2. Now they quote also (the following verses): 'That ascetic who wanders about at peace with all creatures, forsooth, has nothing to fear from any living being.'

3. 'But he who becomes an ascetic and does not promise safety from injury to all beings, destroys the born and the unborn; and (so does an ascetic) who accepts presents.'

4. 'Let him discontinue the performance of all religious ceremonies, but let him never discontinue the recitation of the Veda. By neglecting the Veda he becomes a Sûdra; therefore he shall not neglect it.'

5. '(To pronounce) the one syllable (Om) is the best (mode of reciting the) Veda, to suppress the breath is the highest (form of) austerity; (to subsist on) alms is better than fasting; compassion is preferable to liberality.'

6. (Let the ascetic) shave (his head); let him have no property and no home.

X. 1. Manu VI, 39; Yâgñavalkya III, 61.

2. Manu VI, 40.

3. 'The born and the unborn,' i.e. his ancestors who lose heaven, and his descendants who lose their caste.

4. Manu VI, 39.

5. Manu II, 83.

6. Gautama III, 11, 22. The term parigraha, 'home,' includes the wife, the family, attendants, and a house.

7. Let him beg food at seven houses which he has not selected (beforehand),
8. (At the time) when the smoke (of the kitchen-fire) has ceased and the pestle lies motionless,
9. Let him wear a single garment,
10. Or cover his body with a skin or with grass that has been nibbled at by a cow.
11. Let him sleep on the bare ground.
12. Let him frequently change his residence,
13. (Dwelling) at the extremity of the village, in a temple, or in an empty house, or at the root of a tree.
14. Let him (constantly) seek in his heart the knowledge (of the universal soul).
15. (An ascetic) who lives constantly in the forest,
16. Shall not wander about within sight of the village-cattle.
17. 'Freedom from future births is certain for him who constantly dwells in the forest, who has subdued his organs of sensation and action, who has renounced all sensual gratification, whose mind is fixed in meditation on the Supreme Spirit, and who is (wholly) indifferent (to pleasure and pain).'
18. (Let him) not (wear) any visible mark (of his order), nor (follow) any visible rule of conduct.
19. Let him, though not mad, appear like one out of his mind.
20. Now they quote also (the following verses) : 'There is no salvation for him who is addicted to

7. Vishnu XCVI, 3.

8. Vishnu XCVI, 6; Manu VI, 56.

9. Vishnu XCVI, 13. It is very probable that the single garment mentioned in the Sûtra is, as Krishnapandita thinks, a small strip of cloth to cover the ascetic's nakedness.

12-13. Vishnu XCVI, 10-12.

14. Manu VI, 43, 65.

20. I read 'ramyâvasathapriyasya,' with the majority of the MSS.

the pursuit of the science of words, nor for him who rejoices in captivating men, nor for him who is fond of (good) eating and (fine) clothing, nor for him who loves a pleasant dwelling.'

21. 'Neither by (explaining) prodigies and omens, nor by skill in astrology and palmistry, nor by casuistry and expositions (of the *Sāstras*), let him ever seek to obtain alms.'

22. 'Let him not be dejected when he obtains nothing, nor glad when he receives something. Let him only seek as much as will sustain life, without caring for household property.'

23. 'But he, forsooth, knows (the road to) salvation who cares neither for a hut, nor for water, nor for clothes, nor for the three Pushkaras' (holy tanks), nor for a house, nor for a seat, nor for food.'

24. In the morning and in the evening he may eat as much (food) as he obtains in the house of one Brāhmaṇa, excepting honey and meat,

25. And he shall not (eat so much that he is quite) satiated.

26. At his option (an ascetic) may (also) dwell in a village.

27. Let him not be crooked (in his ways); (let him) not (observe the rules of) impurity on account

21. Identical with Manu VI, 50.

22. Vishnu XCVI, 4. Identical with Manu VI, 57.

23. There are three Tīrthas called Pushkara; see Professor Jolly's note on Vishnu LXXXV, 1.

24. Krishnapandita thinks that this rule is a concession to those ascetics who are unable to subsist on one meal a day, as Manu VI, 55 prescribes.

25. Manu VI, 59.

26. Manu VI, 94-95.

27. The text is here probably corrupt. But I follow Krishnapandita. Several MSS. read *asatho*, 'he shall not be a rogue,' for *asavo*, 'he shall not observe the rules of impurity.'

of deaths (or births); let him not have a house; let him be of concentrated mind.

28. Let him not enjoy any object of sensual gratification.

29. Let him be (utterly) indifferent, avoiding to do injury or to show kindness to any living being.

30. To avoid backbiting, jealousy, pride, self-consciousness, unbelief, dishonesty, self-praise, blaming others, deceit, covetousness, delusion, anger, and envy is considered to be the duty of (men of) all orders.

31. A Brâhmaṇa who wears the sacred thread, who holds in his hand a gourd filled with water, who is pure and avoids the food of Sûdras will not fail (to gain) the world of Brahman.

## CHAPTER XI.

1. Six persons are (particularly) worthy to receive the honey-mixture (madhuparka),

2. (Viz.) an officiating priest, the bridegroom of one's daughter, a king, a paternal uncle, a Snâtaka, a maternal uncle, as well as (others enumerated elsewhere).

3. (A householder) shall offer, both at the morning and the evening (meals, a portion) of the prepared (food) to the Visve Devas in the (sacred) domestic fire.

30. Vishnu II, 16-17.

31. Krishnapandita believes that this Sûtra again refers to ascetics. But that is hardly possible, as ascetics are not allowed to wear a sacrificial thread (see above, Sûtra 18). I think that it is meant to emphatically assert that a Brâhmaṇa who is free from the shortcomings enumerated in the preceding Sûtra, and who follows the rule of conduct, will obtain salvation, whether he passes through the order of Samnyâsins or not.

XI. 1-2. Gautama V, 27-30. The persons enumerated elsewhere are the teacher, the father-in-law, and so forth. Regarding the Snâtaka, see Âpastamba I, 11, 30, 1-4.

3. Vishnu LXVII, 1-3.

4. Let him give a Bali-offering to the (guardian) deities of the house,
5. (Thereafter) let him give a portion, one Pala in weight, to a *Srotriya* or to a student, (and afterwards an offering) to the manes.
6. Next let him feed his guests in due order, the worthiest first,
7. (Thereafter) the maidens, the infants, the aged, the half-grown members of his family, and *pradâtâs*,
8. Then the other members of his family.
9. (Outside the house) he shall throw (some food) on the ground for the dogs, *Kândâlas*, outcasts, and crows.
10. He may give to a *Sûdra* either the fragments (of the meal) or (a portion of) fresh (food).
11. The master of the house and his wife may eat what remains.

4. *Vishnu* LXVII, 4-22.

5. *Vishnu* LIX, 14; LXVII, 23, 27. *Krishnapandita* does not take 'agrabhâga' as a technical term, but explains it by 'a first portion sufficient for a dinner, or as much as one is able to spare.'

6. *Vishnu* LXVII, 28, 36-38.

7. *Vishnu* LXVII, 39. The majority of the MSS. read bâlavrid-dhatarunapradâtâs [tato]. *Krishnapandita* corrects the last word to *pradâtâ*, while the editor of the Calcutta edition writes prabhritîms [tato]. Both conjectures are inadmissible. As the same phrase occurs once more, below, XIX, 23 (where *Krishnapandita* writes *pradâtârâh*), I think that it is not permissible to change the text. *Pradâtâh* must be the correct reading, and a technical name for a class of female relatives. Etymologically it may mean 'those who have been perfectly cleansed.' But I am unable to trace its precise technical import, and have left it untranslated.

8. *Vishnu* LXVII, 41.

9. *Vishnu* LXVII, 26.

10. Gautama V, 25, and note. 'A *Sûdra*, i. e. one who is his servant.'—*Krishnapandita*. It is, however, possible, that a visitor of the *Sûdra* caste is meant; see *Âpastamba* II, 2, 4, 19-20.

11. *Vishnu* LXVII, 41.

12. A fresh meal for which all (the same materials as for the first) are used (may be prepared), if a guest comes after the Vaisvadeva has been offered. For such a (guest) he shall cause to be prepared food (of a) particularly (good quality).

13. For it has been declared in the Veda, 'A Brâhmaṇa guest enters the house resembling the Vaisvânara fire. Through him they obtain rain, and food through rain. Therefore people know that the (hospitable reception of a guest) is a ceremony averting evil.'

14. Having fed the (guest), he shall honour him.

15. He shall accompany him to the boundary (of the village) or until he receives permission (to return).

16. Let him present (funeral offerings) to the manes during the dark half of the month (on any day) after the fourth.

17. After issuing an invitation on the day preceding (the Srâddha, he shall feed on that occasion) three ascetics or three virtuous householders, who are Srotriyas, who are not very aged, who do not follow forbidden occupations, and neither (have been his) pupils, nor are (living as) pupils in his house.

18. He may also feed pupils who are endowed with good qualities.

19. Let him avoid men neglecting their duties,

12. Âpastamba II, 3, 6, 16; Gautama V, 32, 33. A guest, i. e. one to whom the definition given above, VIII, 6, 7, applies. I read according to my MSS. *punaḥpâko* instead of *punaḥpâke*.

14-15. Gautama V, 38.

16. Vishnu LXXVI, 1-2; Gautama XV, 3.

17. Vishnu LXXXIII, 1; LXXXII, 2-4; LXXXIII, 5, 19; Gautama XV, 10; Âpastamba II, 7, 17, 4.

18. Âpastamba II, 7, 17, 6.

19. Gautama XV, 16, 18: The explanation of the word *nagna*,

those afflicted with white leprosy, eunuchs, blind men, those who have black teeth, those who suffer from black leprosy, (and) those who have deformed nails.

20. Now they quote also (the following verses) : 'Now, if a (Brâhmaṇa) versed in the Vedas is afflicted with bodily (defects) which exclude him from the company, Yama declares him to be irreproachable. Such (a man) sanctifies the company.'

21. 'At a funeral sacrifice the fragments (of the meal) must not be swept away until the end of the day. For streams of nectar flow (from them, and the manes of) those who have received no libations of water drink (them).'

22. 'But let him not sweep up the fragments (of the meal) before the sun has set. Thence issue rich streams of milk for those who obtain a share with difficulty.'

23. 'Manu declares that both the remainder (in the vessels) and the fragments (of the meal) certainly are the portion of those members of the family who died before receiving the sacraments.'

24. 'Let him give the fragments that have fallen on the ground and the portion scattered (on the blades of Kusa grass), which consists of the wipings

'neglecting their duties,' is doubtful. I have followed *Krishnapandita*, who quotes the Mârkandeya Purâna in support of his view. The word occurs in the same connexion, Vishnu LXXXII, 27, where it is rendered by 'naked.' Possibly it may refer to ascetics who go entirely naked.

20. The Sûtra gives an exception to the preceding rule.

21. I read 'skyotante hi' instead of 'skyotante vai.'

22. 'Those who receive a share with difficulty,' i. e. the manes of uninitiated children, mentioned in the next verses.

23-24. Vishnu LXXXII, 22; Manu III, 245-246. These rules, however, do not fully agree with the teaching of our *Manu-smriti*,

and water, as their food, to the manes of those who died without offspring and of those who died young.'

25. 'The malevolent Asuras seek an opportunity (to snatch away) that food intended for the manes, which is not supported with both hands ;'

26. 'Therefore let him not offer it (to the Brâhmaṇas) without holding (a spoon) in his hand ; or let him stand, holding the dish (with both hands, until) leavings of both kinds (have been produced).'

27. 'He shall feed two (Brâhmaṇas) at the offering to the gods, and three at the offering to the manes, or a single man on either occasion ; even a very wealthy man shall not be anxious (to entertain) a large company.'

28. 'A large company destroys these five (advantages), the respectful treatment (of the invited guests, the propriety of) time and place, purity and (the selection of) virtuous Brâhmaṇa (guests) ; therefore he shall not (invite a large number).'

29. 'Or he may entertain (at a Srâddha) even a single Brâhmaṇa who has studied the whole Veda, who is distinguished by learning and virtue, and is free from all evil marks (on his body).'

as the latter assigns the fragments on the ground to honest and upright servants. Sûtra 24 I read with the majority of the MSS. 'lepanodakam' for 'lepanodakam,' and 'annam preteshu' for 'anupreteshu.'

25. Manu III, 225.

26. Manu III, 224. The meaning of the last clause seems to be that the sacrificer shall stand before the Brâhmaṇas until they have done eating.

27. Identical with Manu III, 125 ; see also Vishnu LXXIII, 3. The offering to the gods is the Vaisvadeva offering which precedes the Srâddha.

28. Identical with Manu III, 126.

29. Manu III, 129.

30. '(But) how can the oblation to the gods be made if he feeds a single Brâhmaṇa at a funeral sacrifice? Let him take (a portion) of each (kind of) food that has been prepared (and put it) into a vessel;'

31. 'Let him place it in the sanctuary of a god and afterwards continue (the performance of) the funeral sacrifice. Let him offer that food in the fire or give it (as alms) to a student.'

32. 'As long as the food continues warm, as long as they eat in silence, as long as the qualities of the food are not declared (by them), so long the manes feast on it.'

33. 'The qualities of the food must not be declared as long as the (Brâhmaṇas who represent the) manes are not satiated. Afterwards when they are satisfied, they may say, "Beautiful is the sacrificial food."

34. 'But an ascetic who, invited to dine at a sacrifice of the manes or of the gods, rejects meat, shall go to hell for as many years as the slaughtered beast has hairs.'

35. 'Three (things are held to) sanctify a funeral sacrifice, a daughter's son, the midday, and sesamum grains; and they recommend three (other things) for it, purity, freedom from anger and from precipitation.'

36. 'The eighth division of the day, during which the sun's (progress in the heavens) becomes slow, one must know to be midday; what is (then) given to the manes lasts (them) for a very long time.'

37. 'The ancestors of that man who has inter-

32. Identical with Vishnu LXXXII, 20, and Manu III, 237.

34. Manu V, 35. 35. Identical with Manu III, 235.

37. Vishnu LXIX, 2-4.

course with a woman after offering or having dined at a Srâddha, feed during a month from that (day) on his semen.'

38. 'A child that is born from (intercourse immediately) after offering a Srâddha or partaking of a funeral repast, is unable to acquire sacred learning and becomes short-lived.'

39. 'The father and the grandfather, likewise the great-grandfather, beset a descendant who is born to them, just as birds (fly to) a fig tree ;'

40. '(Saying), "He will offer to us funeral repasts with honey and meat, with vegetables, with milk and with messes made of milk, both in the rainy season and under the constellation Maghâh."

41. 'The ancestors always rejoice at a descendant who lengthens the line, who is zealous in performing funeral sacrifices, and who is rich in (images of the) gods and (virtuous) Brâhmaṇa (guests).'

42. 'The manes consider him to be their (true) descendant who offers (to them) food at Gayâ, and (by the virtue of that gift) they grant him (blessings), just as husbandmen (produce grain) on well-ploughed (fields).'

43. He shall offer (a Srâddha) both on the full moon days of the months Srâvâna and Âgrahâyana and on the Anvashâtakî.

39-40. Vishnu LXXVIII, 51-53.

41. 'Who lengthens the line,' i. e. who himself begets sons. Read instead of *nuyantam* *pitrîkarmâni* (v. l. *muyantam* and *tripantâh*), 'udyatam.'

42. Vishnu LXXXV, 4, 66-67.

43. Srâvâna, i. e. July-August; Âgrahâyana, i. e. Mârgasîrsha or November-December. Anvashâtakî means the day following the Ashâkâ, or eighth day, i. e. the ninth day of the dark halves of Mârgasîrsha, Pausha, Mâgha, and Phâlguna. The form of the word is usually *anvashâkâ*.

44. There is no restriction as to time, if (particularly suitable) materials and (particularly holy) Brâhmaṇas are at hand, or (if the sacrificer is) near (a particularly sacred) place.

45. A Brâhmaṇa must necessarily kindle the three sacred fires.

46. He shall offer (in them) the full and new moon sacrifices, the (half-yearly) Âgrayana Ishî, the Kâturmâṣya-sacrifice, the (half-yearly) sacrifices at which animals are slain, and the (annual) Soma-sacrifices.

47. For all this is (particularly) enjoined (in the Veda), and called by way of laudation 'a debt.'

48. For it is declared in the Veda, 'A Brâhmaṇa is born, loaded with three debts,' (and further, 'He owes) sacrifices to the gods, a son to the manes, the study of the Veda to the *Rishis*; therefore he is free from debt who has offered sacrifices, who has begotten a son, and who has lived as a student (with a teacher).'

49. Let him (ordinarily) initiate a Brâhmaṇa in the eighth (year) after conception,

50. A Kshatriya in the eleventh year after conception,

51. A Vaisya in the twelfth year after conception.

52. The staff of a Brâhmaṇa (student may) optionally (be made) of Palâsa wood,

44. Gautama XV, 5.

45. Vishnu LIX, 2.

46. Vishnu LIX, 4-9.

47. Manu IV, 257. I read *rinasamstutam* with MS. E.

48. Taitt. Samh. VI, 3, 10, 5; Satapatha-brâhmaṇa I, 7, 2, 11.

49-51. Vishnu XXVII, 15-17.

52-54. Vishnu XXVII, 29. Regarding other kinds of sticks, see Gautama I, 22-24.

53. (That) of a Kshatriya optionally of the wood of the Banyan tree,

54. (That) of a Vaisya optionally of Udumbara wood.

55. (The staff) of a Brâhmaṇa shall (be of such a length as to) reach the hair,

56. (That) of a Kshatriya the forehead,

57. (That) of a Vaisya the (tip of the) nose.

58. The girdle of a Brâhmaṇa shall be made of Muṅga grass,

59. A bowstring (shall be that) of a Kshatriya,

60. (That) of a Vaisya shall be made of hempen threads.

61. The upper garment of a Brâhmaṇa (shall be) the skin of a black antelope,

62. (That) of a Kshatriya the skin of a spotted deer,

63. (That) of a Vaisya a cow-skin or the hide of a he-goat.

64. The (lower) garment of a Brâhmaṇa (shall be) white (and) unblemished,

65. (That) of a Kshatriya dyed with madder,

66. (That) of a Vaisya dyed with turmeric, or made of (raw) silk;

67. Or (a dress made of) undyed (cotton) cloth may be worn by (students of) all (castes).

68. A Brâhmaṇa shall ask for alms placing (the word) 'Lady' first,

55-57. Vishnu XXVII, 22.

58-60. Vishnu XXVII, 18.

61-63. Vishnu XXVII, 20.

64-67. Vishnu XXVII, 19; Gautama I, 17-21. 'Unblemished,' i. e. new, without holes and seams.

68-70. Vishnu XXVII, 25. I. e. 'Lady, give alms;' 'Give, O lady, alms;' and 'Give alms, lady.'

69. A Kshatriya placing (the word) 'Lady' in the middle,

70. A Vaisya placing (the word) 'Lady' at the end (of the formula).

71. The time (for the initiation) of a Brâhmaṇa has not passed until the completion of the sixteenth year,

72. (For that) of a Kshatriya until the completion of the twenty-second,

73. (For that) of a Vaisya until the completion of the twenty-fourth.

74. After that they become 'men whose Sâvitrî has been neglected.'

75. Let him not initiate such men, nor teach them, nor sacrifice for them; let them not form matrimonial alliances (with such outcasts).

76. A man whose Sâvitrî has not been performed, may undergo the Uddâlaka-penance.

77. Let him subsist during two months on barley-gruel, during one month on milk, during half a month on curds of two-milk whey, during eight days on clarified butter, during six days on alms given without asking, (and) during three days on water, and let him fast for one day and one night.

78. (Or) he may go to bathe (with the priests) at the end of an Asvamedha (horse-sacrifice).

79. Or he may offer a Vrâtya-stoma.

71-73. Vishnu XXVII, 26.

74. Vishnu XXVII, 27. Sâvitrî, literally 'the *Rik* sacred to Savitri' (Rig-veda III, 62, 10), means here 'the initiation,' see Gautama I, 12 note.

75. Apastamba I, 1, 1, 28. The plural *vivâhayeyuh*, 'let them (not) form matrimonial alliances,' indicates that orthodox Brâhmaṇas must neither give their daughters to *Patitasâvitrîkas* nor take the daughters of such persons.

78. Gautama XIX, 9.

79. Gautama XIX, 8.

## CHAPTER XII.

1. Now, therefore, the duties of a Snātaka (will be explained).
2. Let him not beg from anybody except from a king and a pupil.
3. But let him ask, if pressed by hunger, for some (small gift) only, a cultivated or uncultivated field, a cow, a goat or a sheep, (or) at the last extremity, for gold, grain or food.
4. But the injunction (given by those who know the law) is, 'A Snātaka shall not be faint with hunger.'
5. Let him not dwell together with a person whose clothes are foul;
6. (Let him not cohabit) with a woman during her courses,
7. Nor with an unfit one.
8. Let him not be a stay-at-home.

XII. 1. 'Now' marks the beginning of a new topic. 'Therefore,' i. e. because the duties of a Snātaka have to be taught after those of a student.

2. Manu IV, 33; Gautama IX, 63.
3. Manu X, 113-114. 4. Manu IV, 34; Vishnu III, 79.
5. Krishnapandita, whom I have followed in the translation of this Sūtra, thinks that it indicates the obligation of wearing clean clothes, see e. g. Vishnu LXXI, 9. It seems to me, however, probable that its real sense is, 'Let him not cohabit with a woman during her courses,' and that the next Sūtra has to be read nāragasvalayā, 'Nor with one of immature age.'

7. 'An unfit one,' i. e. 'one of low caste' (hīnâ).—Krishnapandita. Probably a sick wife is meant, Gautama IX, 28.

8. Gautama IX, 53. Krishnapandita gives besides the above interpretation of the Sūtra from Haradatta's Gautamiyâ Mitâksharâ, another one, according to which it means, 'Let him not forsake his own family and enter another one (by adoption and so forth).' A third

9. Let him not step over a stretched rope to which a calf (or cow) is tied.

10. Let him not look at the sun when he rises or sets.

11. Let him not void excrements or urine in water;

12. Nor spit into it.

13. Let him ease himself, after wrapping up his head and covering the ground with grass that is not fit to be used at a sacrifice, and turning towards the north in the day-time, turning towards the south at night, sitting with his face towards the north in the twilight.

14. Now they quote also (the following verses): 'But Snâtkas shall always wear a lower garment and an upper one, two sacrificial threads, (shall carry) a staff and a vessel filled with water.'

15. 'It is declared, that (a vessel becomes) pure (if cleaned) with water, or with the hand, or with a stick, or with fire. Therefore he shall clean (his) vessel with water and with his (right) hand.'

16. 'For Manu, the lord of created beings, calls (this mode of cleaning) encircling it with fire.'

17. 'He who is perfectly acquainted with (the rules of) purification shall sip water (out of this vessel), after he has relieved the necessities of nature.'

18. Let him eat his food facing the east.

explanation is given by Nârâyana on Sâṅkhâyana Grâhya-sûtra IV, 12, 11, who takes it to mean, 'Let him not go from one house to the other.'

9. Gautama IX, 52; Vishnu LXIII, 42.

10. Vishnu LXXI, 17-18. 11-12. Vishnu LXXI, 35.

13. Gautama IX, 37-38, 41-43; Vishnu LX, 2-3.

14. Vishnu LXXI, 13-15. 18. Vishnu LXVIII, 40.

19. Silently let him swallow the entire mouthful, (introducing it into the mouth) with the four fingers and with the thumb;

20. And let him not make a noise (while eating).

21. Let him approach his wife in the proper season, except on the Parva days.

22. Let him not commit a crime against nature (with her).

23. Now they quote also (the following verse): 'The ancestors of a man who commits an unnatural crime with a wedded wife, feed during that month on his semen. All unnatural intercourse is against the sacred law.'

24. It is also declared in the Kâthaka, '(When) the women (asked) Indra, "May even those among us, who are soon to be mothers, (be allowed to) cohabit with their husbands," he granted that wish.'

25. Let him not ascend a tree.

26. Let him not descend into a well.

27. Let him not blow the fire with his mouth.

28. Let him not pass between a fire and a Brâhmaṇa,

29. Nor between two fires;

30. Nor between two Brâhmaṇas; or (he may do it) after having asked for permission.

31. Let him not dine together with his wife. For it is declared in the Vâgasaneyaka, 'His children will be destitute of manly vigour.'

19. Krishnapandita thinks that this rule refers to the first five mouthfuls only.

21. Vishnu LXIX, 1. The Parva days are the eighth, fourteenth, and fifteenth of each half-month.

25-27. Gautama IX, 32. 28. Āpastamba II, 5, 12, 6.

30. Āpastamba II, 5, 12, 7-8.

31. Satapatha-brâhmaṇa X, 5, 2, 9; Vishnu LXVIII, 46.

32. Let him not point out (a rainbow calling it) by (its proper) name, 'Indra's bow.'

33. Let him call it 'the jewelled bow' (*manidhanuh*).

34. Let him avoid seats, clogs, sticks for cleaning the teeth, (and other implements) made of Palâsa wood.

35. Let him not eat (food placed) in his lap.

36. Let him not eat (food placed) on a chair.

37. Let him carry a staff of bamboo,

38. And (wear) two golden earrings.

39. Let him not wear any visible wreath excepting a golden one;

40. And let him disdain assemblies and crowds.

41. Now they quote also (the following verse): 'To deny the authority of the Vedas, to carp at the teaching of the *Rishis*, to waver with respect to any (matter of duty), that is to destroy one's soul.'

42. Let him not go to a sacrifice except if he is chosen (to be an officiating priest. But) if he goes, he must, on returning home, turn his right hand (towards the place).

43. Let him not set out on a journey when the sun stands over the trees.

32-33. Gautama IX, 22.

34. Gautama IX, 44.

35. Vishnu LXVIII, 21.

36. Gautama IX, 32.

37. Vishnu LXXI, 13.

38. Vishnu LXXI, 16.

39. Gautama IX, 32.

40. I read *sabhásamavâyâmskâvagayeta*. The corrupt readings of Bh. *samavâyâska gavîyan* and of F. *samavâyâmska vakshîyanna* point to this version, the sense of which agrees with the parallel passages of other *Smritis*, see e. g. *Apastamba* I, 11, 32, 19.

41. Vishnu LXXI, 83. 42. Gautama IX, 54-55, 66.

43. Vishnu LXIII, 9. According to Krishnapandita the time intended is midday.

44. Let him not ascend an unsafe boat, or (any unsafe conveyance).
45. Let him not cross a river, swimming.
46. When he has risen in the last watch (of the night) and has recited (the Veda) he shall not lie down again.
47. In the Muhûrta sacred to Pragâpati a Brâhmaṇa shall fulfil some sacred duties.

### CHAPTER XIII.

1. Now, therefore, the Upâkarman (or the rite preparatory to the study) of the Veda (must be performed) on the full moon day of the month Srâvana or Praushthapada.
2. Having kindled the sacred fire, he offers (therein) unground (rice) grains,
3. To the gods, to the *Rishis*, and to the *Khandas*.
4. Let them begin to study the Vedas, after having made Brâhmaṇas (invited for the purpose) wish 'welfare' (svasti), and after having fed them with sour milk,
5. (And continue the Veda-study) during four

44. Vishnu LXIII, 47.

45. Vishnu LXIII, 46. Krishnapandita omits this Sûtra which is found in the majority of the MSS.

46. Âpastamba I, 11, 32, 15; Vishnu XXX, 27.

47. Manu IV, 92; Vishnu LX, 1. The Muhûrta sacred to Pragâpati is the same as the Brâhma-muhûrta, and falls in the last watch of the night.

XIII. 1. Vishnu XXX, 1. Srâvana, July-August. Praushthapada, i. e. Bhâdrapada, August-September. Krishnapandita improperly combines this Sûtra with the next.

5. Gautama XVI, 2.

months and a half or during five months and a half.

6. After (the expiration of) that (period), he may study (the Vedas) during the bright half of each month,

7. But the supplementary treatises (Angas) of the Veda at pleasure (both during the bright and the dark halves of each month).

8. Interruptions of the (Veda-study shall take place),

9. If it thunders during the twilight,

10. During (both) the twilights (of each day),

11. In towns where a corpse (lies) or *Kândâlas* (stay).

12. At pleasure (he may study seated) in (a place) which has been smeared with cowdung and around which a line has been drawn.

13. (Let him not study) near a burial-ground,

14. (Nor) lying down,

15. Nor when he has eaten or received a gift at a funeral sacrifice;

16. And with reference to this (subject) they quote a verse of Manu, 'Be it fruit, or water, or

6-7. Manu IV, 98.

9. Āpastamba I, 3, 9, 20.

10. Gautama XVI, 12.

11. Gautama XVI, 19; Vishnu XXX, 10. The above translation follows Krishnapandita's gloss. But the Sûtra may also be taken differently : 'In (villages) where a corpse lies or a *Kândâla* stays (and) in towns.' For the prohibition to study in towns is mentioned by Gautama XVI, 45; Manu IV, 116; and Āpastamba I, 3, 9, 4.

12. Āpastamba I, 3, 9, 5. The rule refers to places, such as high-roads, where studying is ordinarily forbidden.

13. Vishnu XXX, 15; Āpastamba I, 3, 9, 6.

14. Gautama XVI, 17.

15. Gautama XVI, 34.

16. Manu IV, 117 somewhat resembles the verse quoted. But

sesamum, or food, or whatever be the (gift) at a Srâddha, let him not, having just accepted it, recite the Veda; for it is declared in the Smriti, that the hand of a Brâhmaṇa is his mouth.'

17. (Let him not recite the Veda) while he runs, (nor) while a foul smell and the like (are perceptible, nor) on barren ground,

18. (Nor) when he has ascended a tree,

19. (Nor) in a boat or in a camp,

20. Nor after meals while his hands are moist,

21. (Nor) while the sound of a Vâna (is heard),

22. (Nor) on the fourteenth day (of each half-month, nor) on the new moon day, (nor) on the eighth day (of each half-month, nor) on an Ashtakâ,

23. (Nor) while he stretches his feet out, (nor) while he makes a lap, (nor) while he leans against (something), nor (in any other unbecoming posture),

24. (Nor) close to his Gurus,

25. (Nor) during that night in which he has had conjugal intercourse,

26. (Nor) dressed in that garment which he had on during conjugal intercourse, except if it has been washed,

its altered form shows clearly that the Mânavâ Dharmasâstra known to Vasishtha differed from the work which at present goes by that name. Compare also Sâṅkhâyana Grhya-sûtra IV, 7, 55.

17. Yâgñavalkya I, 150; Gautama XVI, 19; Manu IV, 120.

18. Âpastamba I, 3, 11, 16.

19. Vishnu XXX, 18; Manu IV, 121.

20. Âpastamba I, 3, 10, 25.

21. Gautama XVI, 7, and note.

22. Vishnu XXX, 4; Gautama XVI, 37-38. The Ashtakâs are the eighth days of the dark halves of the winter months, Mârgashîrsha, Pausha, Mâgha, and Phâlguna.

23. Vishnu XXX, 17; Manu IV, 112.

26. Manu IV, 116.

27. (Nor) at the extremity of a village,  
 28. (Nor) after (an attack of) vomiting,  
 29. (Nor) while voiding urine or faeces.  
 30. (Let him not recite) the Rig-veda, the Yagur-veda, and (the Atharva-veda) while the sound of the Sâman melodies (is audible), nor (the Sâman while the other Vedas are being recited).  
 31. (Let him not study) before (his food is) digested,  
 32. (Nor) when a thunderbolt falls,  
 33. (Nor) when an earthquake happens,  
 34. Nor when the sun and the moon are eclipsed.  
 35. When a preternaturally loud sound is heard in the sky, when a mountain falls, (and) when showers of stones, blood or sand (fall from the sky, the Veda must not be read) during the twenty-four hours (immediately succeeding the event).  
 36. If meteors and lightning appear together, (the interruption shall last) three (days and) nights.  
 37. A meteor (alone and) a flash of lightning (alone cause an interruption lasting) as long as the sun shines (on that or the next day).  
 38. (If rain or other celestial phenomena come) out of season, (the Veda must not be read) during the twenty-four hours (immediately succeeding the event).

27. Gautama XVI, 18.

28. Vishnu XXX, 19.

29. Gautama XVI, 11. Krishnapandita improperly divides the Sûtra into two.

30. Vishnu XXX, 26.

31. Vishnu XXX, 21.

32-34. Vishnu XXX, 5; Gautama XVI, 22.

35. Gautama XVI, 22; Manu IV, 105, 115. Krishnapandita mentions digdâha, 'when the sky appears preternaturally red,' as a various reading for 'dignâda.'

38. Âpastamba I, 3, 11, 29.

39. If the teacher has died, (he shall not study the Veda) during three (days and) nights.

40. If the teacher's son, a pupil, or a wife (have died, he shall not study) during a day and a night.

41. Let him honour an officiating priest, a father-in-law, paternal and maternal uncles, (though they may be) younger than himself, by rising and saluting them,

42. Likewise the wives of those persons whose feet must be embraced, and the teacher's (wives),

43. And his parents.

44. Let him say to one acquainted with (the meaning of) a salute, 'I N. N. ho! (salute thee);'

45. But him who does not know it (he shall address with the same formula, omitting his name).

46. When a salute is returned, the last vowel (of the noun standing) in the vocative is produced to the length of three moras, and if it is a diphthong (e or o) changeable according to the Sandhi rules, it becomes ây or âv, e. g. bho, bhâv.

47. A father who has committed a crime causing loss of caste must be cast off. But a mother does not become an outcast for her son.

48. Now they quote also (the following verses):

39. Âpastamba I, 3, 10, 2-4. 40. Vishnu XXXII, 4.

42. The persons intended are, the teacher and so forth. See Âpastamba I, 4, 14, 7, note.

44. Gautama VI, 5.

45. Âpastamba I, 4, 14, 23. Krishnapandita combines this Sûtra with the preceding.

46. Âpastamba I, 2, 5, 18. In returning a salute, the name of the person addressed is pronounced, and if it ends in a, the vowel is made pluta, while e and o are changed to âya and âva, e. g. Hare to Harâya.

47. Gautama XX, 1; XXI, 15; Âpastamba I, 10, 28, 9.

48. Manu II, 145.

'The teacher (*âkârya*) is ten times more venerable than a sub-teacher (*upâdhyâya*), the father a hundred times more than the teacher, and the mother a thousand times more than the father.'

49. 'A wife, sons, and pupils who are defiled by sinful deeds, must first be reproved, and (if they do not amend, then) be cast off. He who forsakes them in any other way, becomes (himself) an outcast.'

50. An officiating priest and a teacher who neglect to teach the recitation of the Veda, or to sacrifice, shall be cast off. If he does not forsake them, he becomes an outcast.

51. They declare that the male offspring of outcasts are (also) outcasts, but not the females.

52. For a female enters (the family of) a stranger.

53. He may marry such a (female) without a dowry.

54. 'If the teacher's teacher is near, he must be treated like the teacher (himself). The Veda declares that one must behave towards the teacher's son just as towards the teacher.'

55. A Brâhmaṇa shall not accept (as gifts) weapons, poison, and spirituous liquor.

56. Learning, wealth, age, relationship, and occupation must be honoured.

57. (But) each earlier named (quality) is more venerable than (the succeeding ones).

58. If he meets aged men, infants, sick men, load-carriers, women, and persons riding in chariots, he

49. Âpastamba I, 2, 8, 29-30.

50. Gautama XXI, 12.

51. Âpastamba I, 10, 29, 14.

53. Manu II, 238; Yâgñavalkya III, 261.

54. Vishnu XXVIII, 29, 31.

56. Vishnu XXXII, 16.

58-59. Vishnu LXIII, 51.

must make way (for them, i.e.) for each later (named before those enumerated earlier).

59. If a king and a Snātaka meet, the king must make (way) for the Snātaka.

60. All (must make way) for a bride who is being conveyed (to her husband's house).

61. Grass, room (for resting), fire, water, a welcome, and kind words never fail in the houses of good men.

## CHAPTER XIV.

1. Now, therefore, we will declare what may be eaten and what may not be eaten.

2. Food given by a physician, a hunter, a woman of bad character, a mace-bearer, a thief, an Abhisasta, a eunuch, (or) an outcast must not be eaten,

3. (Nor that given) by a miser, one who has performed the initiatory ceremony of a *Srauta-sacrifice*, a prisoner, a sick person, a seller of the Soma-plant, a carpenter, a washerman, a dealer in spirituous liquor, a spy, a usurer, (or) a cobbler,

4. Nor (that given) by a *Sûdra*,

5. Nor (that given) by one who lives by his weapons,

6. Nor (that given) by the (kept) paramour of a

61. Āpastamba II, 2, 4, 14; Gautama V, 35-36.

XIV. 2. Vishnu LI, 7, 10-11. *Dandika*, 'a mace-bearer,' may mean 'a police officer' or 'a messenger.' I read with MSS. Bh. and F. shandha, 'a eunuch,' instead of *satha*, 'a rogue,' the reading of the other MSS. and of Krishnapandita.

3. Vishnu LI, 8-9, 12, 19; Gautama XVII, 17. I write *sûṭaka*, 'a spy,' instead of *sûṭika*, 'a tailor,' according to the other Smritis, e.g. Vishnu LI, 12; Āpastamba I, 6, 18, 30.

4. Āpastamba I, 6, 18, 13. 5. Āpastamba I, 6, 18, 19.

6. Vishnu LI, 16; Gautama XVII, 18. I read with the majority

married woman, or by a husband who allows a paramour (to his wife),

7. Nor (that given) by an incendiary,
8. Nor (that given) by (a ruler) who does not slay those worthy of capital punishment,
9. Nor (food) offered publicly with these words, 'Who is willing to eat?'
10. Nor food given by a multitude of givers, or by harlots, and so forth.

11. Now they quote also (the following verse): 'The gods do not eat (the offerings) of a man who keeps dogs, nor of him whose (only) wife is of the Sūdra caste, nor of him who lives in subjection to his wife, nor of (a husband) who (permits) a paramour (of his wife to reside) in his house.'

12. He may accept (the following presents even) from such (people, viz.) firewood, water, fodder, Kusa grass, parched grain, (food) given without asking, a vehicle, (shelter in) the house, small fish, millet, a garland, perfumes, honey, and meat.

13. Now they quote also (the following verse): 'For the sake of a Guru, when he desires to save his wife (and family from starvation), when he wishes to honour the gods or guests, he may accept (presents) from anybody; but let him not satisfy his (own hunger) with such (gifts).'

of the MSS. *yaskopapatim* [pattim F.] manyate, instead of B.'s and Krishnapandita's *yaskopari* manyate.

9. Āpastamba I, 6, 18, 17.

10. Vishnu LI, 7. 'And so forth (iti), i. e. by cruel men and the like.'—Krishnapandita.

11. Vishnu LI, 15.

12. Gautama XVII, 3; Vishnu LVII, 10.

13. Vishnu LVII, 13; Manu IV, 251.

14. Food given by a hunter who uses the bow must not be rejected.

15. For it is declared in the Veda, 'At a sacrificial session (sattra), which lasted one thousand years, Agastya went out to hunt. He had sacrificial cakes prepared with the meat of beasts and fowls good (to eat).'

16. With reference to this (subject) they quote also some verses proclaimed by Pragāpati, 'Pragāpati (the Lord of created beings) has declared that food freely offered and brought (by the giver himself) may be eaten, though (the giver) be a sinful man, provided the gift has not been asked for beforehand.'

17. 'Food offered by a man who has faith must certainly be eaten, even though (the giver) be a thief, but not that given by (a Brāhmaṇa) who sacrifices for many and who initiates many.'

18. 'The manes do not eat during fifteen years (the food) of that man who disdains a (freely offered gift), nor does the fire carry his offerings (to the gods).'

19. 'But alms, though offered without asking, must not be accepted from a physician, from a hunter, from a surgeon or a (very) wicked man, from a eunuch, and from a faithless wife.'

20. Fragments of food left by other persons than the teacher must not be eaten,

21. Nor remnants of one's own (meal) and food touched by leavings,

15. Manu V, 22-23. I connect *vigñāyate* with this Sūtra, instead of with the preceding one, as Krishnapandita does.

16. Vishnu LVII, 11; Manu IV, 248; Āpastamba I, 6, 19, 14.

18. Vishnu LVII, 12; Manu IV, 249; Āpastamba I, 6, 19, 14.

19. Āpastamba I, 6, 19, 15.

20. Vishnu XXVIII, 11.

22. Nor (food) defiled by contact with a garment, hair, or insects.

23. But at pleasure he may use (such food) after taking out the hair and the insects, sprinkling it with water, dropping ashes on it, and (after it has been declared) fit for use by the word (of a Brâhmana).

24. With reference to this (subject) they quote also some verses proclaimed by Pragâpati, 'The gods created for Brâhmaṇas three means of purifying (defiled substances), viz. ignorance (of defilement), sprinkling (them) with water, and commanding (them) by word of mouth.'

25. 'Let him not throw away that food which, at a procession with images of the gods, at weddings, and at sacrifices, is touched by crows or dogs.'

26. 'After the (defiled) portion has been removed, the remainder shall be purified, liquids by straining them, but solid food by sprinkling it with water.'

27. 'What has been touched by the mouth of a cat is even pure.'

28. (Cooked food which has become) stale (by being kept), what is naturally bad, what has been placed once only in the dish, what has been cooked more than once, raw (food), and (food) insufficiently cooked (must not be eaten).

29. But at pleasure he may use (such food) after pouring over it sour milk or clarified butter.

22. Âpastamba I, 5, 16, 28; Gautama XVII, 9.

23. Vishnu XXIII, 38; Yâgñavalkya I, 189.

24. Yâgñavalkya I, 191.

26. Vishnu XXIII, 30. Krishnapandita thinks that plâvanena, 'by straining them (through a cloth),' may also mean 'by heating them on the fire.'

28. Gautama XVII, 13, and note, 15-16.

29. Manu V, 24.

30. With reference to this (subject) they quote also some verses proclaimed by Pragâpati, 'A Brâhmaṇa shall not eat clarified butter or oil which drips from the nails (of the giver). Yama has declared such (food to be) impure; (to eat it is as sinful) as to partake of cow's flesh.'

31. 'But fatty substances, salt, and condiments proffered with the hand do not benefit the giver, and he who partakes of them will eat sin.'

32. 'Let him give, therefore, such substances placed on a leaf or on grass, but never with his hands or in an iron vessel.'

33. For eating garlic, onions, mushrooms, turnips, Sleshmântaka, exudations from trees, the red sap flowing from incisions (in trees or plants), food pecked at by crows or worried by dogs, or the leavings of a Sûdra, an Atikrikkhra (penance must be performed).

34. (Let him not drink) the milk of a cow that is in heat, nor of one whose calf has died,

35. Nor that which cows, buffalo-cows, and goats give during the first ten days (after giving birth to young ones),

36. Nor water collected at the bottom of a boat.

37. Let him avoid wheat-cakes, (fried) grain, porridge, barley-meal, pulse-cakes, oil, rice boiled in milk, and vegetables that have turned sour (by standing),

33. Vishnu LI, 34, 36; Gautama XVII, 32-33. Regarding the Atikrikkhra penance, see below, XXIV, 1.

34. Vishnu LI, 40. For other explanations of the term sandhini, 'a cow that is in heat,' see Âpastamba I, 5, 17, 23; Vishnu LI, 40.

35. Vishnu LI, 39. The Sûtra implies that the milk of other animals must not be drunk under any circumstances.

37-38. Vishnu LI, 35, 42.

38. Likewise other kinds of (sour) food prepared with milk and barley-flour.

39. Among five-toed animals, the porcupine, the hedgehog, the hare, the tortoise, and the iguana may be eaten,

40. Among (domestic) animals those having teeth in one jaw only, excepting camels.

41. And among fishes, the long-nosed crocodile, the Gavaya, the porpoise, the alligator, and the crab (must not be eaten),

42. Nor those which are misshaped or have heads like snakes,

43. Nor the bos Gaurus, the Gayal, and the Sarabha,

44. Nor those that have not been (specially mentioned (as fit for food)),

45. Nor milch-cows, draught-oxen, and animals whose milk teeth have not dropped out.

46. It is declared in the Vâgasaneyaka, that (the flesh of) milch-cows and oxen is fit for offerings.

47. But regarding the rhinoceros and the wild boar they make conflicting statements.

48. And among birds, those who seek their food by scratching with their feet, the web-footed ones, the Kalavînka, the water-hen, the flamingo, the

39. Gautama XVII, 27. Haradatta on Âpastamba and Gautama explain svâvidh, 'the porcupine,' to be a kind of boar, and salyaka, 'the hedgehog,' to be 'the porcupine.'

40. Vishnu LI, 30; Manu V, 18.

41-42. Gautama XVII, 36; Âpastamba I, 5, 17, 38-39.

43. Âpastamba I, 5, 17, 29. 44. Manu V, 11, 17.

45. Gautama XVII, 30-31. 46. Âpastamba I, 5, 17, 31.

48. Gautama XVII, 34-35; Vishnu LI, 28-31. I read mân-dhâla, 'the flying fox,' while Krishnapandita gives mâghâra, a

Brahmanī duck, the Bhâsa, the crow, the blue pigeon, the osprey, the Kâtaka, the dove, the crane, the black partridge, the grey heron, the vulture, the falcon, the white egret, the ibis, the cormorant, the peewit, the flying-fox, those flying about at night, the woodpecker, the sparrow, the Railâtaka, the green pigeon, the wagtail, the village-cock, the parrot, the starling, the cuckoo, those feeding on flesh, and those living about villages (must not be eaten).

### CHAPTER XV.

1. Man formed of uterine blood and virile seed proceeds from his mother and his father (as an effect) from its cause.
2. (Therefore) the father and the mother have power to give, to sell, and to abandon their (son).
3. But let him not give or receive (in adoption) an only son;
4. For he (must remain) to continue the line of the ancestors.
5. Let a woman neither give nor receive a son except with her husband's permission.
6. He who desires to adopt a son, shall assemble

reading which he cannot explain. The MSS. read as follows : B. E. mâghâra, Bh. F. mâdhâm, L. O. 913 (*ātibh*)ândha (naktam). Haradatta on Âpastamba I, 5, 17, 33 explains plava, 'the water-hen,' to be a kind of heron, called also *saka/abilâ*.

XV. 1-9. Vyavahâramayûkha IV, 5, 16; Colebrooke V, Digest CCLXXIII ; Dattakamîmâmsâ IV, 14; V, 31-40.

3. Colebrooke, Mitâksharâ I, 11, 11; Dattakamîmâmsâ IV, 2-3.
4. Dattakamîmâmsâ IV, 4. I. e. to offer funeral sacrifices to his ancestors and to have sons who do it after him.
5. Dattakamîmâmsâ I, 15; IV, 9.
6. Colebrooke, Mitâksharâ I, 11, 13, and note; Dattakamî-

his kinsmen, announce his intention to the king, make burnt-offerings in the middle of the house, reciting the Vyâhrîtis, and take (as a son) a not remote kinsman, just the nearest among his relatives.

7. But if a doubt arises (with respect to an adopted son who is) a remote kinsman, (the adopter) shall set him apart like a Sûdra.

8. For it is declared in the Veda, 'Through one he saves many.'

9. If, after an adoption has been made, a legitimate son be born, (the adopted son) shall obtain a fourth part,

10. Provided he be not engaged in (rites) procuring prosperity.

mâmsâ II, 51; Dattakañandrikâ II, 11. 'To the king,' i. e. to the person who holds the village, either to the king of the country or to the feudal chief (Thâkor) who holds it under the sovereign. 'Reciting the Vyâhrîtis,' i. e. saying with the first oblation *Om bhûḥ svâhâ*, with the second *Om bhuvah svâhâ*, with the third *Om svah svâhâ*, and with the fourth *Om bh., bh., sv. svâhâ*; see Vyavahâramayûkha IV, 5, 42. 'A not remote kinsman, just the nearest among his relatives,' i. e. a boy as nearly related as possible, in the first instance a *Sapinda*, on failure of such a one, a Samânodaka or a Sagotra.

7. Dattakamîmâmsâ II, 18; Dattakañandrikâ II, 11. 'If a doubt arises,' i. e. if the adopter afterwards feels uncertain regarding the caste or other qualifications of his adopted son. 'Set him apart like a Sûdra,' i. e. shall neither have him initiated nor employ him for any sacred rites.

8. Dattakañandrikâ II, 11.

9. Colebrooke, Mitâksharâ I, 11, 24. Dattakamîmâmsâ X, 1; Dattakañandrikâ II, 11; V, 17. For the explanation of the term 'a fourth part,' see Colebrooke, Mitâksharâ I, 77.

10. 'Rites procuring prosperity,' i. e. Srâddhas, expiatory rites, &c. See also above, III, 71, and Gautama XI, 17. According to Krishnapandita the estate is in this case to be divided equally between the legitimate son and the adopted son. An entirely

11. He who divulges the Veda (to persons not authorised to study it), he who sacrifices for Sûdras, (and all those) who have fallen from the rank of the highest caste (shall be excommunicated by the ceremony of) emptying the water-vessel.

12. A slave or the son of a wife of a lower caste, or a relative not belonging to the same caste, who is destitute of good qualities, shall fetch a broken pot from a heap of vessels unfit for use, place Kusa grass, the tops of which have been cut off, or Lohita grass (on the ground), and empty the pot for the (outcast, overturning it) with his left foot;

13. And the relatives of the (outcast), allowing their hair to hang down, shall touch him who empties (the pot).

14. Turning (when they leave) their left hands towards (that spot), they may go home at pleasure.

15. Let them not afterwards admit the (excommunicated person) to sacred rites.

16. Those who admit him to sacred rites become his equals.

17. But outcasts who have performed (the prescribed) penance (may be) readmitted.

18. Now they quote also (the following verse):

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different explanation, 'Provided (the estate) may not have been expended in acts of merit,' is given Dattakañdrikâ V, 17-18. It is doubtlessly erroneous, for 'the estate' is nowhere mentioned in the preceding Sûtras.

11. Gautama XX, 1.

12. Gautama XX, 4. 'For the (outcast),' i. e. pronouncing his name, and saying, 'I deprive N. N. of water.'

13. Gautama XX, 5. Krishnapandita takes the Sûtra differently, but his explanation is refuted by the parallel passage of Gautama and Haradatta's commentary thereon.

14. Gautama XX, 7.

15. Gautama XX, 8-9.

'Let him walk before those who readmit him, like one gamboling and laughing. Let him walk behind those who excommunicate him, like one weeping and sorrowing.'

19. Those who strike their teacher, their mother, or their father may be readmitted in the following manner, either after being pardoned by the (persons offended) or after expiating their sin.

20. Having filled a golden or an earthen vessel (with water taken) from a sacred lake or river, they pour (the water) over him, (reciting the three verses) 'Ye waters are' &c.

21. All the (other ceremonies to be performed on the) readmission of one who has bathed (in this manner) have been explained by (those ordained on) the birth of a son.

## CHAPTER XVI.

1. Now (follow the rules regarding) legal proceedings.

2. Let the king (or) his minister transact the business on the bench.

3. When two (parties) have a dispute, let him not be partial to one of them.

20. Gautama XX, 10-14. I read 'puṇyahradāt,' instead of 'pūrnāḥradāt,' as the MSS. and Krishnapandita have. The passage of the Veda referred to occurs Rig-veda X, 9, 1.

21. I. e. the person readmitted shall receive all the various sacraments just like a new-born child.

XVI. 2. Vishnu III, 72-73. Krishnapandita gives a second explanation of the Sūtra, which also appears admissible, 'Let the king transact the business on the bench, taking counsel (with learned Brāhmaṇas as assessors);' see Vishnu III, 72.

3. Translated as above the Sūtra is nearly equivalent to Gautama

4. Let him reason properly regarding an offence; finally the offence (will become evident thereby).

5. He who properly reasons regarding an offence, in accordance with the sum of the science of the first two castes, is equitable towards all created beings.

6. And let him protect what has been gained;

7. (Likewise) the property of infants (of the) royal (race).

XI, 5. But the phrase 'when two parties have a dispute' may also indicate, as Krishnapandita suggests, that the king or judge shall not promote litigation, see Gautama XIII, 27. As Krishnapandita states, the Sûtra may, however, mean also, 'When one case is being argued, let him not begin another (without finishing the first);' see Manu VIII, 43. Owing to the particular nature of the Sûtra style and the inclination of the Brâhmanical mind to double-entendres, I do not think it improbable that the author may have intended, both in this and in the preceding Sûtras, that his words should be interpreted in two ways.

4. Gautama XI, 23-24. I divide the words of the text, as follows, 'yathâsanam (i. e. yathâ-âsanam) aparâdhohî; antena aparâdhah,' and interpolate syât at the end of the first clause.

5. Krishnapandita wrongly divides this Sûtra into two, and wrongly adopts the reading of MSS. B. and E., consequently he obtains a sense only by the most astonishing tricks of interpretation. I read with MSS. Bh. and F., yathâsanam aparâdhohyâdya-varnayor vidyântatah, to which the reading of I. O. 913 âdya-varnayor vidhânatah points also. The meaning of the expression, 'according to the sum of the science of the first two castes,' I take to be according to the rules of sacred learning and of the mîmâmsâ, which is peculiar to the Brâhmaṇas and of logic (ânvîkshiki) and polity (dandanîti), which are peculiar to or at least recommended to the particular attention of the Kshatriyas.

6. I read with MSS. Bh. and F., sampannam ka rakshayet. I consider this Sûtra to contain an admonition addressed to the king for himself; see Manu VII, 99. Krishnapandita and B. read sapattram ka rakshayet, 'Let him protect that which is attested by writings,' i. e. the donations of former kings, attested by writings; see Vishnu III, 83.

7. Krishnapandita thinks that the rule refers to the property of

8. (Likewise the property) of persons unfit to transact legal business (minors, widows, and so forth).

9. But if (a minor) comes of age, his property must be made over to him.

10. 'It is declared in the Smriti that there are three kinds of proof which give a title to (property, viz.) documents, witnesses, and possession; (thereby) an owner may recover property which formerly belonged to him (but was lost).'

11. From fields through which (there is a right of) road (a space sufficient for the road) must be set apart, likewise a space for turning (a cart).

12. Near new-built houses (and) other things (of the same description there shall be) a passage three feet broad.

13. In a dispute about a house or a field, reliance (may be placed on the depositions of) neighbours.

14. If the statements of the neighbours disagree, documents (may be taken as) proof.

the infant children of a hostile king who has been conquered and slain. It is, however, not improbable that it has a wider sense, and exhorts the king to look after the property of the children of his predecessor and of deceased feudal barons.

8-9. Gautama X, 48; Vishnu III, 65.

10. Yâgñavalkya II, 22.

11. Krishnapandita quotes in illustration of this Sûtra the following passage of Saîkha and Likhita: 'In a field through which (there is a right of) road, (space) for the road must be set apart, and on the king's high-road a space sufficient for turning a chariot.'

12. Arthântareshu, 'near other things (of the same description),' means, according to Krishnapandita, 'near pleasure-gardens and the like.' No doubt, buildings of all kinds, fenced or walled gardens, and so forth are meant. I read tripâdamâtram.

13. Manu VIII, 258, 262; Yâgñavalkya II, 150, 152, 154.

15. If conflicting documents are produced, reliance (may be placed) on (the statements of) aged (inhabitants) of the village or town, and on (those of) guilds and corporations (of artisans or traders).

16. Now they quote also (the following verse): 'Property inherited from a father, a thing bought, a pledge, property given to a wife after marriage by her husband's family, a gift, property obtained for performing a sacrifice, the property of reunited coparceners, and wages as the eighth.'

17. Whatever belonging to these (eight kinds of property) has been enjoyed (by another person) for ten years continuously (is lost to the owner).

18. They quote also (a verse) on the other side: 'A pledge, a boundary, and the property of minors, an (open) deposit, a sealed deposit, women, the property of a king, (and) the wealth of a Srotriya are not lost by being enjoyed (by others).'

19. Property entirely given up (by its owner) goes to the king.

20. If it be otherwise, the king with his ministers and the citizens shall administer it.

15. Manu VIII, 259.

16. In translating *anvâdheya* by 'property given to a wife by her husband or his family after marriage,' I have followed Krishnapandita's explanation. It may, however, mean also 'a deposit to be delivered to a third person' (*anvâhita* or *anvâdhi*). *Pratigraha*, 'a gift,' is elsewhere explained as 'property promised, but not actually given.'

17. Yâgñavalkya II, 24; see also Vishnu V, 187; Manu VIII, 148.

18. Identical with Manu VIII, 149; Yâgñavalkya II, 25.

19. Manu VIII, 30.

20. 'If it be otherwise,' i.e. if the owner gave his property up temporarily only, e.g. went on a journey or a pilgrimage, leaving it without anybody to take care of.

21. A king will be superior even to Brahman if he lives surrounded by servants (who are keen-eyed) like vultures.

22. But a king will not be exalted if he lives surrounded by servants (who are greedy) like vultures.

23. Let him live surrounded by servants (who are keen-eyed) like vultures, let him not be a vulture surrounded by vultures.

24. For through his servants blemishes become manifest (in his kingdom),

25. (Such as) theft, robbery, oppression, and (so forth).

26. Therefore let him question his servants beforehand.

27. Now (follow the rules regarding) witnesses :

28. Srotriyas, men of unblemished form, of good character, men who are holy and love truth (are fit to be) witnesses,

29. Or (men of) any (caste may give evidence) regarding (men of) any (other caste).

30. Let him make women witnesses regarding women; for twice-born men twice-born men of the same caste (shall be witnesses), and good Sûdras for Sûdras, and men of low birth for low-caste men.

31. Now they quote also (the following verse): 'A son need not pay money due by a surety, anything idly promised, money due for losses at play or for spirituous liquor, nor what remains unpaid of a fine or a toll.'

32. 'Depose, O witness, according to the truth; expecting thy answer, thy ancestors hang in suspense;

28. Vishnu VIII, 8; Yâgñavalkya II, 68; Manu VIII, 62-63.

29. Yâgñavalkya II, 69. 30. Manu VIII, 68.

31. Vishnu VI, 41; Manu VIII, 159; Yâgñavalkya II, 47.

(in accordance with its truth or falsehood) they will rise (to heaven) or fall (into hell).'

33. 'Naked and shorn, tormented with hunger and thirst, and deprived of sight shall the man who gives false evidence go with a potsherd to beg food at the door of his enemy.'

34. 'He kills five by false testimony regarding a maiden; he kills ten by false testimony regarding kine; he kills a hundred by false evidence regarding a horse, and a thousand by false evidence regarding a man.'

35. (Men) may speak an untruth at the time of marriage, during dalliance, when their lives are in danger or the loss of their whole property is imminent, and for the sake of a Brâhmaṇa; they declare that an untruth spoken in these five cases does not make (the speaker) an outcast.

36. Those who give partial evidence in a judicial proceeding for the sake of a relative or for money, deprive the ancestors of their spiritual family and those of their natural family of their place in heaven.

33. Identical with Manu VIII, 93.

34. Identical with Manu VIII, 98. Regarding the explanation of the words 'he kills,' see Manu VIII, 97, and Haradatta on Gautama XIII, 14.

35. Gautama XXIII, 29. Between this and the preceding Sûtras the MSS. as well as Krishnapandita insert another one, which is so corrupt that I am unable to translate it. Krishnapandita's explanation is opposed to all rules of interpretation, and not worth giving.

36. This verse, too, is corrupt, though the general sense is not doubtful. I read svaganasyârthe yadi vârthahetoḥ pakshâśrayenaiva vadanti kâryam—te sabdavamsasya kulasya pûrvân svargasthitâṁ-stânapi pâtayanti. 'The ancestors of their spiritual family,' i. e. the teacher, the teacher's teacher, and so forth.

## CHAPTER XVII.

1. The father throws his debts on the (son) and obtains immortality if he sees the face of a living son.

2. It is declared in the Veda, 'Endless are the worlds of those who have sons; there is no place for the man who is destitute of male offspring.'

3. There is a curse (in the Veda), 'May our enemies be destitute of offspring.'

4. There is also (the following) passage of the Veda, 'May I obtain, O Agni, immortality by offspring.'

5. 'Through a son he conquers the worlds, through a grandson he obtains immortality, but through his son's grandson he gains the world of the sun.'

6. There is a dispute (among the wise; some say), 'The son belongs to the husband of the wife;' (and some say), 'The son belongs to the begetter.'

7. With respect to this (matter) they quote also on both sides verses like the following :

8. (Some say), 'If (one man's) bull were to beget a hundred calves on another man's cows, they would belong to the owner of the cows; in vain would the bull have spent his strength.'

XVII. 1. Identical with Vishnu XV, 45; Manu IX, 107; Colebrooke V, Dig. CCCIV.

2. The latter part of the quotation occurs Aitareya-brâhmaṇa VII, 3, 9.

3. Rig-veda I, 21, 5.

4. Rig-veda V, 4, 10; Taittirîya-samhitâ I, 4, 46, 1.

5. Identical with Manu IX, 137, and Vishnu XV, 46.

6. The same point is argued Manu IX, 31-56.

8. Identical with Manu IX, 50.

9. (Others say), 'Carefully watch the procreation of your offspring, lest strangers sow seed on your soil; in the next world the son belongs to the begetter; (by carelessness) a husband makes (the possession of) offspring in vain.'

10. If amongst many brothers who are begotten by one father, one have a son, they all have offspring through that son; thus says the Veda.

11. If among many wives of one husband, one have a son, they all have offspring through that son; thus says the Veda.

12. Twelve (kinds of) sons only are noticed by the ancients.

13. The first (among these is the son) begotten by the husband himself on his legally married wife.

14. The second is the son of a wife (who is begotten) on failure of the (first) on a (wife or widow duly) authorised (thereto, by a kinsman).

15. The third is an appointed daughter.

9. *Apastamba II, 6, 13, 7.*

10. *Vishnu XV, 42.*

11. *Vishnu XV, 41.*

12. Colebrooke V, Dig. CXCIII; *Vishnu XV, 1.* Elsewhere the expression *purānadrishtāh*, 'noticed by the ancients,' has been taken to mean 'seen in the Purāna' ('the holy writ,' Colebrooke).

13. Colebrooke V, Dig. CXCIII; *Vishnu XV, 2.*

14. Colebrooke V, Dig. CCXXX; *Vishnu XV, 3.*

15. Colebrooke V, Dig. CCIII; *Mitāksharā I, 11, 3;* *Vyavahāra Mayūkha IV, 4, 43.* The curious fact that *Vasishtha* here calls the appointed daughter a son may perhaps be explained by a custom which, though rarely practised, still occurs in Kasmīr, and by which a brotherless maiden is given a male name. A historical instance of this kind is mentioned in the *Rāgataranginī*, where it is stated that *Kalyānadevī*, princess of Gauda and wife of king *Gayāpīda*, was called by her father *Kalyānamalla*. When I collated this passage with the help of a Kasmīrian, I was told that a certain Brāhmaṇa, still living in Srinagar, had changed the

16. It is declared in the Veda, 'A maiden who has no brothers comes back to the male ancestors (of her own family); returning she becomes their son.'

17. With reference to this (matter there is) a verse (to be spoken by the father when appointing his daughter), 'I shall give thee a brotherless damsel, decked with ornaments; the son whom she may bear, shall be my son.'

18. The fourth is the son of a remarried woman.

19. She is called remarried (*punarbhū*) who leaving the husband of her youth, and having lived with others, re-enters his family;

20. And she is called remarried who leaving an impotent, outcast or mad husband, or after the death of her husband takes another lord.

21. The fifth is the son of an unmarried damsel.

22. They declare that the son whom an unmarried damsel produces through lust in her father's house, is the son of his maternal grandfather.

name of his only child, a daughter called Amṛī, to the corresponding masculine form, Amargū, in order to secure to himself through her the same spiritual benefits as if he had a son. It seems to me not improbable that Vasishtha's Sūtra alludes to the same legal fiction, and that he recommends in the first instance that the father is to make his daughter a son by changing her name, and next to secure for himself her son, by the verse quoted Sūtra 17.

16. Colebrooke V, Dig. CCIII, where the preceding Sūtra has been placed after this. Compare Rig-veda I, 124, 5.

17. Colebrooke V, Dig. CCXVI; Mitāksharā I, 11, 3; Dāyabhāga X, 4; Vyavahāra Mayūkha IV, 4, 43; Vishnu XV, 5.

18. Vishnu XV, 7.

19. Nārada XII, 48 (Jolly), where, however, *kaumāram patim* has been wrongly translated by 'an infant husband.'

20. Manu IX, 175.

21. Colebrooke V, Dig. CCLIX; Vishnu XV, 10.

22. Colebrooke V, Dig. CCLIX; Vishnu XV, 11.

23. Now they quote also (the following verse): 'If an unmarried daughter bear a son begotten by a man of equal caste, the maternal grandfather has a son through him; he shall offer the funeral cake, and take the wealth (of his grandfather).'

24. (A male child) secretly born in the house is the sixth.

25. They declare that these (six) are heirs and kinsmen, preservers from a great danger.

26. Now among those (sons) who are not heirs, but kinsmen, the first is he who is received with a pregnant bride.

27. (The son of a damsel) who is married pregnant (is called) a son received with the bride (*sahodha*).

28. The second is the adopted son,

29. (He) whom his father and his mother give (in adoption).

30. (The son) bought is the third.

31. That is explained by (the story of) Sunah-sepa.

32. 'Hariskandra, forsooth, was a king. He bought the son of Agigarta Sauyavasi.'

33. The fourth is (the son) self-given.

24. Vishnu XV, 13.

25. 'From a great danger,' i.e. 'from the danger of losing heaven through failure of the funeral oblations.'

26. Vishnu XV, 15.

28. Vishnu XV, 18.

29. Vishnu XV, 19.

30. Vishnu XV, 20.

32. The MSS. and editions read the last word of the Sûtra as follows: B. *vikriyya*; Ben. ed. *vikriya*; Bh. E. F. *vikrâdya*; Calc. ed. and I. O. 913 *vikrâyya svayam krîtavân*. I believe that, as the letters *ka* and *va* are constantly mistaken by the copyists the one for the other, the original reading was *kikrâya*. Regarding the story told in this Sûtra and continued below, Sûtra 35, see Max Müller, History of Ancient Sanskrit Literature, pp. 408-416 and 573-588.

33. Vishnu XV, 22.

34. That is (likewise) explained by (the story of) Sunahsepa.

35. 'Sunahsepa, forsooth, when tied to the sacrificial stake, praised the gods; there the gods loosened his bonds. To him spoke (each of) the officiating priests, "He shall be my son." He did not agree to their (request). Then they made him make (this) agreement, "He shall be the son of him whom he chooses." Visvâmitra was the Hotri priest at that (sacrifice). He became his son.'

36. The son cast off is the fifth.

37. (He is called so) who, cast off by his father and his mother, is received (as a son).

38. They declare that the son of a woman of the Sûdra caste is the sixth. These (six) are kinsmen, not heirs.

39. Now they quote also (the following rule): 'These (last-mentioned) six (sons) shall take the heritage of him who has no heir belonging to the first-mentioned six (classes).

40. Now (follow the rules regarding) the partition of the (paternal) estate among brothers:

41. And (let it be delayed) until those (widows) who have no offspring, (but are supposed to be pregnant), bear sons.

42. Let the eldest take a double share,

43. And a tithe of the kine and horses.

36-37. Colebrooke V, Dig. CCXC; Vishnu XV, 24-25.

38. Colebrooke V, Dig. CCXCI; Dattakakandrikâ V, 14; Vishnu XVII, 27; Manu IX, 178-179; Gautama XXVIII, 39.

40. Colebrooke V, Dig. L; Vyavahâra Mayûkha IV, 4, 37.

41. Colebrooke V, Dig. CXVII; Vyavahâra Mayûkha IV, 4, 37.

42-45. Colebrooke V, Dig. L; Dâyabhâga II, 41; Gautama XXVIII, 9 and 5-7.

44. The goats, the sheep, and the house belong to the youngest,

45. Black iron, the utensils, and the furniture to the middlemost.

46. Let the daughters divide the nuptial present of their mother.

47. If a Brâhmaṇa has issue by wives belonging to the Brâhmaṇa, Kshatriya, and Vaisya classes respectively,

48. The son of the Brâhmaṇa wife shall receive three shares,

49. The son of the Kshatriya wife two shares,

50. The other (sons) shall inherit equal shares.

51. And if one of the (brothers) has gained something by his own (effort), he shall receive a double share.

52. But those who have entered a different order receive no share,

53. Nor (those who are) eunuchs, madmen, or outcasts.

54. Eunuchs and madmen (have a claim to) maintenance.

55. The widow of a deceased person shall sleep

46. Colebrooke V, Dig. CCCCXCII; Dâyabhâga IV, 2, 15; Vishnu XVII, 21.

47-50. Colebrooke V, Dig. CLIV; Vishnu XVIII, 1-5.

51. Colebrooke V, Dig. LXXV, CXXXVIII, CCCLVI; Dâyabhâga II, 41; Vyavahâra Mayûkha IV, 7, 8. 'By his own effort,' i.e. by learning or disputations with learned men, by bravery in battle, &c.

52. Colebrooke V, Dig. CCCXXXVIII; Mitâksharâ II, 8, 7; 10, 3; Vyavahâra Mayûkha IV, 11, 5. The persons intended are a perpetual student, a hermit, and ascetic.

53. Vyavahâra Mayûkha IV, 11, 10.

54. Vyavahâra Mayûkha IV, 11, 10; Vishnu XV, 33.

55. 'Practising religious vows,' i.e. 'eating only once a day, and so forth.'—Krishnapandita.

on the ground during six months, practising religious vows and abstaining from pungent condiments and salt.

56. After the completion of six months she shall bathe, and offer a funeral oblation to her husband. (Then) her father or her brother shall assemble the Gurus who taught or sacrificed (for the deceased) and his relatives, and shall appoint her (to raise issue to her deceased husband).

57. Let him not appoint a (widow who is) mad, ill-conducted, or diseased,

58. Nor one who is very aged.

59. Sixteen years (after maturity is the period for appointing a widow);

60. Nor (shall an appointment be made) if the (male entitled to approach the widow) is sickly.

61. Let him approach (the widow) in the muhûrta sacred to Pragâpati, (behaving) like a husband, without (amorously) dallying with her, and without abusing or ill-treating her.

62. Let her obtain (the expenses for) food, raiment, baths, and unguents from (the estate of) her former (husband).

63. They declare that a son begotten on (a widow who has) not been (duly) appointed, belongs to the begetter.

56. Gautama XVIII, 4-7. The Gurus intended are the teacher, sub-teachers (*upâdhyâya*), and officiating priests.

57. *Avaśâm*, 'ill-conducted,' may also mean 'out of her mind through grief or any other passion.' The former explanation has been adopted by Krishnapandita, whom I have followed above.

61. Manu IX, 60. Regarding the muhûrta sacred to Pragâpati, see above, XII, 47.

63. Gautama XVIII, 9-12.

64. If she was (appointed, the child belongs) to both the males connected with the appointment.

65. No appointment (shall be made) through a desire to obtain the estate.

66. Some say, 'Or, one may appoint (a widow out of covetousness), after imposing a penance.'

67. A maiden who has attained puberty shall wait for three years.

68. After three years (have passed), she may take a husband of equal caste.

69. Now they quote also (the following verses) : 'But if through a father's negligence a maiden is here given away after the suitable age has passed, she who was waiting (for a husband) destroys him who gives her away, just as the fee which is paid too late to the teacher (destroys the pupil).'

70. 'Out of fear of the appearance of the menses let the father marry his daughter while she still runs about naked. For if she stays (in the house) after the age of puberty, sin falls on the father.'

64. Gautama XVIII, 13. 'To both the males connected with the appointment,' i. e. to the deceased husband for whose sake the appointment is made, and to the natural father of the child, to whom the widow is made over.

65. Colebrooke, *Mitāksharā* II, 1, 11. Krishnapandita thinks that the Sūtra forbids an appointment which is made with the intention to secure the estate or a share of the estate of the natural father, from whom the kshetraga son inherits also (*Yāgñavalkya* II, 127). But it seems equally probable that it is intended to prevent a widow from agreeing to an appointment in order to obtain control over her husband's estate.

66. Krishnapandita thinks that the rule refers to all cases of appointment.

67-68. Vishnu XXIV, 40, and note.

70. Gautama XVIII, 23.

71. 'As often as the courses of a maiden, who is filled with desire, and demanded in marriage by men of equal caste, recur, so often her father and her mother are guilty of (the crime of) slaying an embryo; that is a rule of the sacred law.'

72. 'If the betrothed of a maiden die after she has been promised to him verbally, and by (a libation of) water, but before she was married with (the recitation of) sacred texts, she belongs to her father alone.'

73. 'If a damsel has been abducted by force, and not been wedded with sacred texts, she may lawfully be given to another man; she is even like a maiden.'

74. 'If a damsel at the death of her husband had been merely wedded by (the recitation of) sacred texts, and if the marriage had not been consummated, she may be married again.'

75. The wife of an emigrant shall wait for five years.

76. After five years (have passed), she may go (to seek) her husband.

77. If for reasons connected with spiritual or with money matters she be unwilling to leave her home, she must act in the same manner as if (her husband were) dead.

78. In this manner a wife of the Brâhmaṇa caste who has issue (shall wait) five years, and one who has no issue, four years; a wife of the Kshatriya caste who has issue, five years, and one who has no issue, three years; a wife of the Vaisya caste who

71. Colebrooke IV, Dig. XVI; Dâyabhâga XI, 2, 6; Yâgñavalkya I, 64.

72. Colebrooke IV, Dig. CLXXIV.

75-76. Colebrooke IV, Dig. CLVI, where the Sûtras have been altered intentionally; Gautama XVIII, 15-12.

has issue, four years, and one who has no issue, two years; a wife of the Sūdra caste who has issue, three years, and one who has no issue, one year.

79. After that among those who are united (with her husband) in interest, or by birth, or by the funeral cake, or by libations of water, or by descent from the same family, each earlier named person is more venerable than the following ones.

80. But while a member of her family is living, she shall certainly not go to a stranger.

81. Let the Sapindas or the subsidiary sons divide the heritage of him who has no heir of the first-mentioned six kinds.

82. On failure of them the spiritual teacher and a pupil shall take the inheritance.

83. On failure of those two the king inherits.

84. But let the king not take (the estate) of a Brāhmaṇa.

85. For the property of a Brāhmaṇa is a terrible poison.

86. ‘Poison they do not call the (worst) poison: the property of a Brāhmaṇa is said to be the (most destructive) poison. Poison destroys only one person, but the property of a Brāhmaṇa (him who takes it) together with sons and grandsons.’

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79. The persons intended are, (1) brothers united in interest with her husband and other coparceners, (2) separated brothers of the husband, (3) separated blood-relations of the husband within six degrees, (4) separated blood-relations of the husband within fourteen degrees, and (5) persons bearing the same family name or, in the case of Brāhmaṇas, descended from the same *Rishi*.

81. Gautama XXVIII, 21; Vishnu XVII, 10. The subsidiary sons are those mentioned above, 26–38, who under ordinary circumstances do not inherit; see also above, Sūtra 39, and Gautama XXVIII, 34.

82. Āpastamba II, 6, 14, 3.

83–84. Vishnu XVII, 13.

87. He should give it to men who are well versed in the three Vedas.

### CHAPTER XVIII.

1. They declare that the offspring of a Sûdra and of a female of the Brâhmaṇa caste becomes a Kândâla,

2. (That of a Sûdra and) of a female of the Kshatriya caste, a Vaina,

3. (That of a Sûdra and) of a female of the Vaisya caste, an Antyâvasâyin.

4. They declare that the (son) begotten by a Vaisya on a female of the Brâhmaṇa caste becomes a Râmaka,

5. (The son begotten by the same) on a female of the Kshatriya caste, a Pulkasa.

6. They declare that the (son) begotten by a Kshatriya on a female of the Brâhmaṇa caste becomes a Sûta.

7. Now they quote also (the following verse): 'One may know by their deeds those who have been begotten secretly, and to whom the stigma of springing from unions in the inverse order of the castes attaches, because they are destitute of virtue and good conduct.'

87. Vishnu XVII, 14.

XVIII. 1. Vishnu XVI, 6.

4. Krishnapandita reads Romaka, 'a Roman,' for Râmaka, and the B. MS. supports him. The other MSS., including I. O. 913, give the reading adopted above. I prefer it, as there is no reason to assume that the Vâishîha Dharmasâstra belongs to the late period when the Hindus had become aware of the existence of the Roman empire. On the other hand, it may be urged that Romaka is a correction which would easily suggest itself to a Pandit, who was unable to find a parallel passage in which the word Râmaka occurs.

6. Vishnu XVI, 6.

7. Manu X, 40.

8. (Children) begotten by Brâhmaṇas, Kshatriyas, and Vaisyas on females of the next lower, second lower, and third lower castes become (respectively) Ambashthas, Ugras, and Nishâdas.

9. (The son of a Brâhmaṇa and) of a Sûdra woman (is) a Pârasava.

10. They declare that the condition of a Pârasava is that of one who, though living, is (as impure) as a corpse.

11. Some call that Sûdra race a burial-ground.

12. Therefore (the Veda) must not be recited in the presence of a Sûdra.

13. Now they quote also the (following) verses, which Yama proclaimed:

'The wicked Sûdra-race is manifestly a burial-ground. Therefore (the Veda) must never be recited in the presence of a Sûdra.'

14. 'Let him not give advice to a Sûdra, nor what remains from his table, nor (remnants of) offerings (to the gods); nor let him explain the holy law to such a man, nor order him (to perform) a penance.'

15. 'He who declares the law to such a man, and he who instructs him in (the mode of) expiating (sin), sinks together with that very man into the dreadful hell, (called) Asamvrita.'

16. 'If ever a worm is produced in an open wound (on his body), he shall purify himself by the Prâgâpatya penance, and give gold, a cow, (and) a garment as presents (to Brâhmaṇas).'

8. Gautama IV, 16.

10. I omit the words *sava iti mr̄tâkhyâ*, 'a corpse is another name for one who has died,' as an interpolation.

11. Âpastamba I, 3, 9, 9.

12. Vishnu XXX, 14.

14-15. Identical with Manu IV, 80-81.

16. A Prâgâpatya penance, i. e. a *Krikkrâ*, see below, XXI, 20.

17. Let him not approach a wife of the Sûdra caste after he has built the fire-altar for a *Srauta-sacrifice*.

18. For a Sûdra-wife who belongs to the black race, (is espoused) for pleasure, not in order to fulfil the law.

### CHAPTER XIX.

1. The particular duty of a king is to protect (all) beings; by fulfilling it (he obtains) success (in this world and in the next).

2. Those learned (in the sacred law) declare that to be free from fear and pity is, indeed, a life-long sacrificial session (*sattra*, to be performed by the king).

3. Therefore let him appoint a domestic priest to (perform the rites) obligatory on the order of householders.

4. It is declared in the Veda, 'A realm where a Brâhmaṇa is appointed domestic priest, prospers;

5. For thus both (the special duties of a king and those of a householder) will be fulfilled,

6. And (the king alone is) unable (to do both).

7. Let the king, paying attention to all the laws of countries, (subdivisions of) castes (*gâti*) and families, make the four castes (*varna*) fulfil their (respective) particular duties.

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The verse belongs rather to the section on penances, and seems to have been entered here merely because it stood in Yama's text with the other two, and the author, to use a homely Indian comparison, 'did not disdain to catch a fish, though he went to fetch water.'

XIX. 1. Vishnu III, 2.

2. Manu VIII, 306.

3. Vishnu III, 70.

4. Gautama XI, 14.

7. Vishnu III, 3; Gautama XI, 20.

8. Let him punish those who stray from (the path of duty).

9. But punishment must be awarded in cases of assault and abuse after (due consideration of) the particular place and time (where and when the offence was committed), of the duties, age, learning (of the parties), and the seat (of the injury),

10. In accordance with (the precepts of) the (sacred) records and with precedents.

11. Let him not injure trees that bear fruit or flowers.

12. (But) he may injure them in order to extend cultivation and (for sacrifices).

13. The measures and weights of objects necessary for households must be guarded (against falsification).

14. Let him not take property for his own use from (the inhabitants of) his realm.

15. The measures and price (of such property) only shall be liable to deductions (in the shape of taxes).

### 8. Vishnu III, 37.

9. Gautama XII, 51. Krishnapandita has two Sûtras instead of one, and reads the second *himsâkrosayoh kalpah*. The majority of the MSS. have, however, *kalpâ(h)*, which I consider to be a mistake for *kalpyah*, 'must be awarded.'

11. Vishnu V, 55–56. The meaning of the Sûtra is that the king is to punish those who commit such acts.

12. The explicit permission to cut down trees for sacrificial purposes is given Vishnu LI, 63.

### 13. Manu VIII, 403.

14–15. The translation of these two Sûtras is not certain, because the words *nshâra* and *naihârika* are not found elsewhere in the sense which has been attributed to them here. Still I think it very probable that Krishnapandita's explanation *nirhâra* and *nirhâre* *sâdhu* is right, and that the king is exhorted not to take the property of his subjects by force, but to levy taxes according to the value or the measure of the articles sold.

16. . . . .

17. On the march against the enemy the army which consists of companies of ten, shall be able to perform a double (duty).

18. In every (camp) there shall be places where water is distributed.

19. Let him make one hundred men at the least engage in battle.

20. The wives (of slain soldiers) shall be provided for.

21. . . . .

22. A ferry shall be taken away (from a river) in which there is no water.

23. A Srotriya is free from taxes, (and so are) a servant of the king, one who has no protector,

16. The Sûtra has been left out, as the text is corrupt, and I am unable to suggest any emendation. Krishnapandita's explanation is not worth giving.

17. 'The army which consists of companies of ten,' i. e. the lowest subdivision of which consists of ten parts, viz. one elephant, one chariot, two horsemen, and three foot soldiers. Such a body is called a patti. The larger divisions, like the senâmukha, 'battalion,' &c., are formed by three, nine, or twenty-seven pattis. Though I am unable to adduce any positive proof for it, vâha must, according to the connexion in which it stands, be a synonym of patti. 'The double duty' of the army is, according to Krishnapandita, marching and fighting.

21. The Sûtra is utterly corrupt, and cannot be restored with the help of the MSS. at my disposal. It probably referred to the amount of duties to be levied on goods sold in the market.

22. The meaning of the Sûtra seems to be, that on those rivers, where the water either runs off or is very low during the dry season, the ferrymen must not be allowed to exact a toll from people crossing without their help. Such a rule would not be superfluous, as most Indian rivers are perfectly fordable between December and June, but impassable without boats in the other five months.

23. Âpastamba II, 10, 26, 10, 12-17; Manu VIII, 394. Krishna-

one who has left (the order of householders), an infant, a very aged man, a young man (who studies), and pradâtâs;

24. (Moreover widows) who return to their former (family), unmarried maidens, and the wives of servants,

25. He who swims with his arms (across a river in order to escape payment of a toll at a ferry) shall pay one hundred times (the amount due).

26. No taxes (shall be paid) on the usufruct of rivers, dry grass, forests, (places of) combustion, and mountains;

27. Or those who draw their subsistence from them may pay (something),

28. But he shall take a monthly tax from artisans.

29. And when a king has died, let him give what is required for the occasion.

pandita correctly points out that, though according to I, 43, all Brâmanas are to be free from taxes, the Srotriya or Vaidik is mentioned once more in order to show that a king, however distressed, must not take anything from him (Manu VII, 133). Krishnapandita reads instead of pradâtâs, pradâtârah, 'very liberal men.' Manu loc. cit. exempts 'those who confer great benefits on priests of eminent learning' from paying taxes. His emendation would, therefore, be acceptable if the word pradâtâh did not occur in the same connexion above, XI, 7.

24. Âpastamba II, 10, 26, 11.

25. I read with the majority of the MSS. bâhubhyâmuttarañkha-tagunam dadyât.

26. Krishnapandita explains dâha, '(places of) combustion,' by agni, 'fire.' I am not certain what he means thereby. To me it seems most probable that Vasishtha intends 'a place of cremation' (dâhasthala), though it is just possible to refer the expression to the jungle fires, which the aboriginal tribes light in the forests, in order to sow their Nâglî in the ground manured by the ashes.

28. Gautama X, 31.

29. Krishnapandita refers this and the following five Sûtras to

30. It is hereby explained that (his) mother (must receive) maintenance.

31. Let the king maintain the paternal and maternal uncles of the chief-queen,

32. As well as her other relatives.

33. The wives of the (deceased) king shall receive food and raiment,

34. Or if they are unwilling, they may depart.

35. Let the king maintain eunuchs and madmen,

36. Since their property goes to him.

37. Now they quote also a verse proclaimed by Manu, which refers to duties and taxes, 'No duty (is paid) on a sum less than a Karshāpana, there is no tax on a livelihood gained by art, nor on an infant, nor on a messenger, nor on what has been received as alms, nor on the remnants of property left after a robbery, nor on a Srotriya, nor on an ascetic, nor on a sacrifice.'

the case where a king has conquered a foreign country; compare also Vishnu III, 47-48. I think that Sūtras 30-31 conclusively show that these rules are intended to regulate the conduct of a king on the death of his predecessor and his own accession to the throne.

34. Krishnapandita thinks that the queens unwilling to accept a bare subsistence may go wherever they like. I think the word used in the text points rather to their becoming ascetics.

35. This rule refers apparently to eunuchs and insane persons left with money, but without near relatives, with whom they are united in interest. Vishnu III, 65.

37. I translate the one word *sulka* by 'duties and taxes.' The term has a great many different meanings in the law books, and is in this verse apparently used in two senses. Krishnapandita is of a different opinion, and thinks that the persons named are free from paying a *sulka* in case they trade. The chief objection is that trading ascetics and *Srotriyas* are not known to the ancient writers, though they are common enough in modern India.

38. A thief becomes free from guilt by entering (the royal presence) after (his deed and asking to be punished).

39. But according to some (lawyers) he (who is caught) with weapons in his hands, with stolen goods in his possession, or covered with wounds is proved (to be a criminal).

40. In case (a criminal) worthy of punishment is allowed to go free, the king shall fast during one (day and one) night;

41. (And) his domestic priest during three (days and) nights.

42. If an innocent man is punished, the domestic priest (shall perform) a *Krikkhra* penance;

43. (And) the king (shall fast) during three (days and) nights.

44. Now they quote also (the following verses): 'The slayer of a learned Brâhmaṇa casts his guilt on him who eats his food; an adulterous wife on her (negligent) husband; a student and a sacrificer on an (ignorant) teacher (and officiating priest); and a thief on the king (who pardons him).'

45. 'But men who have committed offences and have received from kings the punishment (due to them), go pure to heaven, and (become) as holy as the virtuous.'

46. 'The guilt falls on the king who pardons an

38. This Sûtra apparently alludes to a penitent thief who confesses his crime and asks for punishment; see below, XX, 41.

39. Manu IX, 270; Nârada V, 29–33 (Jolly). As given in the MSS. and by Krishnapandita, the Sûtra is doubtlessly corrupt. I read *vraṇasampanno vyapadishṭā*.

44. Identical with Manu VIII, 317.

45. Identical with Manu VIII, 318.

offender. If he causes him to be slain, he destroys sin in accordance with the sacred law.'

47. 'It is ordained that kings become at once pure (by bathing) when they have done acts causing death. They are likewise (pure while engaged in business) not causing death. Time is the reason for that.'

48. And with reference to this (matter) they quote a verse proclaimed by Yama, 'No taint of impurity, forsooth, falls on kings, on those engaged in practising vows, or on those engaged in the performance of sacrificial session (sattrā); for (the first) are seated on the throne of Indra, (and the others) are always equal to Brahman.'

## CHAPTER XX.

1. A penance (shall be performed) for an offence committed unintentionally.

2. Some (declare that it shall be performed) also for (a fault) committed intentionally.

3. 'The spiritual teacher corrects the learned; the king corrects the evil-minded; but Yama, the son of Vivasvat, forsooth, punishes those who offend secretly.'

4. And among those (sinful persons), let him who slept at sunrise stand during the (following) day and recite the verse sacred to Savitri.

47. Vishnu XXII, 48; Manu V, 94.

48. Identical with Manu V, 93." 'Those engaged in practising vows' are, according to Kullūka and Krishnapandita, students learning the Veda.

XX. 1-2. Manu XI, 45; Yāgñavalkya III, 226.

4. 'Among those,' i.e. the sinful men (*enavinaḥ*) enumerated above, I, 18; Vishnu LIV, 11.

5. Let him who slept at sunset remain in a sitting posture during the (next) night, likewise (reciting the Gâyatri).

6. But let a man with deformed nails or black teeth perform a Krikkhra penance of twelve days' duration.

7. He whose younger brother married first shall perform a Krikkhra penance during twelve days, marry and take to himself even that (woman whom his brother wedded).

8. Now he who has taken a wife before his elder brother shall perform a Krikkhra penance and an Atikrikkhra penance, give (his wife) to that (elder brother), marry again, and take (back) the same (woman whom he wedded first).

9. The husband of a younger sister married before her elder sister shall perform a Krikkhra penance during twelve days, marry and take to him that (elder sister).

10. The husband of an elder sister married after the younger one shall perform a Krikkhra penance and an Atikrikkhra penance, give (his wife) to that (husband of the younger sister and marry again).

**5-10. Manu XI, 201.**

6. Regarding the Krikkhra penance, see below, XXI, 20.

7-8. Vishnu LIV, 16. According to Krishnapandita both brothers shall perform penances. The elder brother shall marry after his penance is finished. The younger one shall offer his wife to the elder, in order to atone for the slur put upon the elder. The latter shall accept her for form's sake and return her to the younger brother, who must once more wed her. Regarding the Atikrikkhra penance, see below, XXIV, 2.

10. Vishnu LIV, 16. Krishnapandita thinks that he should marry another wife, but adds that others say that, after offering his wife to the husband of the younger sister and receiving his permission, he should wed her once more.

11. We shall declare below (the penance prescribed for) him who extinguishes the sacred fire.

12. He who has forgot the Veda (by neglecting to recite it daily), shall perform a *Krikkhra* penance of twelve days' duration, and again learn it from his teacher.

13. He who violates a Guru's bed shall cut off his organ, together with the testicles, take them into his joined hands and walk towards the south; wherever he meets with an obstacle (to further progress), there he shall stand until he dies.

14. Or, having shaved all his hair and smeared his body with clarified butter, he shall embrace the heated (iron) image (of a woman). It is declared in the Veda that he is purified after death.

15. The same (expiation is prescribed if the offence was committed) with the wife of the teacher, of a son, and of a pupil.

16. If he has had intercourse with a female (who is considered) venerable in the family, with a female friend, with the female friend of a Guru, with an *Apapâtra* female, or with an outcast, he shall perform a *Krikkhra* penance during three months.

17. The same (penance must be performed) for eating food given by a *Kândâla* or by an outcast. Afterwards the initiation (must be performed) once more; but the tonsure and the rest may be omitted.

11. See below, XXI, 27.

12. Vishnu LIV, 13.

13. Gautama XXIII, 10.

14. Gautama XXIII, 9, 11.

15-16. Gautama XXIII, 12.

16. Krishnapandita explains *sakhîm*, 'a female friend,' by 'a woman who has affection (for the offender), i.e. a sister and so forth.' *Apapâtras* are low-caste people, whose vessels must not be used; see *Apastamba* I, 1, 3, 25, note.

18. And with reference to this (matter) they quote a verse proclaimed by Manu, 'The tonsure, (the tying on of) the sacred girdle, (the wearing of) a staff, and the begging of alms, these acts may be omitted on a second initiation.'

19. If (a Brâhmaṇa) intentionally (drinks) other spirituous liquor than that distilled from rice, or if he unintentionally (drinks) spirituous liquor extracted from rice (surâ), he (must perform) a *Krikkhra* and an *Atikrikkhra*, and, after eating clarified butter, be initiated again.

20. The same (expiation is prescribed) for swallowing ordure, urine, and semen.

21. If a Brâhmaṇa drinks water which has stood in a vessel used for (keeping) spirituous liquor, he becomes pure by drinking, during three days, water (mixed with a decoction) of lotus, Udumbara, Bilva, and Palâsa (leaves).

22. But a Brâhmaṇa who repeatedly (and intentionally partakes) of liquor extracted from rice, shall drink (liquor of) the same (kind) boiling hot. 'He becomes pure after death.'

23. We will declare (who must be considered) the slayer of a learned Brâhmaṇa (bhrûnahan). He is called Bhrûnahan who kills a Brâhmaṇa or destroys an embryo (the sex of) which is unknown.

24. 'For embryos (the sex of) which is unknown

18. Identical with Manu XI, 152, and Vishnu LI, 5.

19-20. Manu XI, 151; Vishnu LI, 2. Regarding the other of liquors, see Manu XI, 95-96.

21. Manu XI, 148.

22. Gautama XXIII, 1.

23. Gautama XXII, 13. It must be understood a real Brâhmaṇa who knows the Veda is meant.

24. 'Therefore they offer burnt-oblations for the production of males,' i. e. they perform the *Pumsavana*, one of the sacraments;

become males; therefore they offer burnt-oblations for the production of males.'

25. Let the slayer of a learned Brâhmaṇa kindle a fire and offer (therein the following eight oblations, consisting of portions of his own body),

26. The first (saying), 'I offer my hair to Death, I feed Death with my hair;' the second (saying), 'I offer my skin to Death, I feed Death with my skin;' the third (saying), 'I offer my blood to Death, I feed Death with my blood;' the fourth (saying), 'I offer my flesh to Death, I feed Death with my flesh;' the fifth (saying), 'I offer my sinews to Death, I feed Death with my sinews;' the sixth (saying), 'I offer my fat to Death, I feed Death with my fat;' the seventh (saying), 'I offer my bones to Death, I feed Death with my bones;' the eighth (saying), 'I offer my marrow to Death, I feed Death with my marrow.'

27. (Or) let him (fight) for the sake of the king, or for the sake of Brâhmaṇas, and let him die in battle with his face turned (to the foe).

28. It is declared in the Veda, '(A murderer) who remains thrice unvanquished or is thrice defeated (in battle) becomes pure.'

29. 'A sin which is openly proclaimed becomes smaller.'

see e. g. Âśvalâyana I, 13. The Sûtra is marked as a quotation, and probably belongs to some Vedic work.

25. Âpastamba I, 9, 25, 12.

27. Gautama XXII, 8.

28. Âpastamba I, 9, 24, 21.

29. Taken by itself the Sûtra would seem to refer to the maxim that a free confession reduces the guilt of the offender (Manu XI, 228). But on account of the next Sûtra it is necessary to assume, with Krishnapandita, that half the guilt of a crime, of which another man justly accuses an offender, falls on the accuser, while the

30. To this (effect) they quote also (the following verse): 'By saying to an outcast, "O thou outcast!" or to a thief, "O thou thief!" a man incurs a guilt as great as (that of the offender). (If he) falsely (accuses anybody of such offences), his guilt will be twice as great.'

31. In like manner having slain a Kshatriya, he shall perform (a penance) during eight years,

32. For (killing) a Vaisya during six (years),

33. For (killing) a Sûdra, during three (years),

34. For killing a female of the Brâhmaṇa caste who is an Âtreyî, and a Kshatriya or a Vaisya, engaged in a sacrifice (the same penance must be performed as for killing a learned Brâhmaṇa).

35. We will explain (the term) Âtreyî. They declare that she who has bathed after temporary uncleanness is an Âtreyî.

36. 'For if (the husband) approaches her at that (time), he will have offspring.'

offender's guilt becomes less by the publication of his misdeed. It is, however, not improbable that the text is here defective, and one or several Sûtras have been left out.

30. Gautama XXI, 17-18.

31. Vishnu L, 12. The text is here evidently defective. The Sûtra or Sûtras left out must have contained the description of another penance for the murder of a Brâhmaṇa, which is mentioned in nearly all the Smritis (see Vishnu L, 1-6, 15, and the parallel passages). Its chief conditions are, that the murderer is to live separate for twelve years, and to subsist on alms given by people who are acquainted with his crime. Without such an additional rule this and the following Sûtras are utterly unintelligible.

32. Vishnu L, 13.

33. Vishnu L, 14.

34. Vishnu L, 7, 9.

36. The author means to say that the word âtreyî is derived from atra, 'at that time,' and the verb i, 'to approach.' The etymology is worthy of the Nirukta.

37. (For killing a female of the Brâhmaṇa caste) who is not an Âtreyî, (the penance prescribed) for the murder of a Kshatriya (must be performed),

38. (For killing) a female of the Kshatriya caste, (the penance prescribed) for the murder of a Vaisya,

39. (For killing) a female of the Vaisya caste, (the penance prescribed) for the murder of a Sûdra.

40. (For killing) a female of the Sûdra caste (let him perform) during one year (the penance prescribed for the murder of a Brâhmaṇa).

41. If a man has stolen gold belonging to a Brâhmaṇa, he shall run, with flying hair, to the king, (exclaiming) 'Ho, I am a thief; sir, punish me!' The king shall give him a weapon made of Udumbara wood; with that he shall kill himself. It is declared in the Veda that he becomes pure after death.

42. Or (such a thief) may shave off all his hair, anoint his body with clarified butter, and cause himself to be burnt from the feet upwards, in a fire of dry cowdung. It is declared in the Veda that he becomes pure after death.

43. Now they quote also (the following verses): 'Hear, (how) the bodies of those who having committed various crimes died a long time ago, and were (afterwards) born again, are (marked);'

**37-40. Gautama XXII, 17.**

41. Vishnu LII, 1-2. Krishnapandita remarks that Sûlapâni explains audumbaram, 'made of Udumbara wood,' by 'made of copper,' and that the weapon intended is a club. The last remark is probably true, as the parallel passages of the other Smritis state that the thief is to take a club to the king, with which he is to be struck.

42. Apastamba I, 9, 25, 6.

44. 'A thief will have deformed nails, the murderer of a Brâhmaṇa will be afflicted with white leprosy, but he who has drunk spirituous liquor will have black teeth, and the violator of his Guru's bed will suffer from skin diseases.'

45. Property received from outcasts, after forming alliances with them either by (teaching) the Veda (and by sacrificing) or by marriage, must be relinquished. Let him not associate with such (men).

46. It is declared in the Veda that (he who has associated with outcasts) becomes pure by reciting the Samhitâ (of his Veda), proceeding in a northerly direction and fasting.

47. They quote also (a verse) to this (effect), 'A sinner is liberated from guilt by tormenting his body, by austerities, and by reciting the Veda; he becomes also free by bestowing gifts. That has been declared in the Veda.'

## CHAPTER XXI.

1. If a Sûdra approaches a female of the Brâhmaṇa caste, (the king) shall cause the Sûdra to be tied up in Virâga grass and shall throw him into a fire. He shall cause the head of the Brâhmaṇi to be shaved, and her body to be anointed with butter; placing her naked on a black donkey, he shall cause her to be conducted along the highroad. It is declared that she becomes pure (thereby).

44. Manu XI, 49; Vishnu XLV, 4, 5, 6.

45. Vishnu LIV, 28.

46. Manu XI, 194.

XXI. 1-5. Gautama XXIII, 15. Krishnapandita reads, instead of prâsyet, 'he shall throw,' prâsyet, and explains it by dâhayet, 'he shall cause to be burnt.' It must be understood that these

2. If a Vaisya approaches a female of the Brâhmaṇa caste, (the king) shall cause the Vaisya to be tied up in Lohita grass and shall throw him into a fire. He shall cause the head of the Brâhmaṇî to be shaved, and her body to be anointed with butter; placing her naked on a yellowish donkey, he shall cause her to be conducted along the highroad. It is declared in the Veda that she becomes pure (thereby).

3. If a Kshatriya approaches a female of the Brâhmaṇa caste, (the king) shall cause the Kshatriya to be tied up in leaves of Sara grass and shall throw him into a fire. He shall cause the head of the Brâhmaṇî to be shaved, and her body to be anointed with butter; placing her naked on a white donkey, he shall cause her to be conducted along the highroad. It is declared in the Veda that she becomes pure (thereby).

4. A Vaisya who offends with a female of the Kshatriya class (shall be treated) in the same manner,

5. And a Sûdra (who offends) with females of the Kshatriya or Vaisya castes.

6. If (a wife) has been mentally unfaithful to her husband, she shall live on barley or rice boiled in milk during three days, and sleep on the bare ground. After the three days (have expired), the (husband) shall offer eight hundred burnt-oblations, (reciting) the Sâvitrî (and the Mantra called) Siras, while she is immersed in water. It is declared in the Veda that she becomes pure (thereby).

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extreme punishments are to be inflicted in particularly bad cases only.

6. ‘Afterwards in order to purify her who is immersed in water, i. e. has plunged into water, he shall offer eight hundred, i. e. (such)

7. If (a wife) has held an (improper) conversation (with another man), she must perform the same penance during a month. After (the expiration of) the month, (the husband) shall offer four times eight hundred burnt-oblations, (reciting) the Sâvitri (and the Mantra called) Siras, while she is immersed in water. It is declared in the Veda that she becomes pure (thereby).

8. But if (a wife) has actually committed adultery, she shall wear during a year a garment smeared with clarified butter, and sleep on a mat of Kusa grass, or in a pit filled with cowdung. After (the expiration of) the year, (the husband) shall offer eight hundred burnt-oblations, (reciting) the Sâvitri (and the Mantra called) Siras, while she is immersed in water. It is declared in the Veda that she becomes pure (thereby).

9. But if she commits adultery with a Guru, she is forbidden (to assist her husband) in (the fulfilment of) his sacred duties.

10. But (these) four (wives) must be abandoned, (viz.) one who yields herself to (her husband's) pupil or to (his) Guru, and especially one who attempts

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a number of burnt-oblations with the Siras, i. e. (the words) "Om, ye waters, who are splendour, juice, and ambrosia," &c., which are joined to the Gâyatrî.—Krishnapandita. The Siras, or 'head,' is again mentioned below, XXV, 13; see also Vishnu LV, 9. This and the following two rules refer to offences committed with males of equal caste.

9. Yâgñavalkya I, 70. Colebrooke IV, Dig. LXXVI, where a different reading, vyavâyatîrthagamanadharmaebhyâḥ, has been adopted, and the Sûtra has been combined with the next. The first clause may also be translated, 'If she actually commits adultery, (and especially) if she converses with a Guru.'

10. Colebrooke loc. cit.; Manu IX, 80; Yâgñavalkya I, 72.

the life of her lord, or who commits adultery with a man of a degraded caste.

11. That woman of the Brâhmaṇa caste who drinks spirituous liquor, the gods will not admit (after death) to the same abode with her husband; losing all spiritual merit she wanders about in this world and is born again as a leech or a pearl-oyster.

12. The wives of Brâhmaṇas, Kshatriyas, and Vaisyas who commit adultery with a Sûdra may be purified by a penance in case no child is born (from their adulterous intercourse), not otherwise.

13. (Those who have committed adultery) with a man of lower caste shall perform a *Krikkhra* penance, succeeded by one, two, or three *Kândrâyanas*.

14. Faithful wives who are constantly pure and truthful (reside after death) in the same abodes with their husbands; those who are unfaithful are born as jackals.

15. Half the body of the husband falls if his wife

11. Colebrooke IV, Dig. CXIII, where *sûkarî*, 'a sow,' is read instead of *suktikâ*, 'a pearl-oyster.'

13. Manu XI, 178. Krishnapandita states correctly that *kândrâyanottaram*, 'succeeded by one, two, or three *Kândrâyanas*', may also mean 'following one, two, or three *Kândrâyanas*', and that the number of *Kândrâyanas* to be performed depends on the caste of the person with whom the adultery was committed. Thus a Brâhmaṇî must perform one *Krikkhra* and one *Kândrâyaṇa* for adultery with a Kshatriya, one *Krikkhra* and two *Kândrâyanas* for adultery with a Vaisya, and one *Krikkhra* and three *Kândrâyanas* for adultery with a Sûdra. His view that the rule refers to wives who commit the sin without intent or against their will, is open to doubt. It is probably an alternative, to be adopted in lighter cases, for the public punishment prescribed above, XXI, 1-3. Regarding the *Kândrâyaṇa*, see below, XXIV, 44.

14. Colebrooke IV, Dig. CVIII; Manu V, 164-165.

15. Manu IX, 80; Yâgnavalkya I, 73.

drinks spirituous liquor. No purification is prescribed for the half which has fallen.

16. If a Brâhmaṇa unintentionally commits adultery with the wife of a Brâhmaṇa, (he shall perform) a Krikkhra penance in case (the husband) fulfils the religious duties (of his caste), and an Atikrikkhra penance in case (the husband) does not fulfil his religious duties.

17. The same .(penances are prescribed) for Kshatriyas and Vaisyas (for adultery with women of their respective castes).

18. If he kills a cow, let him perform, during six months, a Krikkhra or a Taptakrikkhra, dressed in the raw hide of that (cow).

19. The rule for these two (penances is as follows):

20. 'During three days he eats in the day-time (only), and during the (next) three days at night (only), he subsists during (another) period of three days on food offered without asking, and (finally) he fasts during three days.' That is a Krikkhra penance.

21. 'Let him drink hot water during three days; let him drink hot milk during the (next) three days; after drinking during (another) period of three days hot clarified butter, he shall subsist on air during the (last) three days.' That is a Taptakrikkhra penance.

22. And he shall give (to a Brâhmaṇa) a bull and a cow.

23. Now they quote also (the following verse): 'Through killing a spotted deer, a he-goat, and

16. Vishnu LIII, 2.

18. Vishnu L, 16-24; Gautama XXII, 18.

20. Vishnu XLVI, 10. 21. Vishnu XLVI, 11.

23. The above translation follows the commentary of Krishna-

a bird three maladies (befal men), viz. jealousy, hunger, and old age; (therefore) let him (who is guilty of such an offence) perform (a penance) during ninety-eight (days).'

24. Having slain a dog, a cat, an ichneumon, a snake, a frog, or a rat, let him perform a *Krikkhra* penance of twelve days' duration, and give something (to a Brâhmaṇa).

25. But having slain a quantity of boneless animals, equal to the weight of a cow, let him perform a *Krikkhra* penance of twelve days' duration, and give something (to a Brâhmaṇa).

26. But (the same penance must be performed) for each single (slain animal) that possesses bones.

27. He who extinguishes the (sacred) fires shall perform a *Krikkhra* penance of twelve days, and cause them to be kindled again (by priests engaged for the occasion).

28. He who falsely accuses a Guru shall bathe, dressed in his clothes, and ask his Guru's pardon. It is declared in the Veda that he becomes pure by the Guru's forgiving him.

29. An atheist shall perform a *Krikkhra* penance of twelve days' duration, and give up his infidelity.

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pandita, who further states that the penance to be performed shall consist of a diet of barley gruel. I feel by no means certain that his interpretation, especially that of the last clause, is correct. Possibly ashânavatîm âharet may mean 'he shall offer ninety-eight oblations.'

24. Vishnu L, 30, 31.

25. Gautama XXII, 21. 'Something' means eight handfuls of grain.

26. Gautama XXII, 22.

27. Vishnu LIV, 13; Gautama XXII, 34.

28. Vishnu LIV, 14; Yâgñavalkya III, 283.

29-30. Vishnu LIV, 15.

30. But he who receives subsistence from infidels (shall perform) an *Atikrikkhra* penance (and not repeat his offence).

31. (The rule applicable to) a seller of Soma has been explained hereby.

32. A hermit, on violating the rules of his order, shall perform a *Krikkhra* penance of twelve days' duration, and continue (the observances obligatory on him) in a great forest.

33. Ascetics, (offending in the same manner) as hermits, shall perform for a protracted period (the vow of regulating the quantity of their food according to) the growth of the moon, and shall again be initiated, in accordance with (the rules of) the Institutes applicable to them.

## CHAPTER XXII.

1. Now, indeed, man (in) this (world) speaks an untruth, or sacrifices for men unworthy to offer a sacrifice, or accepts what ought not to be accepted, or eats forbidden food, or practises what ought not to be practised.

31. *Vishnu* LIV, 17.

33. The penance prescribed appears to be similar to the *Kāndrāyana*. The offender must eat one mouthful on the first lunar day, two on the second, and so forth. But it is not clear for how long a period the rule is to be observed. The Sūtra is interesting as it furnishes corroborative evidence for Pāṇini's statement (IV, 3, 110) that Bhikshu-sūtras which contained the rules applicable to Bhikshus formerly existed.

XXII. 1. As this chapter is almost identical with and probably copied from Baudhāyana III, 10, and Gautama XIX, the division of the Sūtras has not been made in accordance with *Krishnapandita*'s commentary, but agrees with that of the chapter in Gautama's Dharmasāstra. The notes to the translation of the

2. They are in doubt if he shall perform a penance for such (a deed), or if he shall not do it.

3. (Some) declare that he shall not do it,

4. Because the deed does not perish.

5. (The correct view is, that) he shall perform (a penance), because it is enjoined in the revealed texts,

6. 'He who offers a horse-sacrifice conquers all sin, he destroys the guilt of the murder of a Brâhmaṇa.'

7. (Moreover), 'Let an Abhisasta offer a Gosava or an Agnishtut-sacrifice.'

8. Reciting the Veda, austerity, a sacrifice, fasting, giving gifts are the means for expiating such a (blamable act).

9. (The purificatory texts are) the Upanishads, the Vedântas, the Samhitâ-text of all the Vedas, the (Anuvâkas called) Madhu, the (hymn of) Aghamar-

latter work must be consulted for the explanation of the more difficult passages.

5-7. The text appears here to be corrupt. After Sûtra 5, Baudhâyanâ III, 10, 6 (Gautama XIX, 7), Punaḥ stomena yageta punaḥ savanamâyântîti vigñâyate, 'It is declared in the Veda, "Let him offer a Punaḥstoma-sacrifice, (those who offer it) again come to partake of (the libations of) Soma,"' has been left out. This omission caused the insertion of the words tasmâkkrutinidarsanât [darsanât, Bh. F.], ('because it is enjoined in the revealed texts,') at the end of Sûtra 5. The proof that the sixth Sûtra of Baudhâyanâ has been accidentally omitted is furnished by the fact that several MSS. of Vasishtha read iti ka after yo 'svamedhena yagata (Vas. XXII, 6). This ka has no meaning, except if another Vedic passage preceded Sûtra 6. In order to escape this difficulty, Krishnapandita writes yo 'svamedhena yagata iti, and begins the next Sûtra with iti ka, which he explains by 'moreover.'

9. Krishnapandita gives before 'Vedântas' another word vedâdayâḥ, which he explains by 'the Vedas, Smritis, and Purânas.'

shana, the Atharvasiras, the (Anuvâkas called) Rudras, the Purusha-hymn, the two Sâmans called Râgana and Rauhineya, the Kûshmândas, the Pâvamânîs, and the Sâvitri.

10. Now they quote also (the following verse): 'He who performs once in each season the offerings to Vaisvânara and Vratapati and the Pavitresh*ti* sanctifies ten ancestors.'

11. To live on milk alone, as if one were fasting, to eat fruit only, (to live on) barley gruel prepared of a handful of grain, to eat gold, to drink Soma (are modes of subsistence which) purify.

12. All mountains, all rivers, holy lakes, places of pilgrimage, the dwellings of *Rishis*, cowpens, and temples of the gods (are) places (which destroy sin).

13. A year, a month, twenty-four days, twelve days, six days, three days, a day and a night are the periods (for penances).

14. These (acts) may be optionally performed when no (particular penance) has been prescribed,

15. (Viz.) for great sins difficult (penances), and for trivial faults easy ones.

16. The *Krikkhra* and the *Atikrikkhra* (as well as) the *Kândrâyana* are penances for all (offences).

## CHAPTER XXIII.

1. If a student has approached a woman, he shall slay in the forest, in a place where four roads meet,

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10. Krishnapandita takes the last word dasapûrusham to mean ten ancestors and ten descendants.

11. 'As if one were fasting,' i. e. in small quantities.—Krishnapandita.

(kindling) a common fire, an ass for the Rakshas (the goblins),

2. Or he may offer an oblation of rice (*karu*) to Nirriti (the goddess of hell).

3. Let him throw into the fire (four oblations consisting) of that (sacrificial food, saying), 'To Lust svâhâ; to him who follows his lust svâhâ; to Nirriti svâhâ; to the divine Rakshas svâhâ.'

4. If, before returning home (from his teacher, a student) voluntarily defiles himself, sleeps in the day-time, or practises any other vow (than that of studentship), the same (penance must be performed).

5. If he has committed a bestial crime, he shall give a white bull (to a Brâhmaṇa).

6. The guilt incurred by a bestial crime with a cow, has been explained by the (rule regarding) the killing of a female of the Sûdra caste.

7. A student breaks his vow by performing funeral rites,

8. Excepting those of his mother and his father.

9. If a (student) is sick, he may eat, at his pleasure, all that is left by his teacher as medicine.

10. If (a student) who is employed by his teacher (to perform some duty), meets with his death, (the teacher) shall perform three *Krikkhra* penances.

4. Manu XI, 121.

5. Vishnu LIII, 7; Gautama XXII, 36.

6. Vishnu LIII, 3; Gautama XXIII, 12.

7. Manu V, 88.

8. Manu V, 91.

9. The object of the Sûtra is to permit during sickness a relaxation of the rules regarding forbidden food. Hence a sick student may eat honey, meat, &c.

10. Yâgñavalkya III, 283. 'Meets with his death,' e.g. is killed by a wild animal or a snake, while collecting fuel in the forest.

11. If a student eats meat which has been given to him as leavings (by his teacher), he shall perform a *Krikkhra* penance of twelve days' duration, and afterwards finish his vow.

12. The same (penance must be performed) if he eats food given at a *Srâddha* or by a person who is impure on account of a recent death or birth.

13. It is declared in the Veda, that honey given without asking does not defile (a student) of the *Vâgasaneyi-sâkhâ*.

14. For him who committing suicide becomes an *Abhisasta*, his blood-relations (*sapinda*) shall not perform the funeral rites.

15. He is called a suicide who destroys himself by means of wood, water, clods of earth, stones, weapons, poison, or a rope.

16. Now they quote also (the following verse): 'The twice-born man who out of affection performs the last rites for a suicide, shall perform a *Kândrâyana* penance together with a *Taptakrikkhra*'

17. We shall describe the *Kândrâyana* below.

18. A fast of three days (must be performed) for resolving to die by one's own hand.

11. Manu XI, 159; *Yâgnîavalkya* III, 282; see also *Âpastamba*'s discussion on the subject, I, 1, 4, 5.

12. Manu XI, 158.

13. This Sûtra may also mean, 'It is declared that, according to the *Vâgasaneyaka*, honey given (to a student) without his asking for it does not defile him.' But a parallel passage of Devala, which Krishnapandita quotes, makes, I think, the version given above appear preferable. In either case the passage is explained by the fact that, according to the *Satapatha-brâhmaṇa*, *Svetaketu*, one of the great teachers of the White Yagur-veda, strongly pleaded for the use of honey; see Weber, *Indische Studien* X, 123 seq.

14. Vishnu XXII, 56; Gautama XIV, 12.

15. Vishnu XXII, 58-59.

17. See below, Sûtra 45.

19. 'He who attempts suicide, but remains alive, shall perform a *Krikkhra* penance during twelve days. (Afterwards) he shall fast for three (days and) nights, being dressed constantly in a garment smeared (with clarified butter), and suppressing his breath, he shall thrice recite the *Aghamarshana* ;'

20. Or, following the same rule, he may also frequently recite the *Gâyatri* ;

21. Or, having kindled a fire, he may offer clarified butter with the *Kûshmândas*.

22. 'And the guilt (of) all (offences) excepting mortal sins is removed thereby.'

23. Now he may also sip water in the morning, thinking of (the Mantra), 'May fire and wrath and the lords of wrath protect me,' &c., and meditating on his sin; (then) he may mutter the *Vyâhritis* that end with *satya* (truth), prefixing (the syllable) Om (to each), or he may recite the *Aghamarshana*.

24. If he touches a human bone to which fat still adheres, he becomes impure during three (days and) nights;

25. But (on touching a bone) to which no fat adheres, a day and a night,

26. Likewise if he has followed a corpse (to the burial-ground).

27. If he passes between men reciting the *Veda*, he shall fast during a day and a night.

28. (Those who recite the *Veda*) shall sprinkle each other with water and stay away (from their houses) during three (days and) nights.

22. Regarding the efficacy of the *Kûshmânda* texts, see above, XXII, 9.

23. The text occurs Taitt. *Âr.* X, 24, 1.

24-25. Manu V, 87; Vishnu XXII, 75.

26. Manu V, 101.

28. Gautama I, 58.

29. (The same penance must be performed) for a day and night, if a dog, a cat, or an ichneumon pass quickly (between those who recite the Veda).

30. If he has swallowed the flesh of a dog, a cock, a village pig, a grey heron, a vulture, a Bhâsa, a pigeon, a man, a crow or an owl, (he must) fast during seven days, (and thus) empty his entrails; (afterwards he must) eat clarified butter, and be initiated again.

31. 'But a Brâhmaṇa who has been bitten by a dog, becomes pure, if he goes to a river that flows into the ocean, (bathes there), suppresses his breath one hundred times, and eats clarified butter.'

32. 'Time, fire, purity of mind, water, looking at the sun, and ignorance (of defilement) are the six means by which created beings are purified.'

33. It is declared in the Veda that, on touching a dog, a Kândâla, or an outcast, he becomes at once pure, if he bathes, dressed in his clothes.

34. If (while reciting the Veda) they hear noises

**29. Gautama I, 59.**

30. Vishnu LI, 3-4; Gautama XXIII, 4-5; Manu XI, 157. The Sûtra is badly corrupted in Krishnapandita's edition. I read kaṅka instead of vaṅka, leave out vâyasa after bhâsa, and change kâkolûkânâm sâdane to kâkolûkamâmsâdane. The latter change is absolutely necessary; firstly, because the penances for killing dogs and men have been given above; secondly, because the word mânusha requires a noun which it qualifies at the end of the compound; thirdly, because the penance which is prescribed, fasting until the entrails are empty, is absurd for murder, but appropriate for eating forbidden food; and fourthly, because the parallel passages of other Smritis actually do prescribe it for eating the flesh of excessively impure animals and for cannibalism. The change of amâ to ânâ is a very common mistake in Devanâgarî MSS.

31. Vishnu LIV, 12.

32. Vishnu XXII, 88.

33. Apastamba I, 5, 15, 16.

made by outcasts or *Kândâlas*, they shall sit silent and fasting during three days;

35. Or if they repeat that (text of the *Gâyatrî*) at least one thousand times, they become pure; thus it is stated in the Veda.

36. By this rule (the penance to be performed by) those who teach or sacrifice for vile men has been explained. It is declared in the Veda that they become pure by also relinquishing the fees (which they received).

37. By this same (rule the penance prescribed for) an *Abhisasta*, (one accused of a heinous crime,) has been explained.

38. (If he has been accused of) killing a learned Brâhmaṇa, let him subsist during twelve days on water (only), and fast during (another) twelve days.

39. If he has falsely accused a Brâhmaṇa of a crime which causes loss of caste, or of a minor offence which does not cause loss of caste, he shall subsist during a month on water (only), and constantly repeat the (*Rikas* called) *Suddhavatis*;

40. Or he may go to bathe (with the priests) at (the conclusion of) a horse-sacrifice.

41. By this (rule the penance for) intercourse with a female of the *Kândâla* caste has been declared.

42. Now (follows the description of) another *Krikkhra* penance, applicable to all (men), where (the rule given above) has been altered.

43. On one day (let him eat) in the morning (only), on the (following) day at night (only), on the (next) day food given without asking, and on the (fourth) day (let him) fast; the succeeding (three) periods of

36. *Vishnu* LIV, 25, 28.

38. *Yâgnavalkya* III, 287.

39. *Yâgnavalkya* III, 286.

41. *Vishnu* LIII, 5, 6.

four days (must be passed) in the same manner. Wishing to show favour to the Brâhmaṇas, Manu, the chief among the pillars of the law, has thus described the *Sisukrikkhra* (the hard' penance of children) for infants, aged, and sick men.

44. Now follows the rule for (the performance of) the *Kândrâyana* (lunar penance).

45. On the first day of the dark half (of the month) let him eat fourteen (mouthfuls), let him diminish the (number of) mouthfuls (each day by one), and continue in this manner until the end of the fortnight. In like manner let him eat one mouthful on the first day of the bright half, and (daily) increasing (the number of) mouthfuls, continue until the end of the fortnight.

46. Meanwhile let him sing Sâmans, or mutter the Vyâhrîtis.

47. A month during which he thus performs a *Kândrâyana*, the *Rishis* have called by way of laudation, 'a means of purification' (pavitra). It is prescribed as an expiation of all (offences) for which no (special penance) has been mentioned.

## CHAPTER XXIV.

1. Now (follows the description of) an *Atikrik-khra* penance.

2. Let him eat as much as he can take at one (mouthful, and follow the rules given) above for a *Krikkhra*, (viz.) to eat during three days in the morning, (during another three days) in the evening, (during further three days) food given without

44-47. *Vishnu* XLVII. It must be understood that during the bright half of the month the number of mouthfuls must be increased every day by one.

XXIV. 1-2. *Gautâma* XXVI, 18-19. 'Above,' i. e. XXI, 20.

asking, and to fast during the last three days. That is an Atikrikkhra.

3. A Krikkhra penance (during the performance of which one) subsists on water (only is called) a Krikkhrâtikrikkhra.

4. The peculiar observances (prescribed during the performance) of Krikkhra penances (are as follows):

5. 'Having cut his nails, (the performer) shall cause his beard and all his hair to be shaved off, excepting the eyebrows, the eyelashes, and the lock at the top of the head; (wear) one garment only; he shall eat blameless food; what one obtains by going to beg once (is called) blameless food; he shall bathe in the morning, at noon, and in the evening; he shall carry a stick (and) a waterpot; he shall avoid to speak to women and Sûdras; carefully keeping himself in an upright or sitting posture, he shall stand during the day, and remain seated during the night.' Thus speaks the divine Vasishtha.

6. Let him not instruct in these Institutes of the sacred law anybody but his son or a pupil who stays (in his house at least) for a year.

7. The fee (for teaching it) is one thousand (panas), (or) ten cows and a bull, or the worship of the teacher.

## CHAPTER XXV.

1. I will completely explain the purification of those whose guilt has not been made public, both from great crimes and for minor offences.

3. Gautama XXVI, 20; see also Vishnu XLVI, 13-14.

4-5. Gautama XXVI, 6, 8; Vishnu XLVII, 24-25.

6. The MSS. read in the beginning of this Sûtra, satayânudeti or satayâtudeta, while Krishnapandita, probably as a guess, writes saiapâ nudati. I do not think that his correction is satisfactory, and propose in its stead, sa tadyadetad (dharmaśâstram).

2. A penance prescribed in (the section on) secret (penances) is for an Agnihotrin, an aged and a learned man, who have subdued their senses ; but other men (must perform the expiations) described above.

3. Those constantly engaged in suppressing their breath, reciting purificatory texts, giving gifts, making burnt-oblations, and muttering (sacred texts) will, undoubtedly, be freed from (the guilt of) crimes causing loss of caste.

4. Seated with Kusa grass in his hands, let him repeatedly suppress his breath, and again and again recite purificatory texts, the Vyâhrîtis, the syllable Om, and the daily portion of the Veda.

5. Always intent on the practice of Yoga, let him again and again suppress his breath. Up to the ends of his hair and up to the ends of his nails let him perform highest austerity.

6. Through the obstruction (of the expiration) air is generated, through air fire is produced, then through heat water is formed ; hence he is internally purified by (these) three.

7. Neither through severe austerities, nor through the daily recitation of the Veda, nor through offering sacrifices can the twice-born reach that condition which they attain by the practice of Yoga.

8. Through the practice of Yoga (true) knowledge is obtained, Yoga is the sum of the sacred law, the practice of Yoga is the highest and eternal austerity ; therefore let him always be absorbed in the practice of Yoga.

XXV. 4. Read prânyâmân in the text.

5. The MSS. read at the end of this verse, tapas tapyatam uttamam, while Krishnapandita gives tapas tapyât tu uttamam. The correct reading is probably tapas tapyatu uttamam.

9. For him who is constantly engaged in (reciting the syllable) Om, the seven Vyâhrîtis, and the three-footed Gâyatrî no danger exists anywhere.

10. The Vedas likewise begin with the syllable Om, and they end with the syllable Om, the syllable Om is the sum of all speech; therefore let him repeat it constantly.

11. The most excellent (portion of the) Veda, which consists of one syllable, is declared to be the best purificatory text.

12. If the guilt of all sins did fall on one man, to repeat the Gâyatrî ten thousand times (would be) an efficient means of purification.

13. If, suppressing his breath, he thrice recites the Gâyatrî together with the Vyâhrîtis together with the syllable Om and with the (text called) Siras, that is called one suppression of breath.

## CHAPTER XXVI.

1. If, untired, he performs three suppressions of his breath according to the rule, the sins which he committed during a day and a night are instantly destroyed.

2. Seated during the evening prayer, he removes by (three) suppressions of his breath all guilt which

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9. I read with the MSS. *bhayam* for *bhave*.

10. Manu II, 74.

13. Identical with Vishnu LV, 9. Regarding the text called Siras, see above, XXI, 6.

XXVI. 1. The verb *dhârayet*, 'performs,' seems to be used in order to indicate that, according to the Yogasâstra, three Prânâ-yâmas make one Dhâranâ; see Yâgnîavalkya III, 201.

2-3. Regarding the position at the Sandhyâ prayers, see also above.

he incurred during the day by deeds, thoughts, or speeches.

3. But standing during the morning prayer, he removes by (three) suppressions of his breath all guilt which he incurred during the night by deeds, thoughts, or speeches.

4. But sixteen suppressions of breath, accompanied by (the recitation of) the Vyâhritis and the syllable Om, repeated daily, purify after a month even the slayer of a learned Brâhmaṇa.

5. Even a drinker of spirituous liquor becomes pure, if he mutters the (hymn seen) by Kutsa, 'Apa nah sosukad agham,' and (the hymn seen) by Vasishtha (which begins with the word) 'Prati,' the Mâhitra (hymn), and the Suddhavatis.

6. Even he who has stolen gold becomes instantly free from guilt, if he once mutters (the hymn beginning with the words) 'Asya vâmasya' and the Sivasamkalpa.

7. The violator of a Guru's bed is freed (from sin) if he repeatedly recites the (hymn beginning) 'Havish pântam agaram' and that (beginning) 'Na tam amhah' and mutters the hymn addressed to Purusha.

8. Or plunging into water he may thrice mutter the Aghamarshana. Manu has declared that the (effect is the) same as if he had gone to bathe at a horse-sacrifice.

4. Identical with Manu XI, 249; see also Vishnu LV, 2.

5. Identical with Manu XI, 250. The Vedic texts mentioned are Rig-veda I, 97, 1; VII, 80; X, 185; VIII, 84, 7-9.

6. Manu LI, 251. The Vedic texts alluded to are Rig-veda I, 164; and an Upanishad.

7. Identical with Manu XI, 252. The Vedic texts mentioned are Rig-veda X, 88; X, 126; X, 90.

8. Manu XI, 260-261; Vishnu LV, 7.

9. An offering consisting of muttered prayers is ten times more efficacious than a sacrifice at which animals are killed; a (prayer) which is inaudible (to others) surpasses it a hundred times, and the mental (recitation of sacred texts) one thousand times.

10. The four Pâkayagnîas and those sacrifices which are enjoined by the rules of the Veda are all together not equal in value to the sixteenth part of a sacrifice consisting of muttered prayers.

11. But, undoubtedly, a Brâhmaṇa reaches the highest goal by muttering prayers only; whether he perform other (rites) or neglect them, he is called a Brâhmaṇa who befriends all creatures (maitra).

12. The sins of those who are intent on muttering prayers, of those who offer burnt-oblations, of those who are given to meditation, of those who reside in sacred places, and of those who have bathed after performing the vows called Siras, do not remain.

13. As a fire, fanned by wind, burns brighter, and (as its flame grows) through offerings (of butter), even so a Brâhmaṇa who is daily engaged in

9. Manu II, 85; Vishnu LV, 19. The term ârambhayagñâ, translated by 'an offering at which animals are slain,' is taken by Krishnapandita to mean pâthayagñâ, 'an offering consisting of Vedic mantras recited aloud.' The word may be taken in several ways, but the various reading vidhiyagñâ in Manu's verse induces me to adopt the translation given above.

10. Identical with Manu II, 86, and Vishnu LV, 20. Regarding the four Pâkayagnîas, see Professor Jolly's note on Vishnu. In my opinion the four classes of rites huta, abuta, prahuta, and prâsita are meant.

11. Identical with Manu II, 87.

12. 'After performing the vows (called) Siras,' i. e. those which are known in the Upanishads, which are called agnidhârana and so forth, and whose head (siras) consists in the worship of the teacher.—Krishnapandita. Mundaka Upanishad III, 2, 10.

muttering sacred texts shines with a brilliant lustre.

14. The destruction of those who fulfil the duty of daily study, who constantly restrain themselves, who mutter prayers and offer sacrifices has never been known (to happen).

15. Let him who is desirous of purification repeat, though he be charged with all sins, the divine (Gâyatri), at the most one thousand times, or one hundred times as a medium (penance), or at least ten times (for trivial faults).

16. A Kshatriya shall pass through misfortunes which have befallen him by the strength of his arms, a Vaisya and Sûdra by their wealth, the highest among twice-born men by muttered prayers and burnt-oblations.

17. As horses (are useless) without a chariot, as chariots (are useless) without horses, even so austerity (is useless) to him who is destitute of sacred learning, and sacred learning to him who practises no austerities.

18. As food mixed with honey, or honey mixed with food, even so are austerities and learning, joined together, a powerful medicine.

19. No guilt taints a Brâhmaṇa who possesses learning, practises austerities, and daily mutters sacred texts, though he may constantly commit sinful acts.

## CHAPTER XXVII.

1. If a hundred improper acts, and even more, have been committed, and the (knowledge of the)

14. Manu IV, 146.

XXVII. 1-2. Manu XI, 247.

Veda is retained, the fire of the Veda destroys all (the guilt) of that man just as a (common) fire consumes fuel.

2. As a fire that burns strongly consumes even green trees, even so the fire of the Veda destroys one's guilt caused by (evil) deeds.

3. A Brâhmaṇa who remembers the Rig-veda is not tainted by any guilt, though he has destroyed these (three) worlds and has eaten the food of all, (even of the most sinful) men.

4. If (a Brâhmaṇa) relies on the power of the Veda, he cannot find pleasure in sinful acts. Guilt (incurred) through ignorance and negligence is destroyed, not (that of) other (intentional offences).

5. If a hermit subsisting on roots and fruit practises austerities in a forest, and (a householder) recites a single *Rik*, the merit of the acts of the one and of the other is equal.

6. Let him strengthen the Veda by (studying) the Itihâsas and Purânas. For the Veda fears a man of little learning, (thinking) 'He will destroy me.'

7. The daily recitation of the Veda and the performance, according to one's ability, of the series of Mahâyagnîas quickly destroy guilt, even that of mortal sins.

8. Let him daily perform, without tiring, his particular rites which the Veda enjoins. For if he does that according to his ability, he will reach the most blessed state.

9. Through sacrificing for wicked people, through teaching them, through intermarrying with them, and through receiving gifts from them, (learned)

3. Identical with Manu XI, 262.

8. 'The most blessed state,' i. e. final liberation, or moksha.

Brâhmaṇas do not contract guilt, for (a learned Brâhmaṇa) resembles a fire and the sun.

10. I will now declare the purification prescribed for (eating) food, regarding which doubts have arisen, whether it may be called fit to be eaten or not. Listen to my words!

11. Let a Brâhmaṇa drink during three days the astringent decoction of the Brahmasuvarkalâ plant, unmixed with salt or pungent condiments, and (a decoction of) the Saṅkhapushpi plant, together with milk.

12. Let him drink water, after boiling in it Palâsa and Bilva leaves, Kusa grass, and (leaves of) lotuses and Udumbara trees; after three days and no more he becomes pure.

13. (Subsisting) during one day on each (of the following substances), cow's urine, cowdung, milk, sour milk, butter, and water in which Kusa grass has been boiled, and fasting on the seventh day purify even (him who fears that he has partaken of the food of) a Svapâka.

14. He who lives during five days on cow's urine, cowdung, milk, sour milk, and clarified butter, is purified by means of (that) Pañkagavya, (the five products of the cow.)

15. He who, in accordance with the rule, uses barley (for his food), becomes pure even by ocular proof. (For) if he is pure, those (barley grains) will be white, if he is impure they will be discoloured.

16. (If he makes) three morning meals of food

12. Vishnu XLVI, 23. I read abhogyabhogyasamgñake.

13. Vishnu XLVI, 19.

15. The rule is described by Vishnu XLVIII.

16. The meaning of the Sûtra is that each mode of subsistence is to be continued during three days.

fit for a sacrifice and three evening meals in like manner, and if food given without asking (is his subsistence) in the same manner, (he will thus perform) three fasts.

17. Now if he is in haste to make (himself pure), (let him) subsist on air during a day, and pass the night standing in water; (that penance) is equal to a Prāgāpatya (*Krikkhra*).

18. But if at sunrise he mutters the Gāyatrī eight thousand times, he will be freed from all mortal sins, provided he be not the slayer of a Brāhmaṇa.

19. He, forsooth, who has stolen (the gold of a Brāhmaṇa), has drunk spirituous liquor, has slain a learned Brāhmaṇa, or has violated his Guru's bed, will become free from all (these) mortal sins if he studies the Institutes of the sacred law.

20. For unlawful acts, for unlawful sacrifices, and for great sins (let him perform) a *Krikkhra* and a *Kāndrāyana*, which destroy all guilt.

21. Let him add daily one mouthful (to his food) during the bright (half of the month), let him diminish it (daily by one mouthful) during the dark (half), and let him fast on the new-moon day; that is the rule for the *Kāndrāyana* (or lunar penance).

## CHAPTER XXVIII.

1. A woman is not defiled by a lover, nor a Brāhmaṇa by Vedic rites, nor water by urine and ordure, nor fire by consuming (impure substances).

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18. Ashasahram, 'eight thousand times,' may also mean 'one thousand and eight times.'

21. See above, XXIII, 44-47.

XXVIII. 1. 'Is not defiled by a lover,' i. e. does not become irrevocably an outcast, but may be restored to her position after

2-3. A wife, (though) tainted by sin, whether she be quarrelsome, or have left the house, or have suffered criminal force, or have fallen into the hands of thieves, must not be abandoned; to forsake her is not prescribed (by the sacred law). Let him wait for the time of her courses; by her temporary uncleanness she becomes pure.

4. Women (possess) an unequalled means of purification; they never become (entirely) foul. For month by month their temporary uncleanness removes their sins.

5. Women belong first to three gods, Soma (the moon), the Gandharva, and Fire, and come afterwards into the possession of men; according to the law they cannot be contaminated.

6. Soma gave them cleanliness, the Gandharva their melodious voice, and Fire purity of all (limbs); therefore women are free from stains.

7. Those versed in the sacred law state that there are three acts (only) which make women outcasts, (viz.) the murder of the husband, slaying a learned Brâhmaṇa, and the destruction of the fruit of their womb.

8. A calf is pure when the milk flows, a bird when it causes fruit to fall, women during dalliance, and a dog when he catches a deer.

9. Pure is the mouth of a goat and of a horse, pure is the back of a cow, pure are the feet of a Brâhmaṇa, but women are pure in all (limbs).

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performing a penance, provided her lover was a man of equal caste.—*Krishnapandita*.

2-3. For the last clause compare *Yâgñavalkya I*, 72.

4. See above, V, 3-4.

5. Pâraskara *Grîhya-sûtra I*, 4, 16.

6. *Yâgñavalkya I*, 71.

8. *Vishnu XXIII*, 49.

7. *Yâgñavalkya I*, 72.

9. *Vishnu XXIII*, 40.

10. I will now declare the purificatory texts (which are found) in each Veda ; by muttering them or reciting them at a burnt-oblation (men) are doubtlessly cleansed (from sin).

11. (They are) the Aghamarshana, the Devakṛita, the Suddhavatis, the Taratsamas, the Kūshmāndas, the Pāvamānis, and the Durgāsāvitṛī ;

12. The Atishaṅgas, the Padastobhas, and the Sāmans (called) Vyāhṛiti, the Bhārunda Sāmans, the Gāyatra (Sāman), and the Raivata ;

13. The Purushavrata and the Bhāsa, and likewise the Devavrata (Sāmans), the Abliṅga, the Bārhaspatya, the hymn addressed to Vāk, likewise the Rikas (called) Madhu ;

14. The Satarudriya, the Atharvasiras, the Trisuparna, the Mahāvrata, the Gosūkta, and the Asvaśūkta, and the two Sāmans (called) Suddhāsuddhiya.

15. The three (Sāmans called) Āgyadohas, the Rathantara, the Agnervrata, the Vāmadevya, and the Brihat, being muttered, purify (all) living beings. (He who sings them) may obtain the recollection of former existences, if he desires it.

16. Gold is the firstborn of Fire, through Vishnu exists the earth, and the cows are children of the

10-15. Vishnu LVI, and preface, p. xviii. The explanation of the various terms used will be found in the notes to Professor Jolly's translation of Vishnu.

12. MSS. and Krishnapandita, Abhishaṅgāh. Krishnapandita and MS. B. bhāradandāni ; E. bhādāni ; Bh. and F. omit vv. 12 and 13 a.

13. Krishnapandita and B. artvigam ; Bh. E. F. as above. The Bhāsa begins, according to Krishnapandita, agne vrata pate.

14. Krishnapandita and B. indrasuddhe ; Bh. E. F. suddham-suddhena.

Sun; he who bestows as gifts gold, a cow, and land will obtain rewards without end for them.

17. A cow, a horse, gold, (and) land, bestowed on an unlearned Brâhmaṇa who neglects his sacred duties, prevent the giver (from attaining heaven).

18-19. (If he presents), on the full moon of the month of Vaisâkha, (to) seven or five Brâhmaṇas, black or white sesamum grains (mixed) with honey, (saying), 'May the king of justice (Yama) rejoice!' or (expressing) some other (wish) which he may have in his mind, the guilt which he has incurred during his (whole) life will instantly vanish.

20. But hear (now) the reward of the merit acquired by that man who gives the skin of a black antelope, to which the hoofs are (still) attached and the navel of which is adorned with gold, covering it with sesamum grains.

21. 'Without doubt he has bestowed (through that gift) the four-faced earth, together with its caves filled with gold, and together with its mountains, groves, and forests.'

22. 'He who, placing on the skin of a black antelope, sesamum, gold, honey, and butter, gives it to a Brâhmaṇa, overcomes all sin.'

17. Manu IV, 190, 193-194. Krishnapandita and MSS. B. and E. read uparudanti dâtâram, MSS. Bh. and F. uparundanti. I change the latter reading to uparundhanti.

18-19. Vishnu XC, 10.

20-22. Vishnu LXXXVII, 8-10, and Professor Jolly's preface, p. xviii.

21. 'The four-faced earth,' i. e. the earth which is surrounded by the four oceans.

## CHAPTER XXIX.

1. Through liberality (man) obtains all his desires,
2. (Even) longevity, (and he is born again as) a student of the Veda, possessed of beauty.
3. He who abstains from injuring (sentient beings) obtains heaven.
4. By entering a fire the world of Brahman (is gained).
5. By (a vow of) silence (he obtains) happiness.
6. By staying (constantly) in water he becomes a lord of elephants.
7. He who expends his hoard (in gifts) becomes free from disease.
8. A giver of water (becomes) rich by (the fulfilment of) all his desires.
9. A giver of food (will have) beautiful eyes and a good memory.
10. He who gives a promise to protect (somebody) from all dangers (becomes) wise.
11. (To bestow gifts) for the use of cows (is equal to) bathing at all sacred places.
12. By giving a couch and a seat (the giver becomes) master of a harem.
13. By giving an umbrella (the giver) obtains a house.

XXIX. 4. This Sûtra, which recommends self-cremation, is of some importance, as it confirms the teaching of the Purâñas and explains the accounts of the Greeks regarding the self-immolation of Brâhmaṇas who visited Europe.

9. Vishnu XCII, 21.
12. Vishnu XCII, 27; Manu IV, 232. ‘Master of a harem,’ i. e. the possessor of many beautiful wives and concubines.

14. He who gives a house obtains a town.  
 15. He who gives a pair of shoes obtains a vehicle.  
 16. Now they quote also (the following verses) : 'Whatever sin a man distressed for livelihood commits, (from that) he is purified by giving land, (be it) even "a bull's hide."'  
 17. 'He who gives to a Brâhmaṇa a vessel filled with water for sipping, will obtain after death complete freedom from thirst and be born again as a drinker of Soma.'  
 18. 'If a gift of one thousand oxen fit to draw a carriage (has been bestowed) according to the rule on a perfectly worthy man, that is equal to giving a maiden.'  
 19. 'They declare that cows, land, and learning are the three most excellent gifts. For to give learning is (to bestow) the greatest of all gifts, and it surpasses those (other gifts).'  
 20. 'A learned man who, free from envy, follows this rule of conduct which procures endless rewards, and which through final liberation frees him from transmigration ;'  
 21. 'Or who, full of faith, pure, and subduing his

14. Vishnu XCII, 31.

15. Vishnu XCII, 28.

16. Vishnu XCII, 4. Krishnapandita quotes a passage of the Matsya-purâna according to which 'a bull's hide' is a measure equal to 140 square hastas; see, however, notes to Vishnu loc. cit. and V, 183.

17. Manu IV, 229.

18. Read in the text *vidhivaddânam kanyâdânenâ tatsamam*.

19. Krishnapandita wrongly makes two Sûtras out of this verse.

20. Krishnapandita and MS. B. read, against the metre and sense, *yoginâm sampûritam vidvân*, another reading *yoginâm sammatam vidvân*. F. reads *yonasamyurimam vidvân*. I read *yo'na-sûyurimam vidvân*.

senses, remembers or even hears it, will, freed from all sin, be exalted in the highest heaven.'

### CHAPTER XXX.

1. Practise righteousness, not unrighteousness; speak truth, not untruth; look far, not near; look towards the Highest, not towards that which is not the Highest.

2. A Brâhmaṇa is a fire.

3. For the Veda (says), 'Agni, forsooth, is a Brâhmaṇa.'

4. And how is that?

5. And it is also declared in the Kâthaka, 'On that (occasion) the body of the Brâhmaṇa who represents the sacrificial seat is the altar, the vow to perform the rite is the sacrifice, the soul is the animal to be slain, the intellect the rope (with which the animal is bound), the mouth of (the Brâhmaṇa) who represents the seat is the Âhavântya fire, in his navel (is the Dakshinâ fire), the fire in his abdomen is the Gârhapatya fire, the Prâna is the Adhvaryu priest, the Apâna the Hotri priest, the Vyâna the Brahman, the Samâna the Udgâtri priest, the organs of sensation the sacrificial vessels. He who knowing this offers a sacrifice to the organs through the organs.' . . .

6. Now they quote also (the following verses): 'An offering placed in the mouth-fire of a Brâh-

XXX. 2. See above, III, 10.

3. Satapatha-brâhmaṇa I, 4, 22.

5. Krishnapandita divides the passage into thirteen Sûtras, and connects tatra, 'on that occasion,' with the preceding Sûtra. 'On that (occasion),' i. e. if a Brâhmaṇa is fed.

*māna* which is rich in Veda-fuel, protects and saves the giver and (the eater) himself from sin.'

7. 'But the offering made through the mouth of a Brāhmaṇa, which is neither spilt nor causes pain (to sentient creatures), nor assails him (who makes it), is far more excellent than an Agnihotra.'

8. After performing a mental sacrifice at which meditation (takes the place of the sacred) fire, truthfulness (the place of) the sacred fuel, patience (the place of) the oblation, modesty (the place of) the sacrificial spoon, abstention from injuring living beings (the place of the) sacrificial cake, contentment (the place of) the sacrificial post, (and a promise of) safety given to all beings which is hard to keep (the place of) the reward given to the priests, a wise man goes to his (eternal) home.

9. The hair of an aging man shows signs of age, (and) the teeth of an aging man show signs of age, (but) the desire to live and the desire for wealth do not decay even in an aging man.

7. Manu VII, 84; Yāgñavalkya I, 315. Krishnapandita's reading, nainam adhyākate *ka yah*, which occurs also in B., is nonsense. I read with Bh. nainamadhyāpatekkā *yat*, and take adhyāpatet, 'assails (the giver),' in the sense of 'troubles him by causing the performance of penances, on account of mistakes committed.' Manu's version, na vinasyati karhikit, 'and never perishes,' is of course an easier one, but it seems to me doubtful whether it is older than Vasishtha's.

8. The passage, which is probably a quotation from an Upaniṣad, is very corrupt in the MSS. and Krishnapandita's text. I correct it as follows:

Dhyānāgnih satyopakayanam kshāntyāhutih  
sruvamhrih purodāsamahimsā samtosho  
yūpah krikkhram bhûtebhyo 'bhayadākshinyam iti  
kritvā kratum mānasam yāti kshayam budhah.

But I am not confident that all the difficulties have been removed.

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10. Happiness (is the portion) of that man who relinquishes (all) desire, which fools give up with difficulty, which does not diminish with age, and which is a life-long disease.

11. Adoration to Vasishtha Satayâtu, the son of Mitra and Varuna and Urvasti!

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# BAUDHÂYANA.

KAZAKHSTAN

201

# BAUDHÂYANA.

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## PRASNA I, ADHYÂYA 1, KANDIKÂ 1.

1. The sacred law is taught in each Veda.
  2. We will explain (it) in accordance with that.
  3. (The sacred law), taught in the Tradition (*Smriti*, stands) second.
  4. The practice of the *Sishṭas* (stands) third.
  5. *Sishṭas*, forsooth, (are those) who are free from envy, free from pride, contented with a store of grain sufficient for ten days, free from covetousness, and free from hypocrisy, arrogance, greed, perplexity, and anger.
  6. '(Those are called) *Sishṭas* who, in accordance with the sacred law, have studied the Veda together
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1. 1. Vasishtha I, 4. Each Veda, i. e. each sâkhâ or redaction of the Veda.—Govinda.

3. Vasishtha I, 4. Govinda takes *smṛiti*, 'the tradition,' in the sense of works (*grântha*) explaining the recollections of the *Rishis*, and is no doubt right in doing so.

4. Vasishtha I, 5. The explanation of *âgama* by 'practice' rests on the authority of Govinda and the parallel passages where *sîla* and *âkâra*, 'conduct,' are used.

5. Apastamba I, 7, 20, 8; Gautama XXVIII, 48. Kumbhidhânya, translated according to Govinda by 'contented with a store of grain sufficient for ten days,' means, according to others, 'contented with a store of grain sufficient for six days or for a year.'

6. Vasishtha VI, 43. Govinda omits the word 'iti,' given by the

with its appendages, know how to draw inferences from that, (and) are able to adduce proofs perceptible by the senses from the revealed texts.'

7. On failure of them, an assembly consisting at least of ten members (shall decide disputed points of law).

8. Now they quote also (the following verses): 'Four men, who each know one of the four Vedas, a Mīmāṃsaka, one who knows the Angas, one who recites (the works on) the sacred law, and three Brāhmaṇas belonging to (three different) orders, (constitute) an assembly consisting, at least, of ten members.'

9. 'There may be five, or there may be three, or there may be one blameless man, who decides (questions regarding) the sacred law. But a thousand fools (can)not (do it).'

10. 'As an elephant made of wood, as an antelope made of leather, such is an unlearned Brāhmaṇa: those three having nothing but the name (of their kind).'

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MSS. after the verse, whereby it is marked as a quotation. 'The appendages,' i. e. the Itihāsas and Purāṇas.—Govinda.

8. *Vasishṭha* III, 20. Govinda, quoting *Gautama* XXVIII, 49, says that Vānaprasthas cannot serve as members of Parishads, because they live in the forest. He also notices a different reading, not found in my MSS., 'Āśramasthās trayo mukhyāḥ.' He asserts that thereby professed students are intended, because professed students are declared to be particularly holy in the Dharmaskandha-brāhmaṇa.

9. *Vasishṭha* III, 7. Itare, translated by 'fools,' means literally, 'those different from the persons enumerated in the preceding verse.' Govinda remarks that according to Sūtra 12 one learned Brāhmaṇa must be taken only in cases of the most pressing necessity.

10. *Vasishṭha* III, 11.

11. 'That sin which dunces, perplexed by ignorance and unacquainted with the sacred law, declare (to be duty), falls, increased a hundredfold, on those who propound it.'

12. 'Narrow and difficult to find is the path of the sacred law, towards which many gates lead. Hence, if there is a doubt, it must not be propounded by one man (only), however learned he may be.'

13. 'What Brâhmaṇas, riding in the chariot of the law (and) wielding the sword of the Veda, propound even in jest, that is declared to be the highest law.'

14. 'As wind and sun will make water, collected on a stone, disappear, even so the sin that (cleaves) to an offender completely vanishes like water.'

15. 'He who knows the sacred law shall fix the penances with discernment, taking into consideration the constitution, the strength, the knowledge, and the age (of the offender), as well as the time and the deed.'

### 11. Vasishtha III, 6.

12. The 'gates' of the sacred law are the Vedas, the Smritis, and the practice of the Sishṭas. They are many, because the redactions of the Vedas and Smritis are numerous and the practices vary in different countries.

14. I. e. provided the offender performs the penance imposed by learned and virtuous Brâhmaṇas. *Praṇârayet*, 'will make disappear,' is ungrammatical, as the subject stands in the dual. Grammatical accuracy has probably been sacrificed to the exigencies of the metre.

15. Vasishtha XIX, 9. *Sarîram*, literally 'the body,' means here the constitution, which may be bilious, 'windy,' and so forth. *Âyuḥ*, literally 'life' or 'long life,' has been translated by 'knowledge,' in accordance with Govinda's explanation, *gñânam*. As the word *vayah*, 'age,' also occurs in this verse, it is clear that *âyuḥ* cannot have its usual meaning.

16. 'Many thousands (of Brâhmaṇas) cannot form a (legal) assembly (for declaring the sacred law), if they have not fulfilled their sacred duties, are unacquainted with the Veda, and subsist only by the name of their caste.'

PRASNA I, ADHYÂYA 1, KANDIKÂ 2.

1. There is a dispute regarding five (practices) both in the south and in the north.
2. We will explain those (peculiar) to the south.
3. They are, to eat in the company of an uninitiated person, to eat in the company of one's wife, to eat stale food, to marry the daughter of a maternal uncle or of a paternal aunt.
4. Now (the customs peculiar) to the north are, to deal in wool, to drink rum, to sell animals that have teeth in the upper and in the lower jaws, to follow the trade of arms, to go to sea.

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16. Vasîshtha III, 5. The two copies of the commentary omit this Sûtra, though it is quoted in the explanation of Sûtra 9. The best MSS. repeat the last words of the Sûtra in order to show that the Kandikâ ends here. The same practice is observed, though not quite regularly, in the sequel.

2. 1. The boundary between the north and south of India is, as Govinda also points out, the river Narmadâ.
3. Some of the customs mentioned here still prevail in parts of southern India. Thus the marriages between cousins occur among the Desastha and Karhâdâ Brâhmaṇas of the Dekhan.
4. The first two customs mentioned still prevail in the north, especially in Kasmîr, where Brâhmaṇas commonly deal in wool and woollen cloth. Spirituous liquor is not now drunk openly, but its use is sanctioned in the Kasmîrian Nîlamata-purâna. Many Brâhmanical families in the north, especially in the North-western Provinces, subsist by enlisting as soldiers in the British and native armies.

5. He who follows (these practices) in any other country than where they prevail, commits sin.

6. For each (of these customs) the (rule of the) country should be (considered) the authority.

7. Gautama declares that that is false.

8. And one should not take heed of either (set of practices) because they are opposed to the tradition of the *Sishṭas*.

9. The country of the Āryas (Āryāvarta) lies to the east of the region where (the river Sarasvati) disappears, to the west of the Black-forest (Kālakavana), to the north of the Pāripātra (mountains), to the south of the Himālaya. The rule of conduct which (prevails) there, is authoritative.

10. Some (declare) the country between the (rivers) Yamunā and Ganges (to be the Āryāvarta).

11. Now the Bhāllavins quote also the (following) verse :

12. 'In the west the boundary-river, in the east the region where the sun rises,—as far as the black antelopes wander (between these two limits), so far spiritual pre-eminence (is found).'

5–6. A similar argument is given by the Kasmīrians for the lawfulness of the consumption of meat, which they justify by a *desagūra* or 'virtue of their country.'

7. Gautama XI, 20.

9. Vasishtha I, 8, 10. Many MSS., and among them the Telugu copy of the commentary, read Pāriyātra instead of Pāripātra, which latter I consider to be the correct form of the word.

10. Vasishtha I, 12.

11. Vasishtha I, 14. Govinda remarks that the Bhāllavins are a school studying the Sāma-veda. See also Max Müller, Hist. Anc. Sansk. Lit., pp. 193, 364.

12. Vasishtha I, 15. There is a great uncertainty in the MSS. about the word following sindhuḥ. I have adopted the reading of

13. The inhabitants of Avantî, of Aṅga, of Magadha, of Surâshtra, of the Dekhan, of Upâvrit, of Sindh, and the Sauvirâs are of mixed origin.

14. He who has visited the (countries of the) Ārattas, Kâraskaras, Pundras, Sauvîras, Vaṅgas, Kalingas, (or) Prânûnas shall offer a Punastoma or a Sarvaprishthâ (ishtî).

15. Now they quote also (the following verses): 'He commits sin through his feet, who travels to the (country of the) Kalingas. The sages declare the Vaisvânari ishtî to be a purification for him.'

M., sindhur vidharanî, 'the boundary-river,' which occurs also in the parallel passage of Vasishtha. The Dekhan and Gugarât MSS. read vikaranî or vikaranâ, and the two copies of the commentary visaranî. The sense of these various readings appears to be 'the river that vanishes or loses itself,' i. e. the Sarasvatî.

13. This and the following two Sûtras are intended to show that the customs prevailing in the countries named have no authority and must not be followed. Avanti corresponds to western Mâlvâ, Aṅga to western Bengal, Magadha to Bihâr, and Surâshtra to southern Kâshîvâd. The Sauviras, who are always associated with the Sindhians, probably dwelt in the south-west of the Pañgâb, near Multân. The Upâvritis probably are the same as the Upâvritas mentioned Mahâbhârata VI, 49. But I am unable to determine their seats.

14. The Ārattas dwelt in the Pañgâb (Lassen, Ind. Alth. I, p. 973, sec. ed.), and are greatly blamed, Mahâbhârata VIII, 44, 36 seq. The Kâraskaras are named in the same chapter of the Mahâbhârata as a degraded tribe, but seem to belong to the south of India. The Kalingas are the inhabitants of the eastern coast of India, between Orissa and the mouth of the Krishnâ river. The Pundras, who are mentioned as a degraded tribe in the Aitareya-brâhmaṇa VII, 18, and occur frequently in the Mahâbhârata, and the Vaṅgas belong to Bengal (see Lassen, Ind. Alth. I, 669, sec. ed.; Cunningham, Anc. Geog. p. 480). Regarding the Punastoma, see Gautama XIX, 7 note; and regarding the Sarvaprishthâ ishtî, Taittirîya-samhitâ II, 3, 7, 1-2.

15. Apastamba I, 11, 32, 18.

16. 'Even if many offences have been committed, they recommend for the removal of the sin the Pavitresh*ti*. For that (sacrifice) is a most excellent means of purification.'

17. Now they quote also (the following verse): 'He who performs (by turns) in each season the Vaisvânari (*ish̄ti*), the Vrâtapatti (*ish̄ti*), and the Pavitresh*ti* is freed from (all) sins.'

### PRASNA I, ADHYÂYA 2, KANDIKÂ 3.

1. The (term of the) studentship for (learning the) Veda, as kept by the ancients, (is) forty-eight years,

2. (Or) twenty-four (years), or twelve for each Veda,

3. Or at the least one year for each Kânda,

4. Or until (the Veda has been) learned; for life is uncertain.

5. A passage of the revealed texts declares, 'Let him kindle the sacred fires while his hair is (still) black.'

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17. Vasishtha XXII, 10. The meaning is that in each of the three seasons of the year, Grîshma, Varsha, Hemanta, one of the three sacrifices is to be offered.

3. 1. Âpastamba I, 1, 2, 12. Govindasvâmin gives four explanations of the adjective *paurânam*, 'kept by the ancients,' viz. 1. old, i. e. kept by the men of the *Krita* or Golden age; 2. revealed to and kept by the ancients, such as Manu; 3. found in the ancient, i. e. eternal Veda; 4. found in the known *Itihâsas* and *Purânas*.

2. Âpastamba I, 1, 2, 14-16.

3. Each Kânda, i. e. each of the seven books of the Taittiriya-samhitâ.

4. Manu III, 1.

5. The object of the Sûtra is to prove that the period of studentship must not be protracted too long, lest the duty of offering the Srâuta Agnihotra be neglected.

6. They do not put any (religious) restrictions on the acts of a (child) before the investiture with the girdle (is performed). For he is on a level with a Sûdra before (his second) birth through the Veda.

7. The number of years (must be calculated) from the conception. Let him initiate a Brâhmaṇa in the eighth (year) after that,

8. A Kshatriya three (years) later (than a Brâhmaṇa),

9. A Vaisya one year later than a (Kshatriya).

10. Spring, summer, and autumn are the seasons (for the initiation) according to the order of the castes.

11. (Let him perform the initiation reciting), according to the order (of the castes), a Gâyatrî, a Trishâubh, (or) a *Gagatî* (verse).

12. Up to the sixteenth, the twenty-second, and the twenty-fourth (years) respectively (the time for the initiation) has not passed.

13. The girdles (shall consist of a rope) made of Muñga grass, a bow-string, (or a rope) made of hemp.

14. The skins (shall be) those of a black antelope, of a spotted deer, (or) of a he-goat.

15. The staff shall reach the crown of the head, the forehead, (or) the tip of the nose, (and be made) of a tree fit for a sacrifice. The details have been stated above.

6. Vasishtha II, 6; Gautama II, 1.

7-9. Vasishtha XI, 49-51.

10. Āpastamba I, 1, 1, 18.

12. Vasishtha XI, 71-73.

13. Vasishtha XI, 58-60. With this and the next two Sûtras the words 'according to the order of the castes' must be understood.

14. Vasishtha XI, 61-63.

15. Vasishtha XI, 55-57. The details referred to are to be

16. Let him beg, (employing a formula) consisting of seven syllables, with the word *bhavat* in the beginning, with the word *bhikshâ* in the middle, and with the (verb expressing) the request at the end; and let him not pronounce loudly (the syllables) *kshâ* and *hi*.

17. A Brâhmaṇa (student) shall ask for alms, placing (the word) 'Lady' first, a Kshatriya placing

found in the Baudhâyanâ *Grîhya-sûtra* II, 7, where the various kinds of trees from which the staff may be taken are specified. The Sûtra shows that the *Grîhya-sûtra* preceded the *Dharma-sûtra* in the collection.

16. The text of this Sûtra is corrupt. I read, 'bhavatpurvâm bhikshâmadhyâm yâkñântâm karet saptâksharâm bhikshâm kshâm ka him ka na vardhayet.' The various readings of the MSS. are, bhikshâm madhyâm yakkhâmtâm karet saptâksharâm bhim ka na vardhayet, C. T.;—yâkñâmtâm karet saptâksharamni kshâm ka bhim ka narvyayet, D.;—yâkñâmtâm karet saptâksharâmstim rkshâ ba him na vardhayet, K.;—yâkñâmtâm tikshâm karet saptâksharân kshâm ka him ka na vardhayan, M.;—yâkanâskâmtâm karet saptâksharân bhikshâm ka him ka na vardhayet, C. I. The most serious corruption lies in the syllables following *saptâksharâm*, and I am not certain that my emendation *bhikshâm* is correct. The commentary on the first half of the Sûtra runs as follows: bhikshâmantram vyaktam evokkaret bhavakkkhabdapûrvâm bhikshâsabdâmadyâm yâkñâprati-pa[pâ]dakasabdâmtâm sâbdâksharâm [saptâksharâm] ka evam hi bhavati bhikshâm dehi sampanno bhavati, 'let him pronounce distinctly the formula employed in begging, beginning with the word *bhavat*, having the word *bhikshâ* in the middle, and ending with the word conveying the sense of giving, and containing seven syllables. For thus (the formula), "Lady, give alms," becomes complete.' It is curious that Govinda says nothing about the form *saptâksharâm* and the feminine terminations of the other adjectives, which do not agree with *mantram*, a masculine.

17. *Vasishtha* XI, 68–70; *Gautama* II, 35. Govinda thinks that a student should, if possible, beg from people of his own caste. Three castes only are intended by the term 'from all castes.' But see *Âpastamba* I, 1, 3, 25; *Gautama* VII, 1 seqq.

it in the middle, (and) a Vaisya placing it at the end (of the formula), from (men of) all castes.

18. The (persons fit to be asked) are Brâhmaṇas and so forth, who follow (their lawful) occupations.

19. Let him daily fetch fuel out of the forest and offer (it in the sacred fire).

20. (A student shall be) truthful, modest, and devoid of pride.

21. He shall rise before (his teacher in the morning) and go to rest after (him in the evening).

22. He shall never disobey the words of his teacher except (when he is ordered to commit) a crime causing loss of caste.

23. Let him converse with women so much (only) as his purpose requires.

24. Let him avoid dancing, singing, playing musical instruments, the use of perfumes, garlands, shoes, (or) a parasol, applying collyrium (to his eyes), and anointing (his body).

25. Let him take hold (of his teacher's) right (foot) with the right (hand), and of the left (foot) with the left hand.

26. If he desires long life and (bliss in) heaven,

19. Vishnu XXVIII, 4.

20. Gautama II, 8; Āpastamba I, 1, 3, 20.

21. Vishnu XXVIII, 13.

22. Āpastamba I, 1, 2, 19; Vasishtha VII, 10.

23. Āpastamba I, 1, 3, 16.

24. Vishnu XXVIII, 11; Vasishtha VII, 15.

25. Vishnu XXVIII, 15. The details regarding the times when this kind of salutation is to be performed are found Āpastamba I, 2, 5, 21 seqq.

26. The two copies of the commentary connect the clause, 'if he is desirous of long life and (bliss in) heaven,' with the preceding Sûtra. But see Āpastamba I, 2, 5, 15, where the identical words

(he may act) at his pleasure (in the same manner) towards other holy (men), after having received permission from his teacher.

27. (Let him say), 'I N. N., ho! (salute thee),' touching his ears, in order to compose the internal organ.

28. (Let him embrace his teacher's leg) below the knee down to the feet.

29. (A student shall not embrace his teacher) when he (himself) is seated, or lying down, or impure, nor when (his teacher) is seated, lying down, or impure.

30. If he can (find water to sip), he shall not remain impure even during a muhûrta.

31. If he carries a load of fuel or holds a pot, flowers, or food in his hands, he shall not salute; nor (shall he do it) on similar occasions.

32. Let him not salute (the teacher) standing too close,

33. Nor, if he has reached the age of puberty, the young wives of brothers and the young wives of the teacher.

occur. The commentary omits the remainder of the Sûtra, which all my MSS. give here, and inserts it below, after Sûtra 29.

27. Âpastamba I, 2, 5, 12; Vasishtha XIII, 44. Regarding the phrase, 'in order to compose his internal organ,' see Manu II, 120.

28. Âpastamba I, 2, 5, 22. The meaning seems to be that the pupil is first to stroke his teacher's legs from the knee downwards, and then to take hold of it at the ankle.

29. Âpastamba I, 4, 14, 14-20. 30. Âpastamba I, 5, 15, 8.

31. Âpastamba I, 4, 14, 22. 'On similar occasions,' i.e. when he himself is engaged in the worship of the manes, of the gods, or of the fire, or when his teacher is occupied in that way.

33. The salutation which is meant, is probably the embrace of the feet; see also Gautama II, 32. Govinda thinks that the words samavâye 'tyantyasaḥ, 'standing too close,' must be understood.

34. To sit together with (these persons) in a boat, on a rock, on a plank, on an elephant, on the roof of a house, on a mat, or in wheeled vehicles is permissible.

35. (The pupil) must assist his teacher in making his toilet, shampoo him, attend him while bathing, eat his leavings, and so forth.

36. (But he) should avoid the remnants of food left by his (teacher's) son, though he may know the Veda together with the Aṅgas,

37. And to assist at the toilet of, to shampoo, to attend in the bath, and to eat the remnants of food left by a young wife of his (teacher).

38. Let him run after (his teacher) when he runs, walk after him when he walks, attend him standing when he stands.

39. Let him not sport in the water while bathing.

40. Let him swim (motionless) like a stick.

41. To study under a non-Brâhmanical teacher (is permitted) in times of distress.

34. Govinda adds that to sit with young wives of his teachers on other occasions is sinful.

35. I read *utsâdana*, 'to shampoo,' while the MSS. have either a lacuna or read *ukkhâdâna*, and the commentary *âkkhâdâna*, which is explained by *khattradhârana*, 'to hold a parasol,' or *malâpâkarshana*, 'to clean.' The *kkha* is, however, merely owing to a very common faulty pronunciation of *tsa*. Govinda remarks correctly that the word 'iti,' which follows the enumeration of the services to be performed by the pupil, has the force of 'and so forth.'

36-37. The meaning of the two Sûtras is that the pupil shall serve the son of his teacher, especially if he is learned, and aged wives of his teacher, but not eat their leavings. The explanation of *anûkâna*, 'who knows the Aṅgas,' is given by Baudhâyana, *Grihya-sûtra* I, 11, 4.

38. Āpastamba I, 2, 6, 7-9; *Vasishtha* VII, 12.

39-40. Āpastamba I, 1, 2, 30; *Vishnu* XXVIII, 5.

41. Āpastamba II, 2, 4, 25. Govinda combines this Sûtra with the next two and makes one of the three.

42. (The pupil shall) obey and walk after him as long as the instruction (lasts).

43. (According to some this is improper, because) just that (mutual relation) sanctifies both of them.

44. And (the behaviour) towards brothers, sons, and (other) pupils (of the teacher shall be regulated) in the same manner.

45. But officiating priests, a father-in-law, paternal and maternal uncles who are younger than (oneself must be honoured by) rising and (by being) addressed.

46. Kâtya (declares that) the salutation shall be returned.

47. For (the propriety of that rule) is apparent (from the story) about Sisu Ângirasa.

#### PRASNA I, ADHYÂYA 2, KANDIKÂ 4.

1. If merit and wealth are not (obtained by teaching), nor (at least) the due obedience, one should die with one's learning; one should not sow it on barren soil.

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42. Âpastamba II, 2, 4, 26; Gautama VII, 2-3.

43. The words between brackets belong to Govinda.

44. I. e. if they are younger than oneself.

45. Instead of *pratyuthâyâbhîbhâshanam*, '(shall be honoured by) rising and being addressed,' which is the reading of the two copies of the commentary and of M., the MSS. from the Dekhan and Gugarât read, *pratyuthâyâbhivâdanam*. The latter reading might be translated by 'shall be saluted by rising;' see Gautama VI, 9. Govinda says, in explanation of this rule: 'This restrictive rule also (refers) to teachers only, officiating priests, and the rest; to address (means) to use words such as "welcome."

46. 'Kâtya, i. e. a descendant of the *Rishi Kata*. He was of opinion that officiating priests and the rest must return the salute. As the return of a salute is prescribed for them, it is understood that the other (party) must salute.'—Govinda.

47. The story of Sisu Ângirasa is told, Manu II, 151-153.

4. 1. Manu II, 112.

2. As fire consumes dry grass, even so the Veda, asked for, (but) not honoured, (destroys the enquirer). Therefore let him not proclaim the Veda to those who do not show him honour according to their ability.

3. They proclaim to him a command to the following effect;

4. 'Brahman, forsooth, made the created beings over to Death. The student alone it did not make over to him.' He (Death) spake, 'Let me have a share in him.' (Brahman answered), 'That night in which he may neglect to offer a piece of sacred fuel (shall belong to thee).'

5. 'Therefore a student who passes a night without offering a piece of sacred fuel, cuts it off from the length of his life. Therefore let the student offer a piece of sacred fuel, lest he spend a night, shortening his life.'

6. 'A long sacrificial session begins he who commences his studentship. That (night) in which, after being initiated, he (first) offers a piece of sacred fuel corresponds to the Prâyanîya (Âtirâtra of a sacrificial session); that night in which (he offers it last), intending to take the final bath, corresponds to the Udayanîya (Âtirâtra). Those nights which (lie) between (these two terms correspond) just to the nights of his sacrificial session.'

2. Vasishtha II, 12.

3. 'They, i. e. the Vâgasaneyins; to him, i. e. to the student.'—Govinda.

4. The quotation, which begins here and ends with the end of the section, is taken from Satapatha-brâhmaṇa XI, 2, 6. In the text the word Brahman is a neuter.

6. MSS. M. and K., as well as the commentary, read dirghasat-

7. 'A Brâhmaṇa who becomes a student of the Veda, enters existent beings in a fourfold manner, (viz.) with one quarter (he enters) Fire, with one quarter Death, with one quarter the Teacher, the fourth quarter remains in the Soul. When he offers to Fire a piece of sacred fuel, he thereby buys back even that quarter which (resides) in Fire, hallowing it, he places it in himself; that enters into him. Now when making himself poor and, becoming shameless, he asks for alms (and) lives as a student of the Veda, he thereby buys back the quarter which (resides) in Death; hallowing it, he places it in himself; that enters into him. Now when he obeys the orders of his Teacher, he thereby buys back that quarter which (resides) in the Teacher; hallowing it, he places it in himself; that enters into him. [Now when he recites the Veda, he thereby buys back the quarter which resides in the Soul. Hallowing it, he places it in himself; that enters into him.] Let him not go to beg, after he has bathed (on finishing his studentship)... If he does not find another woman whom he can ask for alms, let him beg even from his own teacher's wife or from his own mother. The seventh (night) shall not pass without his asking for alms. [(He commits) sin if he does not go out to ask for alms and does not place fuel on the fire. If he neglects that during seven (days and) nights, he must perform the

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tram ha vâ esha upaiti, while the MSS. from the Dekhan and Gugarât, like the printed edition of the Sat. Br., omit the particle 'ha.' Prâyanîya means, literally, 'initial,' and udayanîya, 'final.' Each sattrâ or sacrificial session begins and ends with an Âtirâtra sacrifice.

7. This portion of the quotation shows, besides some minor deviations from the published text of the Mâdhyandinas, several

penance prescribed for one who has broken the vow of studentship.] All the Vedas come to him who knows that and acts thus.'

8. 'As a blazing fire shines, even so shines he who, knowing this, thus fulfils the duties of studentship, after he has bathed (on leaving his teacher).' Thus speaks the Brâhmaṇa.

### PRASNA I, ADHYÂYA 3, KANDIKÂ 5.

#### I. Now (follow the duties) of a Snâtaka.

interpolations and corruptions. The minor discrepancies are, 'brâhmaṇo vai brahmaṅkaryam upayan' (upayakkhan, C. I. and T.); padâtmânyeva katurthaḥ pâdah; yadagnaye samidham âdadhatî; atha yad âtmânâm daridrîkrityâhrîr bhûtvâ bhikshate brahmaṅkaryam karati; atha yad âkâryavakâh karoti ya evâsyâkârye. In the second passage the Dekhan MSS. read, however, like the printed text. The interpolations are, 'Now when he recites the Veda,' &c., and the verse, 'He commits sin if he neglects,' &c. The former passage entirely destroys the sense of the whole and the connexion of the parts. Both have, however, been retained, as they occur in all the MSS. and the two copies of the commentary, and have been enclosed in brackets. The corrupt passage is so bad that it makes no sense at all. The best MSS. read as follows: 'api hi vai snâtvâ bhikshâm karatyavîgnânânâsanâyayâ pitrînâmanyabhyâh kriyâbhyâh' sa yadanyâm, &c., D.; 'api ha vai snâtvâ bhishâm karasapi gñâni nâsanâya yâ [vâ sec. m.] pitrînâm anyâbhyâh kriyâbhyâh,' K.; api ha vai snâtvâ bhikshâñ karati—pagñâtî—nâm sanâyâpi pitrinâm anyâbhyâh kriyâsas, M.; api ha vai snâtvâ bhikshâm karatyavîgnâtinâmasanayâpi pitrinâm anyâbhyâh kriyâbhyâh, C. I. As it is by no means certain that Baudhâyana's reading agreed with that of the printed text, I have left the passage out.

5. I. Regarding the term Snâtaka, see Âpastamba I, 11, 30, 1-4. Govinda thinks that the following rules are intended to apply in the first instance to a student who has performed the Samâvartana on completion of his studentship and lives unmarried at home. For though the Smriti declares it necessary for a student to enter, on completing his term, at once into one of the remaining three

2. He shall wear a lower garment and upper garment.
3. Let him carry a staff made of bamboo,
4. And a pot filled with water.
5. Let him wear two sacrificial threads.
6. (He shall possess) a turban, an upper garment (consisting of) a skin, shoes, and a parasol. (He shall keep) a sacred fire and (offer) the new and full moon (Sthālipâkas).
7. He shall cause the hair of his head, of his beard, and of his body, and his nails to be cut on the Parva days.
8. His livelihood (he shall obtain in the following manner) :
9. Let him beg uncooked (food) from Brâhmaṇas, Kshatriyas, Vaisyas, or carpenters,
10. Or (cooked) food (even from many).
11. Let him remain silent (when he goes to beg).
12. Let him perform with that all Pâkayagnîas, offered to the gods and manes, and the rites, securing welfare.

orders, it may happen, as the commentator observes, that the Snâtaka's marriage cannot take place immediately. The correctness of this view is proved by Âpastamba I, 2, 8, and by the fact that below, II, 3, 5, the rules for a married Snâtaka are given separately.

- 2-5. Vasishtha XII, 14.
6. Âpastamba I, 2, 8, 2.
7. Regarding the Parva days, see Vasishtha XII, 21 note.
8. Vasishtha XII, 2-4. 'Though the Snâtaka is the subject of the discussion, the word "his" is used (in this Sûtra) in order to introduce the remaining duties of a householder also.'—Govinda.
9. The carpenter (rathakâra) is a Sûdra, but connected with the Vedic sacrifices.
10. "Food" (bhaiksham), i. e. a quantity of begged food. The meaning is that in times of distress he may beg from many.—Govinda.
12. With that, i. e. with the food obtained by begging. Regarding

13. Baudhâyana declares that by (following) this rule the most excellent sages reach the highest abode of Pragâpati Parameshtîin.

PRASNA I, ADHYÂYA 4, KANDIKÂ 6.

1. Now (those who know the law) prescribe the carrying of a waterpot.

2. It is declared (in the Vedas) that fire (resides) in the right ear of a goat, in the right hand of a Brâhmaṇa, likewise in water (and) in a bundle of Kusa grass. Therefore after personal purification let him wipe (his water-vessel) on all sides with his (right) hand, (reciting the mantra), 'Blaze up, O fire;' for that (is called) encircling it with fire and is preferable to heating (the pot on the fire).

3. With reference to this matter they prescribe also (the following rules): 'If he thinks in his heart that (the pot) has been slightly defiled, let him light Kusa or (other) grass and heat (the pot) on all sides, keeping his right hand turned towards it.'

4. 'If (pots) have been touched by crows, dogs, or

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the Pâkayagnîas, see Gautama VIII, 18. Govinda gives as an instance of the rites securing welfare (*bhûtikarmâni*) the âyushyakaru, a rice-offering intended to procure long life.

13. Govinda explains Baudhâyana by Kânvâyana, and adds that either the author speaks of himself in the third person or a pupil must have compiled the book.

6. 1. As Govinda observes, the rules regarding the waterpot (*kalmandalu*) are introduced here in connexion with I, 3, 5, 4.

2. Vasishtha XII, 15-16. The mantra is found, Taittirîya-Âraṇyaka X, 1, 4.

3. The word *upadisanti*, 'they prescribe,' stands at the end of Sûtra 4, as it refers to both rules.

4. Vasishtha III, 59. The *paryagnikarana* is the rite prescribed in Sûtra 2.

other (unclean animals, they shall be heated, until they are of) the colour of fire, after the (paryagni-karana has been performed).

5. (Pots) which have been defiled by urine, ordure, blood, semen, and the like must be thrown away.

6. If his waterpot has been broken, let him offer one hundred (oblations) reciting the Vyâhrîtis, or mutter (the Vyâhrîtis as often).

7. (Reciting the text), 'Earth went to earth, the mother joined the mother; may we have sons and cattle; may he who hates us be destroyed,' he shall collect the fragments, throw them into water, repeat the Gâyatrî at least ten times and take again another (pot).

8. Taking refuge with Varuna, (he shall recite the mantra), 'That (belongs) to thee, Varuna; again to me, Om,' (and) meditate on the indestructible.

5. Vasishtha III, 59.

6. Regarding the Vyâhrîtis, see Gautama I, 51.

7. Govinda says that Vâmadeva is the *Rishi* of the mantra. The fragments of the pot are to be thrown into a river or tank, in order to preserve them from defilement. See also Journ. Bo. Br. Roy. As. Soc., No. XXXIV A, p. 55 note.

8. 'Taking refuge with Varuna, i. e. saying, "I flee for safety to Varuna." (The words), "That for thee, Varuna, again to me, Om," (are) the mantras (to be recited) on taking (a new vessel). Its meaning is this: "Those fragments which I have thrown into the water shall belong to thee, Varuna." (Saying), "Come, thou (who art) a lord of water-vessels, again to me, Om," he shall meditate on another visible pot as indestructible, i. e. at the end of the Vedic (word) "Om," let him meditate, (i. e.) recollect, that not everything will be turned topsy-turvy, (but that some things are) also indestructible, i. e. that that is not destroyed, does not perish.'—Govinda. The explanation of the last clause of our Sûtra seems to be that, on pronouncing the syllable (akshara) Om, the reciter is

9. 'If he has received (the new vessel) from a Sûdra, let him recite (the Gâyatrî) one hundred (times). (If he has received it) from a Vaisya, fifty (repetitions of the Gâyatrî) are prescribed, but (on receiving it) from a Kshatriya twenty-five, (and on taking it) from a Brâhmaṇa ten.'

10. Those who recite the Veda are doubtful whether he shall fetch water after the sun has set or shall not fetch it.

11. The most excellent (opinion is) that he may fetch it.

12. Let him restrain his breath, while he fetches water.

13. Fire, forsooth, takes up water.

14. It is declared (in the Veda), 'When he has washed his hands and feet with water from his water-vessel, he is impure for others, as long as the moisture (remains). He purifies himself only. Let him not perform other religious rites (with water from his pot).'

to recollect the etymological import of the word akshara, 'indestructible,' and thus to guard the new vessel against the mishap which befell the old one.

9. According to Govinda, either the pranava, the syllable Om, or the Gâyatrî are the mantras to be recited, and the recitation is a penance to be performed when the vessel is received. The MSS. of the text mark the verse as a quotation by adding the word 'iti,' which the commentary omits.

13. According to Govinda, a Brâhmaṇa who goes to fetch water at night, which he may want for personal purification, is ordered to restrain his breath, because thereby the air in the body becomes strong, and fire or heat (agni) is produced. Now as at night the sun is stated to enter the fire and to become subject to it, a Brâhmaṇa, who by restraining his breath has produced fire, has secured the presence of the sun, when he goes to fetch water.

14. Govinda expressly states that the word vignâyate, 'it is declared,'

15. Baudhâyana (says), 'Or if on the occasion of each personal purification (he washes himself with other water) up to the wrist, (he will become) pure.'

16. Now they quote also (the following verses):

PRASNA I, ADHYÂYA 4, KANDIKÂ 7.

1. 'Formerly (the use of) a waterpot has been prescribed by Brahman and the chief sages for the purification of twice-born men. Therefore he shall always carry one.'

'He who desires his own welfare, shall use it without hesitation, for purifying (his person), for drinking, and for performing his twilight devotions.'

2. Let him do it with a believing heart; a wise man must not corrupt his mind. The self-existent

literally, 'it is distinctly known,' always indicates that the passage quoted is taken from the Veda. The rites for which water from the waterpot is not to be used, are libations to the manes, the gods, and the fire. See also below, I, 4, 7, 5.

15. The words enclosed between parentheses are Govinda's.

7. 1. The division of this chapter into two sections occurs in the M. manuscript only. The Dekhan MSS., which give the division into *Kandikâs*, do not note it, and have at the end of the Prasna the figure 20, while M. has 21 and in words *ekavimsatih* after the enumeration of the Pratikas.

2. 'A wise man must not corrupt his mind,' i. e. must not doubt or adopt erroneous views regarding the teaching of the Sâstras with respect to the waterpot. It seems to me that this passage indicates the existence of an opposition to the constant carrying of the waterpot in Baudhâyana's times. This is so much more probable, as the custom is now obsolete, and is mentioned in some Purânas and versified Smritis as one of the practices forbidden in the Kali age; see e.g. the general note appended to Sir W. Jones' translation of Manu.

(Brahman) came into existence with a water-vessel. Therefore let him perform (his rites) with a water-vessel.

3. Let him hold it in his right hand when he voids urine and excrements, in the left when he sips water. That is (a) settled (rule) for all good men.

4. For as the sacrificial cup (*kamasa*) is declared to be pure on account of its contact with the Soma-juice, even so the water-vessel is constantly pure through its contact with water.

5. Therefore let him avoid (to use) it for the worship of the manes, the gods, and the fire.

6. Therefore let him not go on a journey without a waterpot, nor to the boundary of the village, nor from one house to the other.

7. Some (declare that he must not go without it) a step further than the length of an arrow.

8. Baudhâyana (says that he shall not go without it) if he wishes to fulfil his duties constantly.

9. (The divine) Word declares that (this is confirmed) by a *Rik*-shaped (passage).

### PRASNA I, ADHYÂYA 5, KANDIKÂ 8.

1. Now (follows the description of) the means of purification.

5. According to Govinda the word 'therefore' refers back to Sûtra I, 4, 6, 14.

9. '*Rigvidham*, "a *Rik*-shaped (passage)," means *Rigvidhânam*, "a prescription consisting of a *Rik*." The Brâhmaṇa is indicated by (the word) vâk, ("the goddess of) speech." The meaning is, "The Brâhmaṇa says that there is also a *Rik*-verse to this effect. That is as follows, tasyaishâ bhavati yat te silpam ityâdi' (Taittirîya-Âranyaka I, 7, 1).—Govinda.

2. The body is purified by water, the understanding by knowledge, the soul by abstention from injuring living beings, the internal organ by truth.

3. Purifying the internal organ (is called) internal purification.

4. We will explain (the rules of) external purification.

5. The sacrificial thread (shall be made) of Kusa grass, or cotton, (and consist) of thrice three strings.

6. (It shall hang down) to the navel.

7. (In putting it on) he shall raise the right arm, lower the left, and lower the head.

8. The contrary (is done at sacrifices) to the manes.

9. (If the thread is) suspended round the neck, (it is called) nivita.

10. (If it is) suspended below (the navel, it is called) adhopavita.

11. Let him perform (the rite of personal) purification, facing the east or the north, (and) seated in a pure place; (let him) place his right arm between his knees and wash both hands up to the wrist and both feet (up to the ankles).

12. Let him not use for sipping the remainder of the water with which he has washed his feet.

13. But if he uses (that) for sipping, let him do it, after pouring (a portion of it) on the ground.

8. 2. Vasishtha III, 60.

7-9. Manu II, 63.

11. Vasishtha III, 26. Govinda points out that the word *saukam*, '(rite of) purification,' has here the meaning of *âkamanam*, 'sipping water.' He thinks that the *ka*, 'and,' which stands after *pâdau*, 'both feet,' indicates that other portions of the body which have been defiled must be washed also.

14. He shall sip out of the Tîrtha sacred to Brahman.

15. The part (of the hand) at the root of the thumb (is called) the Tîrtha sacred to Brahman.

16. The part above the thumb (is called the Tîrtha) sacred to the manes, the part at the tips of the fingers that sacred to the gods, the part at the root of the fingers that sacred to the *Rishis*.

17. (Let him not use for sipping water that has trickled) from the fingers, nor (water) that is covered with bubbles or foam, nor (water that is) hot, or alkaline, or salt, or muddy, or discoloured, or has a bad smell or taste.

18. (Let him not sip water) laughing, nor talking, nor standing, nor looking about, nor bending his head or his body forward, nor while the lock on his crown is untied, nor while his throat is wrapped up, nor while his head is covered, nor when he is in a hurry, nor without wearing the sacrificial thread, nor stretching his feet out, nor while his loins are girt (with a cloth), nor without holding his right arm between his knees, nor making a sound.

19. Let him thrice drink water that reaches his heart.

20. Let him wipe (his lips) thrice.

21. Some (declare that he shall do it) twice.

14. Vasishtha III, 26.

16. Vishnu LXII, 3-4. All the MSS. except M. place the Tîrtha sacred to the gods at the root of the fingers, and that sacred to the *Rishis* at the tips of the fingers, and Govinda has the same erroneous reading.

17. Vasishtha III, 36.

18. Vasishtha III, 30.

19-20. Vasishtha III, 26; Âpastamba I, 5, 16, 3.

21. Vasishtha III, 27; Âpastamba I, 5, 16, 4.

22. A woman and a Sūdra (shall perform) both (acts) once (only).

23. Now they quote also (the following verse): 'A Brāhmaṇa is purified by water that reaches his heart, a Kshatriya by (water) reaching his throat, a Vaisya by (water barely) taken into the mouth, a woman and a Sūdra by touching (it) with the extremity (of the lips).

24. 'If (drops) adhere to his teeth, (they must be considered pure) like the teeth, because they are fixed (in the mouth) like the teeth. Let him not sip water on their account in case they fall. If they flow out, he will be pure.'

25. Now they quote also (the following verse): 'If anything adheres to the teeth, (it is pure) like the teeth; and if he swallows (it or) whatever else may be in the mouth (or) may remain after sipping water, (he will become) pure.'

26. (After sipping) he shall touch the cavities (of the head) with water, the feet, the navel, the head, (and) lastly the left hand.

27. If he becomes impure while holding (a vessel) made of metal, he shall put it down, sip water and sprinkle it, when he is going to take it up.

28. Now if he becomes impure (while he is occupied) with food, he shall put it down, sip water and sprinkle it, when he is going to take it up.

29. Now if he becomes impure (while occupied)

23. Vasishtha III, 31-34.

24. The MSS. read in the last pâda of this verse, teshâm sam-srâye [ya or va]-kkukisiti. I think samsrâvanâkkukir iti is the correct reading.

25. Vasishtha III, 41.

28. Vasishtha III, 43-44.

26. Vasishtha III, 28-29.

with water, he shall put it down, sip water and sprinkle it, when he is going to take it up.

30. That is contrary (to the rule) in (the case of an earthen) vessel.

31. In (the case of a vessel) made of wood there is an option.

32. Defiled (objects) made of metal must be scoured with cowdung, earth, and ashes, or with one of these (three).

33. Copper, silver, and gold (must be cleaned) with acids.

34. Earthen vessels must be heated.

35. (Objects) made of wood must be planed.

36. (Objects) made of bamboo (must be cleaned) with cowdung,

37. (Objects) made of fruits with a rope of cow-hair,

38. Skins of black deer with (ground) Bel nut and rice,

39. Blankets (of the hair of the mountain goat) with Areka nuts,

40. (Cloth) made of (sheep's) wool by the (rays of the) sun,

41. Linen (cloth) with a paste of yellow mustard,

30. '(The word) amatram, literally "a vessel," denotes here an earthen vessel. The meaning is that such a one, if it is very much defiled, shall only be put down and not be taken back. Any other (earthen vessel) shall be heated.'—Govinda.

32. Vasishtha III, 49.

33. Manu V, 114; Vasishtha III, 63.

34-35. Vasishtha III, 49.

36. Vasishtha III, 53.

37. Vasishtha III, 54. Govinda thinks that the word *raggu*, 'a rope,' is used here in the sense of 'a conglomeration,' and merely indicates that a quantity of cowhair must be used.

39. Manu V, 120.

41. Vasishtha III, 55.

42. Cotton cloth with earth,  
 43. Skins (other than deer-skins shall be treated) like cotton cloth,  
 44. Stones and gems like (objects) made of metal,  
 45. Bones like wood,  
 46. Conch-shells, horn, pearl-shells, and ivory like linen cloth.  
 47. Or (they may be cleaned) with milk.  
 48. (Objects) which have been defiled by urine, ordure, blood, semen, or a dead body, (but) are agreeable to the eye and the nose, shall be rubbed seven times with one of the substances mentioned above.  
 49. (Objects) not made of metal which are in the same condition must be thrown away.  
 50. The cups and vessels (used) at a sacrifice (must be cleaned) according to the injunction (of the Veda).  
 51. The Veda (declares), 'They do not become impure through Soma.'  
 52. 'Time, fire, purity of mind, water and the like (fluids), smearing with cowdung and ignorance (of defilement) are declared to be the sixfold (means of) purification for created beings.'  
 53. Now they quote also (the following verse):

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|------------------------|------------------------|
| 42. Vasishtha III, 49. | 43. Vasishtha III, 53. |
| 44. Vasishtha III, 50. | 45. Vasishtha III, 52. |
| 46. Vasishtha III, 51. | 49. Vasishtha III, 59. |

50. Govinda explains this Sûtra differently. He says: 'The fault of defilement by remnants does not affect sacrificial cups and vessels. This must be understood. If they are defiled by urine and the like, they must be thrown away.' My explanation is based on the parallel passage of Âpastamba I, 5, 17, 13. See also below, I, 6, 13, 11 seq.

52. Vishnu XXII, 88.

'A clever man, who knows (the rules of) purification and is desirous of righteousness, shall perform (the rites of) purification, after having fully considered the time, and the place (of the defilement), likewise himself, (as well as) the object (to be cleaned) and the substance (to be employed), the purpose of the object, the cause (of the defilement), and the condition (of the thing or person defiled).'

PRASNA I, ADHYÂYA 5, KANDIKÂ 9.

1. The Veda declares that the hand of an artisan is always pure, so is every vendible commodity exposed for sale and food obtained by begging, which a student holds in his hand.
2. A calf is pure on the flowing (of the milk), a bird on the fall of the fruit, women at the time of dalliance, and a dog when he catches a deer.
3. All mines and places of manufacture are pure excepting distilleries of spirituous liquor; continuously flowing streams of water and dust raised by the wind cannot be contaminated.
4. The flowers and fruit of flowering and fruit-bearing trees which grow in unclean places are likewise not impure.

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9. 1. Vishnu XXIII, 48.

2. Vishnu XXIII, 49.

3. Vishnu XXIII, 48. The term *âkara*, translated by 'mines and places of manufacture,' is explained in the commentary by 'places of production, i. e. of sugar and honey.' It is no doubt intended to apply to any place where articles of consumption or use are produced. Govinda adds that as 'continuous streams of water' are always pure, one must take care that the water for sipping flows out of the vessel in an unbroken stream.

5. On touching a tree standing on a sacred spot, a funeral pile, a sacrificial post, a *Kandâla* or a person who sells the Veda, a Brâhmaṇa shall bathe dressed in his clothes.

6. One's own couch, seat, clothes, wife, child, and waterpot are pure for oneself; but for strangers they are impure.

7. A seat, a couch, a vehicle, ships (and boats), the road and grass are purified by the wind, if they have been touched by *Kandâlas* or outcasts.

8. Grain on the threshing-floor, water in wells and reservoirs, and milk in the cowpen are fit for use even (if they come) from a person whose food must not be eaten.

9. The gods created for Brâhmaṇas three means of purification, (viz.) ignorance of defilement, sprinkling with water, and commanding by word of mouth.

10. Water collected on the ground with which

5. *Vasishtha* IV, 37. *Kaityavriksha*, 'a tree standing on sacred ground,' means literally, 'a memorial-tree.'

7. Govinda points out that couches and seats and the like, on which *Kandâlas* and outcasts have lain or sat down, must be purified.

8. 'That must be referred to grain on a threshing-floor, and so forth, which has been produced by men whose food must not be eaten, and again is considered to be common to all. In this case, too, what has been received from outcasts and *Kandâlas*, that is defiled. Milk which has been received just at milking-time may be drunk out of a vessel that stands in the cowpen.'—Govinda. As regards the grain produced by low-caste people, the rule probably refers to cases where the land of an *Agrahâra* or other village is cultivated by men of the lowest castes. The author means to say that in such cases a Brâhmaṇa may take his share from the threshing-floor, where the whole produce of the village-land is stored, without hesitation.

9. *Vasishtha* XIV, 24; *Manu* V, 127.

10. *Vasishtha* III, 35-36.

cows slake their thirst is a means of purification, provided it is not strongly mixed with unclean (substances), nor has a (bad) smell, nor is discoloured, nor has a (bad) taste.

11. But land becomes pure, according to the degree of the defilement, by sweeping the (defiled) spot, by sprinkling it with water, by smearing it with cowdung, by scattering (pure earth) on it, or by scraping it.

12. Now they quote also (the following verse) :

### PRAŚNA I, ADHYÂYA 5, KANDIKÂ 10.

1. 'A drop of water which is allowed to fall (on the ground) purifies a bull's hide of land, whether (the land) has been (previously) swept or not, provided no impure substance is visible on it.'

2. Food which is cooked out of sight must be illuminated (with fire) and be sprinkled with water,

3. Likewise eatables bought in the market.

4. For the Veda (declares), 'For the gods who are (easily) disgusted and desirous of purity do not

### 11. Vasishtha III, 56.

10. 1. Regarding the term 'a bull's hide' of land, see Vishnu V, 181-183, XCII, 4.

2. Āpastamba II, 2, 3, 9. 'Out of sight,' i.e. not before the eyes of him who eats it.—Govinda. It would, however, seem that this rule refers to food prepared by Sūdras, without the supervisions of Āryans. For Āpastamba's Sûtra, which contains the same word, paroksham, 'out of sight,' certainly has reference to that case only, and there is no reason why food prepared by Brahman cooks should be purified before it is eaten.

3. Āpastamba I, 5, 17, 19. The eatables here intended are, according to Govinda, Lâdus and other sweet-meats which are frequently bought ready made.

enjoy the offerings made by a man destitute of faith.'

5. After reflecting (for a long time on the respective value of) the (food) of a pure man destitute of faith and of an impure person who has faith, the gods declared both to be equal. But the Lord of created beings said to them, 'That is not equal, it is unequal. The food of a man destitute of faith is worthless, that which is purified by faith is preferable.'

6. Now they quote also (the following verses): 'Want of faith is the greatest sin; for faith is the highest austerity. Therefore the gods do not eat offerings given without faith.'

7. 'A foolish man does not reach heaven, though he may offer (sacrifices) or give (gifts).'

8. 'He is called a foolish man whose conduct is blemished by doubts, and who, clinging to his own fancies, transgresses (the rules of) the Sâstras, because he opposes the fulfilment of the sacred law.'

9. But pot-herbs, flowers, fruit, roots, and annual plants (must be) sprinkled (with water).

10. Having placed dry grass, wood of trees unfit for sacrifices or a clod of earth (on the ground), let him void faeces or urine, turning his face during the day towards the north and at night towards the south and wrapping up his head.

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8. Dharmatantra, translated 'the fulfilment of the sacred law,' is explained in the commentary by dharmasya tantram anushîhanam, by 'the performance of the sacred duties.' It may also mean 'the doctrine of or the treatises on the sacred law.' The Sâstras are the Vedas and the whole body of the sacred literature.

9. Vishnu XXIII, 15.

10. Vasishtha VI, 10.

11. (After voiding) urine he shall clean (the organ once) with earth and water,

12. The hand three times.

13. In like manner (he shall clean himself with earth and water after voiding) faeces.

14. The number (of the applications of both is) thrice three for both feet and the hand.

15. After an effusion of semen (he shall purify himself) in the same manner as after voiding urine.

16. He shall wash himself, after he has untied or put on the cloth round his loins,

17. Or he may touch moist grass, cowdung, or earth.

18. While he is engaged in (the performance of) religious rites, he shall avoid to touch (the part of his body) below the navel.

19. The Veda (declares), 'A man's (body) is pure above the navel, it is impure below the navel.'

20. Sūdras living in the service of Āryans shall trim (their hair and nails) every month; their mode

11-12. *Vasishtha VI*, 14, 18. According to Govinda one application of water suffices for the left hand and two for both together.

13-14. *Vasishtha VI*, 18. Govinda reads in *Sûtra 14*, against the authority of all the MSS., pâyoḥ, 'for the anus,' instead of pâdayoḥ, 'for both feet.'

15. *Apastamba I, 5, 15, 23.*

16. *Apastamba I, 5, 16, 14.*

17. *Apastamba I, 5, 16, 15.*

18. *Vishnu XXIII, 51.*

19. *Taittirîya Samhitâ VI, 1, 3, 4.*

20. *Apastamba II, 1, 2, 4-5.* The above translation follows Govinda's explanation. But āryâdhishhitâḥ, 'living in the service of Āryans,' may also mean 'superintended by Āryans,' and the rule be taken to refer to the special case of Sūdra cooks, as in the parallel passage of *Apastamba*.

of sipping water (shall be) the same as that of Âryans.

21. A Vaisya may live by usury.

22. But (a sum of) twenty-five (*kârshâpanas* shall bear an interest) of five mâshas (per mensem).

23. Now they quote also (the following verses): 'He who, acquiring property cheap, employs (it so that it yields) a higher price, is called a usurer, and blamed in all (treatises on) the sacred law.' '(Brahman) weighed in the scales the crime of killing a learned Brâhmaṇa against (the crime of) usury; the slayer of the Brâhmaṇa remained at the top, the usurer sank downwards.'

24. 'Let him treat Brâhmaṇas who tend cattle, those who live by trade, (and) those who are artisans, actors (and bards), servants or usurers, like Sûdras.'

25. But men of the first two castes may, at their pleasure, lend (money at interest) to one who neglects his sacred duties, to a miser, to an atheist, or to a very wicked man.

26. Through the neglect of sacrifices, of (lawful) marriages, of the study of the Veda, and of (learned) Brâhmaṇas, (noble) families (even) are degraded.

27. The offence of neglecting a Brâhmaṇa cannot be committed against a fool who is unacquainted

21. Vasishtha II, 19.

22. Vasishtha II, 51.

23. Vasishtha II, 41-42.

24. Vasishtha III, 3.

25. Vasishtha II, 43. M. reads *na dadyâtâm*, 'shall not lend.' According to Govinda, 'a very wicked man' is equivalent to 'a Sûdra.'

26. Manu III, 63. Govinda says that this Sûtra is introduced in connexion with the expression, 'one who neglects his sacred duties,' which occurs in Sûtra 25.

27. Vasishtha III, 9 note, 10. This Sûtra is added in explanation of the term 'the offence of neglecting a Brâhmaṇa.'

with the Veda. For (in offering sacrifices) one does not pass by a brilliant fire and throw the oblations into ashes.

28. Families which are deficient in (the knowledge of) the Veda, are degraded by (keeping) cows, horses and vehicles, by agriculture and by serving the king.

29. But even poor families which are rich in (the knowledge of) the Veda obtain rank among the (noble) families and gain great fame.

30. The (study of) the Veda impedes (the pursuit of) agriculture, (the pursuit of) agriculture impedes (the study of) the Veda. He who is able (to do it), may attend to both; but he who is unable (to attend to both), shall give up agriculture.

31. A fat, bellowing, raging humped bull, who does not restrain himself, who hurts living creatures and speaks according to his pleasure, forsooth, does not reach the (abode of) the gods; (but) those who are small like atoms, (being) emaciated (by austerities and fasts), go thither.

32. If, erring, in his youth he commits at any time good or evil acts of any kind, (they will all remain without result). (For) if in his later age he lives righteously, he will obtain (the reward of) that (virtuous conduct) alone, not (the punishments of his former) crimes.

33. Let him always be sorrowing in his heart, when he thinks of his sins, (let him) practise austerities and be careful; thus he will be freed from sin.

34. 'Where drops of water touch the feet of a

man who offers water for sipping to others, no defilement is caused by them. They are equally (pure) as (water) collected on the ground.'

PRASNA I, ADHYÂYA 5, KANDIKÂ 11.

1. Referring to deaths and births, they declare that the impurity of Sapindas lasts ten days; excepting officiating priests, men who have performed the initiatory ceremony of a Soma-sacrifice, and students of the Veda.
2. But amongst Sapindas Sapinda-relationship (extends) to the seventh person.
3. (If children die) before the completion of the seventh month or before teething, (the relatives) shall bathe.
4. In (the case of a child) that dies before the completion of its third year or before teething, offerings of funeral cakes and water are not prescribed, and one should not burn its (body);
5. Nor when unmarried maidens die.
6. Some do it in the case of married daughters.
7. That (is done) in order to gain the good-will

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11. 1. Vasishtha IV, 16. Officiating priests, Soma-sacrificers, and students do not become impure by deaths or births occurring among their relatives; see Vasishtha XIX, 48; Gautama XIV, 1.
  2. Vasishtha IV, 17. For the specification of the extent of the Sapinda-relationship, see below, Sûtra 9.
  3. Vishnu XXII, 27.
  4. Vishnu XXII, 28; Gautama XIV, 34, 43.
  6. Gautama XIV, 36. 'That refers to the Sapindas on the father's side.'—Govinda.
  7. Manu IX, 18.

of the people. Women are considered to have no business with the sacred texts.

8. 'The relatives of unmarried women become pure after three days. But the uterine brothers become pure by (following) the rule mentioned before.'

9. Moreover, the great-grandfather, the grandfather, the father, oneself, the uterine brothers, the son by a wife of equal caste, the grandson, (and) the great-grandson—these they call *Sapindas*, but not the (great-grandson's) son;—and amongst these a son and a son's son (together with their father are) sharers of an undivided oblation.

10. The sharers of divided oblations they call *Sakulyas*.

8. This verse, which occurs in all my MSS. of the text, is left out in the two copies of Govinda's commentary.

9. Colebrooke, *Dâyabhâga* XI, 1, 37; V. Digest CCCXCVII. The text on which Colebrooke's two versions are based differs from that of my MSS. and of Govinda by reading *avibhaktadâyâdân* instead of *teshâm ka putrapautram* [v. l. <sup>o</sup>*pautrakam*] *avibhaktadâyam*. The meaning of the latter clause, which is placed parenthetically before *sapindân âkakshate*, '(these) they call *Sapindas*', seems to be that a father with his son and grandson share the cakes offered at one funeral sacrifice by the fourth descendant. Its object is to show that the group called *Sapindas* consists of two such subdivisions, between whom the middlemost forms the connecting link. For the middlemost, the *svayam*, 'oneself,' of the text, first offers the cakes to his three ancestors and later receives the cakes, together with his first two descendants, from his great-grandson. Govinda gives no help. He merely remarks that the *Sûtra* contains a *parîbhâshâ* or technical rule of interpretation, and that the words *api ka*, 'moreover,' indicate that it is an expansion of *Sûtra* 2.

10. Colebrooke, loc. cit. According to *Gimûtavâhana* the *Sakulyas* are the three ascendants beyond the great-grandfather and the three descendants beyond the great-grandson. Others, among

11. If no other (relations) are living, the property (of a deceased male) descends to them (the *Sapindas*).

12. On failure of *Sapindas*, the *Sakulyas* (inherit).

13. On failure of them, the teacher who (holds the place of a spiritual) father, a pupil, or an officiating priest shall take it,

14. On failure of them, the king. Let him give that property to persons well-versed in the three *Vedas*.

15. But the king should never take for himself the property of a *Brâhmaṇa*.

16. Now they quote also (the following verse): 'The property of a *Brâhmaṇa* destroys (him who

whom Govinda takes his place, explain the word *sakulya* to mean 'members of one family' in general. Govinda says, *sambandhaviseshagñâne sati sapindâ ukyante sambandhamâtragñâne sakulyâḥ* Atas ka sapindâ api sakulyâḥ॥ 'If a particular relationship is known, they are called *Sapindas*; and if (the fact) only is known that relationship exists, *Sakulyas*. Hence the *Sapindas* are also *Sakulyas*'

11. Colebrooke, loc. cit. Both the *Dâyabhâga* and the Digest read *satsvangageshu*, 'when there is male issue,' and the *Vîramitrodaya*, fol. 218, p. 2, l. 7, agrees with them. The MSS. read all *satsv anyeshu*, which may, however, be taken with Govinda for *asatsv anyeshu*, because the preceding word ends in *e*. Govinda explains *anyeshu*, 'others,' by *aurasâdishu*, 'legitimate sons of the body, and so forth.'

12. Colebrooke, *Dâyabhâga*, loc. cit. The digest omits this Sûtra.

13. Colebrooke, loc. cit. *Gîmûtavâhana* wrongly reads *pitâ kâkâryah*, 'the father and the teacher.' Govinda gives the explanation adopted above. Regarding the spiritual fatherhood of the teacher, see e. g. *Vasishtha* II, 4.

14. Colebrooke, loc. cit. Govinda reads *satsvam*, 'the property of a holy man,' instead of *tatsvam*, 'that property.'

15. Colebrooke V, Dig. CCCCXLIV; *Vasishtha* XVII, 86.

takes it), together with sons and grandsons; poison kills one man only. (Therefore) they do not declare poison to be (the worst) poison. The property of a Brâhmaṇa is called (the worst) poison.'

17. If a birth and a death occur together, one and the same period of ten (days and) nights (shall serve for both).

18. Now if (other deaths or births) happen before the completion of the ten (days and) nights (of impurity), the first period of ten (days and) nights (shall suffice, provided the new cause of impurity occurs) before the end of the ninth day.

19. On a birth, indeed, the parents (alone) become impure during ten days.

20. Some (declare that) the mother (alone becomes impure), because (people) avoid (lying-in women alone).

21. Others (say that) the father (alone becomes impure) because the semen is the chief cause (of the generation).

22. For sons who were born without mothers, are mentioned in the revealed texts.

23. But (the correct opinion is that) both the parents (become impure) because they are equally connected (with the event).

18. *Vasishtha* IV, 23-25. Govinda points out that in case the second birth or death happens after the completion of the ninth day, the rule given (*Gautama* XIV, 7) applies.

19. *Vasishtha* IV, 20-21.

20. *Vasishtha* IV, 21-22. *Tatpariharanât*, literally, 'because she is avoided, i. e. because people avoid newly-confined women (not their husbands).'-Govinda.

21. E. g. Agastya and *Vasishtha*. See *Rig-veda* VII, 33, 11, and *Sâyana's* commentary thereon.

24. But when a death (has happened, the relatives of the deceased), allowing the youngest to begin, shall pass their sacrificial threads over the right shoulder and under the left arm, descend into the water at a bathing-place, submerge (their bodies), emerge (out of the water), ascend the bank, sip water, pour out libations for the (deceased, repeating the last four acts) severally three times thereafter, ascend the bank, sip water, touch a coal, water or the like at the door of their house, and sit during ten days on mats, eating food that does not contain pungent condiments or salt.

25. (Let him perform) a funeral sacrifice on the eleventh or the twelfth (day).

26. In (performing) the remaining rites (one should) conform to (the customs of) the people.

27. In case of a (death) let him also keep (a period of impurity) for (persons who are) not (his) Sapindas, according to the degree of nearness, three (days and) nights, a day and a night, one day and so forth,

24. *Vasishtha* IV, 9-15. When the libations of water are poured out, the name of the deceased must be pronounced. Govinda correctly states that *iti*, 'or the like,' which stands after 'a coal, water,' is intended to include 'cowdung, and yellow mustard seed,' which are mentioned by *Yāgnīavalkya* III, 13. Regarding the clause *sakṛittrīḥ*, '(repeating these last four acts) severally three times,' see *Āpastamba* II, 6, 15, 10.

25. *Vishnu* XXI, 2 seq., and especially 19.

26. Govinda, in explanation of this Sūtra, refers to the last words of *Āpastamba* II, 6, 15, 10, where it is said that relatives 'shall perform those rites for the dead which the women declare to be necessary,' and to *Āpastamba* II, 11, 29, 15.

27. *Gautama* XIV, 20. Govinda is of opinion that the duration of the impurity shall depend on the good qualities, learning, &c. of the deceased.

28. For a teacher, a sub-teacher (*upâdhyâya*), and their sons, three (days and) nights,
29. Likewise for officiating priests,
30. Let him keep on account of a pupil, for one who has the same spiritual guide, for a fellow-student (*sabrahmaṅkarin*) three (days and) nights, one day and a night, one day and so forth (as periods of impurity).
31. On a miscarriage females (remain impure) as many (days and) nights as months (elapsed after conception).
32. If he unintentionally touches the corpse of a stranger, he becomes at once pure after bathing dressed in his clothes.
33. (If he does it) intentionally, (he will remain impure) during three (days and) nights.
34. And (the same rules apply if he touches a woman) during her courses.
35. A son who is born from (intercourse with a temporarily unclean woman) becomes an *Abhisasta*. Thereby the penances (to be performed) by him have been explained.

28. *Vishnu* XXII, 42, 44. Govinda asserts that the impurity on account of an *Upâdhyâya* lasts one night, together with the preceding and following days, and on account of a teacher's or *Upâdhyâya*'s sons one day only. It looks as if he had read the words *pakshinyyekâham* in his text.

29. Govinda asserts that *ka*, 'likewise,' indicates that the rule applies also on the death of persons for whom one sacrifices.

30. *Vishnu* XXII, 44. Govinda explains *satîrthya* to mean 'one who has the same guru or spiritual guide,' while according to others it means 'one who studies under the same sub-teacher' (*upâdhyâya*). See also the *Kâsikâ* on *Pânini* IV, 4, 117, and note.

31. *Vishnu* XXII, 25.

32-33. *Gautama* XIV, 27.

34. *Vishnu* XXII, 69.

36. On touching one who sells the Veda, a sacrificial post, an outcast, a funeral pile, a dog, or a *Kandâla* he shall bathe.

37. Now if a worm is produced in an open wound that is filled with pus and sanies, how shall, in that case, a penance be performed?

38. He who is bitten by a worm will become pure on bathing (daily) during three days and drinking (a mixture of) cow's urine, cowdung, milk, sour milk, butter, and water boiled with Kusa grass.

39. He who has been touched by a dog shall bathe dressed in his clothes;

40. Or he becomes pure by washing that spot (where he has been touched), by touching it with fire, by (afterwards) again washing it and his feet, and by sipping water.

41. Now they quote also (the following verses): 'But a Brâhmaṇa who has been bitten by a dog, is purified if he goes to a river that flows into the ocean, (bathes there and) suppresses his breath one hundred times and (afterwards) eats clarified butter. He will (also) become pure at once on bathing (in water brought) in golden or silver (vessels), or in a cow's horn, or in new (earthen pots).'

36. This verse, which is another version of I, 5, 9, 5, is left out in the Dekhan and Gugarât MSS.; I consider its genuineness very doubtful.

37. *Vasishtha* XVIII, 16.

39-40. *Âpastamba* I, 5, 15, 16-17. Govinda, too, states that the second mode of purification is to be adopted, if the dog touches any part of the body below the navel.

41. *Vasishtha* XXIII, 31.

## PRASNA I, ADHYÂYA 5, KANDIKÂ 12.

1. Tame animals must not be eaten,
2. Nor carnivorous and (tame) birds,
3. Nor (tame) cocks and pigs;
4. Goats and sheep (are) excepted (from the above prohibition).
5. Five five-toed animals may be eaten, (viz.) the porcupine, the iguana, the hare, the hedgehog, the tortoise and the rhinoceros, excepting the rhinoceros,
6. Likewise five animals with cloven hoofs, (viz.) the white-footed antelope (*Nîl-gâi*), the (common ravine) deer, the spotted deer, the buffalo, the (wild) boar and the black antelope, excepting the black antelope,
7. (Likewise) five (kinds of) birds that feed scratching with their feet, (viz.) the partridge, the blue rock-pigeon, the francoline partridge, the (crane called) *Vârdhrânasa*, the peacock and the *Vârana*, excepting the *Vârana*,

12. 1. *Vasishtha* XIV, 40.

2. *Vasishtha* XIV, 48. Govinda says that the particle *ka*, 'and,' is used in order to indicate that the word 'tame' must be understood.

3. *Âpastamba* I, 5, 17, 29, 32.

5. *Vasishtha* XIV, 39. Another explanation of the word *svâvit*, 'the porcupine' (see also *Gautama* XVII, 27), is given in the commentary, which says that it is a wild animal resembling a dog, and belonging to the boar species. Govinda points out that there is a dispute among the learned regarding the rhinoceros (*Vasishtha* XV, 47), and that the peculiar wording of the Sûtra is intended to indicate that.

6. The permissibility of the last-named animal is again doubtful.

7. *Gautama* XVII, 35. The case of the last-mentioned bird, the *Vârana*, is again doubtful. From the first rock-edict of Asoka

8. (And the following) fishes, (viz.) the Silurus Pelorius (Sahasradamsh̄rin), the Kilīkima, the Var̄mi, the Brihakkhiras, the Masakari(?), the Cyprinus Rohita, and the Rāgi.

9. The milk of a (female animal) whose offspring is not ten days old, and of one that gives milk while big with a young one, must not be drunk,

10. Nor that of a (cow) that has no calf or that (suckles) a strange calf.

11. (The milk) of sheep, camels, and one-hoofed animals must not be drunk.

12. If (he has) drunk (milk) which ought not to be drunk, excepting cow's milk, (he must perform) a Krikkhra (penance).

13. But if (he has drunk) cow's milk (that is unfit for use, he shall) fast during three (days and) nights.

14. Stale (food must not be eaten or drunk) excepting pot-herbs, broths, meat, clarified butter, cooked grain, molasses, sour milk, and barley-meal,

15. Nor (substances) which have turned sour, nor molasses which have come into that state.

16. After performing the ceremony preparatory

it appears that peacocks, now considered inviolable, were actually eaten in the third century A. D.

8. Vasishtha XIV, 41-42. The names are much corrupted in the MSS., and for Masakari, which I do not find in the dictionaries, Samasakari or Samasakari is also read. The Brihakkhiras is probably the Indian salmon, the Mâhsir.

9-10. Vasish̄ha XIV, 34-35; Gautama XVII, 22. The meaning of sandhini, 'a female animal that gives milk while big with young,' is uncertain. See also Vishnu LI, 40; Āpastamba I, 5, 17, 23.

11. Gautama XVII, 24.

12. Vishnu LI, 38-41.

14. Gautama XVII, 16.

15. Vasish̄ha XIV, 37-38.

16. Vasish̄ha XIII, 1-5. Govinda states that this Sūtra has been introduced here, because the purity of one's food ensures

to the beginning of the Veda-study (upâkarman) on the (full moon of the month) of Srâvana or of Âshâdha, they shall close the term on the full moon of Taisha or Mâgha.

PRASNA I, ADHYÂYA 6, KANDIKÂ 13.

1. The gods enjoy a pure sacrifice (only);
2. For the gods are desirous of purity and (themselves) pure.
3. The following (*Rik*) declares that, 'To you, O Maruts, the pure ones, pure viands; to you, the pure ones, I offer a pure sacrifice. They who love the pious rites, who are of pure origin, (themselves) pure and purifiers (of others), came duly to the truthful (worshipper).'
4. (He will be) pure (if there is) no blemish on his clothes, therefore let him perform all (acts) that are connected with sacrificing, (dressed) in unblemished clothes.
5. The sacrificer and his wife as well as the officiating priests shall put on dresses which have been washed, and dried by the wind, and which are not in a bad condition.

purity of one's soul, and purity of soul gives strength of memory, and thereby makes one fit to study the Veda.

13. 1-2. See also above, I, 5, 10, 4. This Adhyâya and the next ought to have been given in the *Srauta Sûtra*.

3. Rig-veda VII, 56, 12; Taittiriya-brâhmaṇa II, 8, 5, 5. The meaning of the last portion of the verse is somewhat doubtful. Sâyana gives two different explanations and Govinda a third.

4. Govinda points out that the dresses of the sacrificer and of his priests must be white, because farther on (Sûtras 9-10) other colours are specially prescribed.

5. Govinda thinks that the word *ka*, 'as well as,' is intended to include the lookers-on.

6. (It shall be) thus from the (beginning of the) Prakrama,

7. And thus at the long Soma-sacrifices and the Sattras;

8. And (on other occasions other dresses must be used) in accordance with the injunction (of the Veda),

9. Thus at (all) Ishṭis, animal sacrifices, and Soma-sacrifices which may be used as spells (against enemies), the priests shall perform (the sacred rites), wearing red turbans and red dresses; (when reciting the hymn seen by) Vrishākapi (he shall) wear a dress and a mantle of many colours and so forth.

10. At the Agnyādhāna (sacrifice) the clothes (shall be made) of flax; on failure of such, (dresses) made of cotton or of wool are used.

11. Clothes defiled by urine, ordure, blood, semen and the like (shall be) cleaned with earth, water and the like.

12. (Dresses) made of *Tripa*-bark and *vrikala* (shall be treated) like cotton-cloth,

6. Regarding the ceremony called Prakrama, literally 'stepping forward from the Gārhapatya fire,' see Sāyana on Taitt. Br. I, 1, 4, 1. It opens the Agnyādhāna rite.

9. Govinda states that the words *iti kā*, 'and so forth,' are intended to include other incantations. The Vrishākapi hymn is found Rig-veda X, 86.

11. Govinda states that the word *iti*, 'and the like,' is intended to include cowdung, cow's urine, and other substances used for purification.

12. Govinda states that there is a tree called *Tripa*, the bark of which is used for dresses. *Vrikala*, which has been left untranslated, is explained by *sakama*, a word which is not found in our dictionaries.

13. Deer-skins like (dresses) made of bark.
14. (Let him) not (use) a mantle which has been wrapped (round the loins, or) on which he has been lying (in his bed), without washing it.
15. Let him not employ for the gods anything used by men without beating it on a stone.
16. If solid earth is defiled, (it must be) smeared with cowdung.
17. Loose (earth must be cleansed by) ploughing,
18. Moist (earth) by bringing pure (earth) and covering (it with that).
19. Land is purified in four (ways), by being trod on by cows, by digging, by lighting a fire on it, by rain falling on it,
20. Fifthly by smearing it with cowdung, and sixthly through (the lapse of) time.
21. Grass placed on unconsecrated ground (must be) washed.
22. (Grass) defiled out of one's sight, (shall be) sprinkled (with water).
23. Small pieces of sacred fuel (shall be purified) in the same manner.
24. Large pieces of wood (must be) washed and dried.

13. Govinda says that, as the treatment of *valkala*, 'bark-dresses,' has not been prescribed, the meaning of the Sûtra can only be, that bark-dresses and black-buck skins are to be treated alike, i. e. that they are to be cleaned with Bel-nut and rice; see above.

15. Govinda explains *apalpûlitam* by 'without beating it with the hand on a stone.' He mentions as an instance the skin which is used in preparing the *Soma*.

16. According to Govinda, solid earth is such on which the fire-altars are built.

21. E. g. grass intended for the *barhis*, if it has been placed on a spot which has not been sprinkled with water.

22. 'Defiled out of one's sight,' i. e. brought by *Sûdras*.

25. But a great quantity (of wood shall be) sprinkled (with water).

26. Wooden vessels which have been touched by impure men (shall be) scraped;

27. (And) those which are defiled by stains of remnants (shall be) planed.

28. (Wooden vessels) defiled by urine, ordure, blood, semen, and the like (very impure substances shall be) thrown away.

29. These (rules must be followed) except in case a (special) injunction (is given);

30. Thus, for instance, (purification by) washing with Kusa grass and water (is prescribed) on all the following (occasions, viz.) at the Agnihotra, the Gharmokkhishta, the Dadhigharma, the Kundapâyinâm Ayana, the Utsarginâm Ayana, the Dâkshâyana sacrifice, the Ardhodaya, the *Katuskakra*, and the Brahmaudanas,

31. (Again) at all Soma-sacrifices (the cups must be) cleaned with water only on (the heap of earth called) the Mârgâliya;

32. If these same (cups are defiled) by urine, ordure,

27. Govinda says that this rule is optional.

28. Govinda adds that fuel, Kusa grass, and the like, which have been defiled in this manner, must also be thrown away.

30. Regarding the Dadhigharma, a homa, see Vaitâna Sûtra 21, 18; regarding the Kundapâyinâm Ayana, Âsvalâyana Srâuta Sûtra XII, 4; and regarding the Dâkshâyana sacrifice, a variety of the new and full-moon offering, Âsvalâyana II, 14. The Ardhodaya is possibly the vrata of that name mentioned in the Purânas. According to Govinda, the *Katuskakra*, which is otherwise known as a Tântric rite, is a sacrifice, ishtâkâkoshâ (?) madhyavasanto yagante tathetaradayah (?). Regarding the Brahmaudana, see Âsvalâyana Srâuta Sûtra I, 4.

32. Govinda says that the injunction to throw away defiled

blood, semen, and the like (they must be) thrown away.

PRASNA I, ADHYĀYA 6, KANDIKĀ 14.

1. Earthen vessels that have been touched by impure persons (must be) exposed to (the flame of) a fire of Kusa grass.
2. Those which have been defiled by stains of remnants (of food must be) exposed to another burning.
3. Those which have been defiled by urine, ordure, blood, semen, and the like (must be) thrown away.
4. (Vessels) made of metal (must be) washed, after having been scrubbed as (directed) above.
5. The materials (to be used) for scrubbing (are) cowdung, earth, ashes, and so forth.
6. Those which have been defiled by urine, ordure, blood, semen, and the like (must be) recast,
7. Or (they must) be kept during seven (days and) nights completely immersed in cow's urine,
8. Or in a great river for as long (a period).
9. (Vessels) made of stone or of fruits, (i. e.) gourds, Bel-fruit, and Vinā/as, (shall be) brushed with (a brush of) cow's hair.

vessels has been repeated, in order to prevent a misconception. For as Soma is said to be a great means of purification, it might be supposed that it was powerful enough to prevent the defilement of vessels into which it is poured at a sacrifice. But compare the next Sūtras.

14. 8. A great river, i. e. one which directly flows into the ocean.—Govinda.
9. A Vinā/a, i. e. (a vessel) made of bamboo or Vidagdhanāla; it is called a 'long vessel' (dirghabhāganam), and is used for carrying the Pranīta water and the like purposes.—Govinda. The vessel

10. (Sacrificial implements made of) plaited Na/a-reeds, bamboo, or Sara-reeds (shall be) washed with cowdung, water, and the like.

11. If unhusked rice has been defiled, (it must be) washed (and afterwards be) dried.

12. But a great quantity (of unhusked rice must be) sprinkled.

13. Husked rice (which has been defiled must be) thrown away.

14. The same (rule applies) to cooked sacrificial viands.

15. But if a great quantity has been defiled by (the touch of) dogs, crows, and the like (unclean beings), one must throw away that portion (as) food for men, and sprinkle (the rest with water), reciting the Anuvâka, 'Pavamânaḥ suvarganah.'

16. Hydromel and preparations of milk (are) purified by pouring them from one vessel into another.

intended is no doubt the flask made of a bamboo which is cut below the joint, and is commonly used as a bottle for oil. Govinda adds that this mode of purification is to be adopted in case the vessels have been touched by impure persons.

10. Na/a-reeds, i. e. Amphidonax Karka; Sara, i. e. Saccharum Sara. Govinda says that the rule applies to cases where such implements have been defiled by remnants of food (*ukkhishtalepa*).

11. 'Defiled, i. e. touched by a *Kandâla*.' (The rule) refers to a quantity less than a Drona (66 or 132 lbs).—Govinda.

13. 'If it has been defiled by urine and the like and the quantity is small;' this must be understood, because he will declare (below, Sûtra 15) that if there is a great quantity (the defiled) portion only shall be thrown away.—Govinda.

14. This, too, refers to small quantities only.

15. The Anuvâka referred to is Taittirîya-brâhmaṇa I, 4, 8.

16. 'Hydromel, i. e. sour milk, honey, clarified butter, water, and

17. In like manner let him pour oil and clarified butter which have been touched by an impure (person) into water, and (afterwards) use them.

18. If (any) impure (substance) is thrown (into the sacrificial fire) let him place (the two Aranis one) on (the other), produce fire by friction, (and offer) a Pavamâñeshî.

19. If (the rules regarding) purity, the proper place, the mantras, the series of actions, the object, the materials, (their) consecration, and the proper time are conflicting, each earlier-named (point) is more important (than the following ones).

### PRASNA I, ADHYÂYA 7, KANDIKÂ 15.

1. The sacred fires (shall be) approached from the north,
2. (And be) left in the same manner.
3. The contrary (proceeding should be adopted at sacrifices offered) to the manes.

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grain; a preparation of milk, i. e. curd of two-milk whey (*âmikshâ*), if these are blemished by the fault of men, and that (blemish must have been caused by) the touch of an impure (person, *ukkhishta* only).—Govinda.

17. ‘And that must be done in such a manner that the oil and the clarified butter are not lost.’—Govinda.

18. ‘Any impure substance, i. e. urine, ordure, and the like.’—Govinda.

19. *Âvrit*, ‘the series of actions,’ i. e. the growth (*prâmsubhâva*) of the ceremonial (prayoga).—Govinda.

15. 1. Mânava Srauta Sûtra I, 1, 1, and Kumârila thereon in Professor Goldstücker’s lithographed copy and Kâtyâyana Srauta Sûtra I, 8, 24. See also Professor Haug’s map of ‘the sacrificial compound,’ Aitareya-brâhmaṇa, vol. i.

3. I. e. the entrance and exit are to be made to the south of the fires.

4. Let him wash that which has been touched with (his) foot.

5. Let him touch water, in case he touches his body or the hem (of his garment).

6. Likewise (let him touch water) after cutting, splitting, digging or removing (anything, or offering oblations) to the manes, to the Râkshasas, to Nirriti, to Rudra, (and after performing sacrifices) intended as spells (against enemies).

7. Let him not turn round himself a sacrificial implement (the use of) which is accompanied by the recitation of mantras.

8. (For) the sacrificial implements (are) more nearly (connected with the sacrifice),

9. The priests, more remotely.

10. The sacrificer and his wife are even nearer than the priests.

11. After the sacrificial implements (follows) the clarified butter, after the clarified butter the sacrificial viands, after the sacrificial viands the animal to be slain, after the animal the Soma, after the Soma the sacred fires.

5. Govinda explains *sik*, 'the hem of the garment,' by the garment wrapped round the loins (*parihitam vâsah*).

7. The meaning is that the priest must hold the sacrificial implements, such as the *sruk* and *sruva* ladles, between himself and the fires, and not place himself between them and the fires (*âtmano bahir na kûryât agner antarah svayam na bhaved iti yâvat*).

8. 'He gives the reason for that (rule), "For the sacrificial implements (are) nearer" than the priests, that must be understood.'—Govinda.

10. 'For they obtain the reward of the sacrifice. The instances (referring) to those two are the Vaisarganas and the Dâkshinas.'—Govinda.

11. Kâtyâyana Srauta Sûtra I, 8, 31. 'If the space on the

12. If there is work for them, the priests shall not turn away from the sacred fires.

13. If he faces the east, let him turn towards his right shoulder,

14. If he faces the west, towards the left.

15. The entrance to the sacrificial (enclosure lies) between the *Kâtvâla* and the *Utkara*,

16. (When one comes) from the *Kâtvâla*, (it lies between) the *Âhavaniya* fire and the *Utkara*.

17. The officiating (priests), the sacrificer, and his wife shall enter by that (road),

18. As long as the sacrificial rite is not completed.

19. When it has been finished (they shall) pass to and fro on the side where there is no *Utkara* (i.e. on the western side of the enclosure).

Uttaravedi and the rest is confined, the Soma is made ready immediately after the fire, after that the meat and so forth, after that the grain for the sacrificial cakes, then the clarified butter, and after that the spoons called *sruva*, *sruk*, and so forth.'—Govinda.

12. 'It is indicated hereby that, if there is work (to be done) there, they shall not turn away from the sacred fires except in cases of absolute necessity.'—Govinda.

13. 'This rule (refers to the case) when he walks with the sacred fires. It must be understood that he shall not turn his back on the fires.'—Govinda.

14. 'This rule (is to be interpreted) in the same manner (as the preceding one). Or it is prescribed by these two Sûtras that the men engaged (in the sacrifice) shall go out, turning their right hand towards (the fires).'—Govinda.

15. Kâtyâyana Srauta Sûtra V, 1, 11.

16. I read with the MSS. of the text '*kâtvâlâd âhavanîyotkarau*'. The two copies of the commentary give *kâtvâlaḥ* *âhavanîyotkarau*. Govinda says that the words *antarena* *tîrtham* must be understood. For the position of the *Kâtvâla* and the *Utkara*, see Professor Haug's map, where the road of the priests is also marked, though somewhat differently.

20. Let him not put on the fire logs or Samidhs which have not been sprinkled (with water),
21. The Brahman (priest) and the sacrificer shall enter in front of the Ahavaniya fire.
22. Some (declare that they shall enter) behind the Ahavaniya fire.
23. The seat of the Brahman (priest is situated) to the south of the Ahavaniya fire, (that) of the sacrificer to the west of him.
24. (The seat) of the Hotri (priest is situated) to the north of the northern Sroni (of the Vedi),
25. (That) of the Agnîdhra priest near the Utkara,
26. (That) of the (sacrificer's) wife behind the Gârhapatyâ fire.
27. He scatters Darbha grass on these (seats) as often as (they are used).
28. A vessel filled with water, for the purpose of sipping, shall be appropriated to (the use of) each (person).
29. He who has been initiated (to the performance of a sacrifice shall) keep the (following) vows :
30. Let him not proclaim the guilt of other men; let him not become angry; let him not weep; let him not look at urine and ordure.
31. If he has looked at any unclean (substance), he mutters (the verse), 'Unrestrained is the internal

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23. For the seats of the priests and the other persons named in this and the following rules, see Professor Haug's plan, and Dr. Hillebrandt's Altindische Neu und Vollmondffer, p. 190.

24. 'The northern Sroni of the Vedi, i. e. the north-western corner of the Vedi.'—Govinda.

31. Taittirîya Samhitâ III, 1, 1, 2, where the rule also is given. M. alone adds another Sûtra, the text of which is corrupt. But it ended with the mantra *undatîr balam dhatta, &c.* Taitt. S. ibid. 3.

organ, wretched (my) eye-sight; the sun is the chief of the (heavenly) lights; O Dîkshâ, do not forsake me!'

PRASNA I, ADHYÂYA 8, KANDIKÂ 16.

1. There are four castes (*varna*, viz.) Brâhmaṇas, Kshatriyas, Vaisyas, and Sûdras.
2. (Males) belonging to them (may take) wives according to the order of the castes, (viz.) a Brâhmaṇa four,
3. A Kshatriya three,
4. A Vaisya two,
5. A Sûdra one,
6. Sons begotten on (wives) of equal or of the next lower castes (are called) Savarnas (of equal caste).
7. (Those born) of (wives) of the second or third lower castes (become) Ambashthas, Ugras, and Nishâdas.
8. Of females wedded in the inverse order of the castes (are born) Âyogavas, Mâgadhas, Vainas, Kshattris, Pulkasas, Kukkutakas, Vaidehakas, and Kandâlas.
9. An Ambashtha (begets) on a female of the first (caste) a Svapâka,
10. An Ugra on a female of the second (caste) a Vaina,
11. A Nishâda on a female of the third (caste) a Pulkasa.

16. 1. Vasishtha II, 1.

2-5. Vasishtha I, 24-25.

6. Gautama IV, 16.

7. Vasishtha XVIII, 8.

8-12. Vasishtha XVIII, 1-6; Gautama IV, 17-21. In the I. O. copy of the commentary there is a break, which extends from Sûtra 8 to the beginning of Adhyâya 10.

12. In the contrary case a Kukkutaka (is produced).

I 3. . . . . . . . . . . . . . .

I4. . . . . . . . . . . . . . . . . .

15. *Chloris virgata* L.

16. Now they quote also (the following verse): 'But those sons whom an uninitiated man begets, the wise call Vrâtyas, who are excluded from the Sâvitri; (that is a rule which refers) in an equal manner to the three (highest) castes.'

PRASNA I, ADHYÂYA 9. KANDIKÂ 17.

1. The Rathakâra (carpenter), the Ambashtha, the Sûta (charioteer), the Ugra, the Mâgadha, the Âyogava, the Vaina, the Kshattrî, the Pulkasa, the Kukkuta, the Vaidehaka, the Kandâla, and so forth.

2. Among these, sons of equal caste (spring) from women of equal caste.

3. A Brâhmaṇa (begets) on a female of the Kshatriya caste a Brâhmaṇa, on a female of the Vaisya caste an Ambashtha, on a female of the Sûdra caste a Nishâda,

4. (According to) some a Pârasava.

13-15. The text of the three Sûtras is exceedingly corrupt, and the Telugu copy of the commentary affords no help. It is, however, clear that the passage left out contained something which corresponded to Gautama IV, 22-23, and treated of the possibility of raising persons of a lower caste to a higher one by intermarriages continued for five or seven generations. The reading of K., which perhaps is the best, will show this: 'nishâdena nishâdyâd â pañkamâggâtâ bhavanti tam upanayet shashtham yâgayet saptamo'vikritâgîsamamgito saptamauñigîsama ity ekeshâm samgnâ kramena nipatanti.'

16. Manu X, 20.

17. 1-2. Manu X, 26-27.

3-6. See above, I, 8, 16, 6-7.

5. A Kshatriya (begets) on a female of the Vaisya caste a Kshatriya, on a female of the Sûdra caste an Ugra.

6. A Vaisya (begets) on a female of the Sûdra caste a Rathakâra.

7. A Sûdra begets on a female of the Vaisya caste a Mâgadha, on a female of the Kshatriya caste a Kshattri, but on a female of the Brâhmaṇa caste a *Kandâla*.

8. A Vaisya begets on a female of the Kshatriya caste an Âyogava, on a female of the Brâhmaṇa caste a Sûta.

9. If among these an Ambashtha (male) and an Ugra (female) unite, (their son) will be born in the direct order of the castes (Anuloma).

10. If a Kshattri (male) and a Vaidehaka (female) unite, (their son will be) born against the order of the castes (Pratiloma).

11. An Ugra (begets) on a female of the Kshattri caste a *Svapâka*,

12. A Vaidehaka on a female of the Ambashtha caste a *Vaina*,

13. A Nishâda on a female of the Sûdra caste a Pulkasa;

14. A Sûdra on a female of the Nishâda caste a Kukkutaka.

15. The wise declare those sprung from an inter-mixture of the castes to be Vrâtyas.

7-8. See above, I, 8, 16, 8.

9-10. I.e. the offspring of individuals of different Anuloma castes again become Anulomas, and the offspring of individuals of different Pratiloma castes, Pratilomas.

11-12. Manu X, 19.

13-14. See above, I, 8, 16, 11-12.

15. Gautama IV, 25.

## PRASNA I, ADHYÂYA 10, KANDIKÂ 18.

1. Let the king protect (his) subjects, receiving as his pay a sixth part (of their incomes or spiritual merit).
2. Brahman, forsooth, placed its majesty in the Brâhmaṇas, together with (the duties and privileges of) studying, teaching, sacrificing for themselves, sacrificing for others, liberality, and accepting (gifts), for the protection of the Veda;
3. In the Kshatriyas (it placed) strength, together with (the duties and privileges of) studying, sacrificing, liberality, (using) weapons, and protecting the treasure (and the life of) created beings, for the growth of (good) government;
4. In the Vaisyas (it placed the power of work), together with (the duties of) studying, sacrificing, liberality, cultivating (the soil), trading, and tending cattle, for the growth of (productive) labour.
5. On the Sûdras (it imposed the duty of) serving the three higher (castes).
6. For (the Veda states), 'they were created from the feet (of Brahman).'

18. 1. Vasishtha I, 42-44. Learned Brâhmaṇas do not pay taxes, but the king obtains a sixth part of the spiritual merit which they acquire. Hence Baudhâyana uses the general term, 'a sixth share.'

2. Vasishtha II, 13-14.
3. Vasishtha II, 15-17.
4. Vasishtha II, 18-19. The words 'the power of work' are inserted by Govinda.
5. Vasishtha II, 20.
6. Rig-veda X, 90, 12; Taittiriya Âranyaka III, 12, 6.

7. Let (the king) choose a domestic priest (who shall be) foremost in all (transactions).

8. Let him act according to his instructions.

9. Let him not turn back in battle.

10. Let him not strike with barbed or poisoned (weapons).

11. Let him not fight with those who are in fear, intoxicated, insane or out of their minds, (nor with those) who have lost their armour, (nor with) women, infants, aged men, and Brâhmaṇas,

12. Excepting assassins (âtatâyin).

13. Now they quote also (the following verse) : 'He who slays an assassin, able to teach (the Veda) and born in a (noble) family, does not (incur) by that (act the guilt of) the murderer of a learned Brâhmaṇa ; (in) that (case) fury recoils upon fury.'

14. The duty on goods imported by sea is, after deducting a choice article, ten *Panas* in the hundred.

15. Let him also lay just (duties) on other (marketable goods) according to their intrinsic value without oppressing (the traders).

7. *Vasishtha* XIX, 3-6. Govinda explains *sarvatomdhuram*, 'foremost in all,' by *sarvagnam*, 'omniscient.'

8. *Vasishtha* I, 40-41. The rule, of course, refers primarily to advice in spiritual matters.

9. *Gautama* X, 16.

10. *Manu* VII, 90.

11. *Gautama* X, 18. The meaning is that such persons shall not be slain in battle.

12-13. *Vasishtha* III, 18.

14. I take this to mean that the king may take one article which particularly pleases him out of each consignment, and impose on the rest an ad valorem duty of ten per cent. Regarding the tribute in kind to be paid to Indian kings by foreign merchants, see *Periplus maris Erythraei*, par. 49.

15. *Vishnu* III, 29-30. Govinda interprets *anupahatya*, 'without

16. Let the king guard the property of men belonging to a non-Brâhmanical caste, the owner of which has disappeared, during a year, and afterwards take it (for himself).

17. A Brâhmana, forsooth, shall not suffer corporal punishment for any offence.

18. In case (a Brâhmana) has slain a Brâhmana, has violated his Guru's bed, has stolen the gold (of a Brâhmana), or has drunk (the spirituous liquor called) Surâ, (the king) shall cause to be impressed with a heated iron the mark of a headless trunk, a female part, a jackal, (or) the sign of a tavern on the forehead (of the offender) and banish him from his realm.

19. If a Kshatriya or (a man of any) other (lower caste) has murdered a Brâhmana, death and the confiscation of all his property (shall be his punishment).

20. If those same (persons) slay men of equal or lower castes, (the king) shall fix suitable punishments in accordance with their ability.

### PRASNA I, ADHYÂYA 10., KANDIKÂ 19.

1. For slaying a Kshatriya (the offender) shall

oppressing the traders,' by 'without deducting (anuddhritya) a choice article.'

16. Vasishtha XVI, 19-20. As stated above, I, 5, 11, 15, the king must not take the property of a Brâhmana.

17. Vishnu V, 2. 'Corporal punishment,' i. e. capital punishment, mutilation, &c., except branding.

18. Vishnu V, 3-7. 19. Âpastamba II, 10, 27, 16.

20. Vasishtha XIX, 9. 'Those same persons,' i. e. Kshatriyas, Vaisyas, or Sûdras.

19. 1. Âpastamba I, 9, 24, 1. Govinda explains vairaniryâta-

give to the king one thousand cows and besides a bull in expiation of his sin,

2. For (slaying) a Vaisya one hundred cows, for (slaying) a Sûdra ten; and a bull (must be) added (in each case).

3. (The punishment for) the murder of a woman—excepting a (Brâhmaṇî) who had bathed after temporary uncleanness—and for the destruction of a cow have been explained by the (rule regarding the) murder of a Sûdra.

4. If he has slain a milch-cow or a draught-ox, he shall perform a Kândrâyana (lunar penance) after (paying the prescribed fine).

5. The (punishment for the) murder of a (Brâhmaṇî) who had bathed after temporary uncleanness has been explained by (the rule regarding) the murder of a Kshatriya.

6. For killing a flamingo, a Bhâsa, a peacock, a Brâhmaṇî duck, a Prakalâka, a crow, an owl, a frog, a musk-rat, a dog, (the large ichneumon called) Babhru, a common ichneumon, and so forth, (the offender shall pay) the same (fine) as (for the murder of) a Sûdra.

7. In order to gain the good opinion of men, a witness shall give evidence in accordance with what he has seen or heard.

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nârtham in two ways: 1. in expiation of his sin; 2. in order to remove the enmity of the relatives of the murdered man. He adds all these punishments are really penances (*prâyasâtitas*) to be imposed by the king. Âpastamba has these Sûtras in the section on penances.

2. Âpastamba I, 9, 24, 2-4.

3. Âpastamba I, 9, 24, 5; I, 9, 26, 1.

5. Vasishtha XX, 34, 37. 6. Âpastamba I, 9, 25, 13.

7. Vishnu VIII, 13-14.

8. Of injustice (in decisions) one quarter falls on the party in the cause, one quarter on his witnesses, one quarter on all the judges, and one quarter on the king.

But where he who deserves condemnation is condemned, the king is guiltless and the judges free from blame; the guilt falls on the offender (alone).

9. (Therefore) a wise man should ask an appointed witness in the following manner:

10. 'The merit which thou hast acquired in the interval between the night in which thou wast born and that in which thou wilt die, all that will go to the king, if thou speakest an untruth.'

11. 'A witness who speaks falsely, slays three fathers and three grandfathers and seven (descendants), both the born and the unborn.'

12. 'By false testimony concerning gold he kills three ancestors; by false testimony regarding (small) cattle he kills five; by false testimony concerning kine he kills ten.'

'He kills a hundred by false evidence regarding horses, (and) a thousand by false evidence concerning a man. A witness who speaks falsely, destroys the whole (world) by false evidence concerning land.'

8. Manu VIII, 18-19.

9. I read, with the Telugu copy of the commentary, sâkshinam tvevam uddish'am. All the MSS. of the text and C. I. read sâkshinam daivam uddish'am. Govinda's explanation, adhunâ nir-dish'ân sâkshina evam prikkhed iti padânvayaḥ, 'the construction of the words is, "let him now ask the appointed witnesses in the following manner,"' agrees with the reading adopted.

10. Vasishtha XVI, 32-33.

11. 'Three fathers and three grandfathers,' i. e. seven ancestors.

12. Vasishtha XVI, 34. Regarding the explanation of the

13. (Men of) the four castes (*varna*) who have sons may be witnesses excepting *Srotriyas*, the king, ascetics, and those who are destitute of human (intellect).

14. If (the witness rightly) recollects (the facts of) the case (he will receive) commendation from the most eminent men.

15. In the contrary case (he will) fall into hell.

16. Let him (who has given false evidence), drink hot milk during twelve (days and) nights or offer burnt oblations (reciting) the *Kûshmânda* (texts).

words ‘he kills,’ see Manu VIII, 97, and Haradatta on Gautama XIII, 14.

13. *Vasishtha* XVI, 28–30. The text has *râganya*, ‘members of the royal family.’ But the parallel passages of other Dharmasûtras, e.g. *Vishnu* VIII, 2, make it probable that the king is meant.

14. *Âpastamba* II, 11, 29, 10. Govinda takes the Sûtra differently. His commentary runs as follows: *sâkshidvaye sati râgnâ tatpurushais &a kim kartavyam ity ata âha || smritau pradhânatah pratipattiḥ || prâdhânyatas taponirdishavidyâdhibhiḥ | tadvañanât pratipattir niskayah kârya ityadhyâhâraḥ kâryaḥ ||* ‘What shall the king and his officers do, if there are two witnesses? In order to answer this question he says: “On recollection, according to pre-eminence, reliance.” According to pre-eminence, i.e. on account of austerities, (being) appointed (as a witness), learning and the like; in accordance with the evidence of such person’s conviction, i.e. the decision must be made. The latter word has to be understood.’ Govinda then goes on to quote Manu VIII, 73.

15. *Âpastamba* II, 11, 29, 9. Govinda and M. read *kartripatyam* for *kartapatyam*, the reading of the Dekhan and Gugarât MSS. The explanation of the former term is said to be *doshah*, ‘sin.’ Regarding the ancient word *kartapatya*, which Govinda and the writer of M. have not understood, see Haradatta on *Âpastamba* I, 2, 5, 3.

16. In accordance with his explanation of Sûtra 14, Govinda thinks that this penance is to be performed by the king and the judges in case they fail to weigh the evidence properly. But

## PRASNA I, ADHYÂYA 11, KANDIKÂ 20.

1. (There are) eight marriage-rites.
2. If (the father) gives (his daughter) to a student (who has not broken his vow of chastity and) who asks for her, after fully enquiring into his learning and character, that (is) the rite of Brahman (brâhma).
3. If (the father gives his daughter away) after clothing her and decking her with ornaments, (saying) 'That (is thy wife), fulfil the law (with her)', that (is) the rite of Pragâpati (prâgâpatya).
4. If (the bridegroom) after offering the first burnt oblation of parched grain (receives the maiden) for a bull and a cow, that is the rite of the *Rishis* (ârsha).
5. If (a maiden is given) to an officiating priest within the sacrificial enclosure, while the presents are being taken away, that (is) the rite of the gods (daiva).

according to Manu VIII, 106, Vishnu VIII, 16, the oblations with the Kûshmândas (Taitt. Ar. X, 3-5) are to be offered for uttering in evidence a venial falsehood. That is, no doubt, here, too, the real meaning.

20. 1. Vishnu XXIV, 17.
2. Vasishtha I, 30. The word brahmakârin has, no doubt, as Govinda too contends, been used in the double sense of 'a student of the Veda' and 'chaste.'
3. Vishnu XXIV, 22.
4. Vasishtha I, 32. 'After the first of the burnt oblations of parched grain, which are prescribed for weddings, has been offered, the bridegroom shall give to him who has power over the maiden a bull and a cow, and receive them back together with the (bride).'- Govinda.
5. Vasishtha I, 31. According to this rule the damsel is given

6. The union of a lover with a loving damsels (is called) the rite of the Gandharvas (gândharva).

7. (If the bridegroom receives the maiden) after gladdening (the parents) by money, (that is) the rite of the Asuras (âsura).

8. (If the maiden is wedded) after being forcibly abducted, (that is) the rite of the Râkshasas (râkshasa).

9. If one has intercourse with (a maiden) who is sleeping, intoxicated, or out of her senses (with fear or passion and weds her afterwards, that is) the rite of the Pisâkas (paisâka).

10. Among these (eight rites) the four first (named) are (lawful) for a Brâhmaṇa. Among these also each earlier named is preferable.

11. Among the (four) later (named rites) each succeeding one is more sinful (than the preceding ones).

12. Among these the sixth and the seventh agree with the law of the Kshatriyas. For power is their attribute.

as part of the sacrificial fee (*dakshinâ*) to one of the priests after a sacrifice has been completed. Govinda adds that the recipient has to accept the gift with the six mantras, ‘*pragâpati striyâm yasah*,’ Taitt. Brâhmaṇa II, 4, 6, 5. In his commentary on the passage Sâyana makes the same statement. Govinda adds that in this case as well as in those mentioned in the following Sûtras the regular marriage ceremony must be performed later.

6. *Vasishtha* I, 33.

7. *Vasishtha* I, 35.

8. *Vasishtha* I, 34.

9. *Vishnu* XXIV, 26.

10. *Vishnu* XXIV, 27.

12. *Vishnu* XXIV, 28; *Vasishtha* I, 29, 34. The meaning of the last clause is that as, according to I, 10, 18, 3, Brahman placed power in the Kshatriyas, they may adopt marriage rites by which a disregard of conventionalities or strength is displayed.

13. The fifth and the eighth (are lawful) for Vaisyas and Sûdras.

14. For Vaisyas and Sûdras are not particular about their wives,

15. Because they are allowed (to subsist by such low occupations as) husbandry and service.

16. Some recommend the Gândharva rite for all (castes), because it is based on (mutual) affection.

### PRASNA I, ADHYÂYA 11, KANDIKÂ 21.

1. The Veda declares, 'The quality of the offspring depends on the quality of the marriage rite.'

2. Now they quote also (the following verses): 'It is declared that a female who has been purchased for money is not a wife. She cannot (assist) at sacrifices offered to the gods or the manes. Kâsyapa has stated that she is a slave.'

13. 'I. e. the fifth for Vaisyas and the eighth for Sûdras.'—Govinda.

14. 'Those whose spouse, i. e. wife, is not restrained, i. e. not fixed by rule, are called not particular about their wives. The meaning is that there is oneness (dâreshvaikyam) with respect to wives, that fixed rules regarding them there are none (niyamas teshâm na bhavati).'—Govinda.

15. "Husbandry" includes also trade and the like. Because those two (castes) are permitted to pursue low occupations, therefore their marriage rites are of the same description. That is what the author intends to say.'—Govinda.

21. 1. Âpastamba II, 5, 12, 4.

2. Vasishtha I, 36–38. Govinda inserts after the words 'Now they quote also,' two Sûtras in prose: 1. 'Ten virtuous sons and daughters (spring) from a Daiva marriage, ten from a Prâgâpatya marriage. It is declared in the Veda that the son of a wife wedded according to the Brâhma rite (sanctifies) ten ancestors, ten descendants, and oneself.' 2. 'The power of learning the Veda also

3. 'Those wicked men who, seduced by greed, give away a daughter for a fee, who (thus) sell themselves and commit a great crime, fall (after death) into a dreadful place of punishment and destroy their family down to the seventh (generation). Moreover they will repeatedly die and be born again. All (this) is declared (to happen), if a fee (is taken).'

4. On the day of the full moon, on the eighth day (of each half month), on the day of the new moon, on the appearance of a meteor, on the occasion of an earthquake, on visiting a burial-ground, and on the death of the king of the country, of a Srotriya or of one who has the same Guru (satīrthya), the study of the Veda must be discontinued for a day and a night.

5. (The study of the Veda must be interrupted) while (a strong) wind (blows), a foul smell (is perceptible), or hoar-frost (lies on the ground), when dancing (is going on), and while the sounds of singing, musical instruments, weeping, or of the Sāman (melodies are audible).

6. When thunder, lightning, and rain come together, (the interruption shall last) three days except in the rainy season.

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belongs to such sons.' None of my MSS. of the text has these words, and they are suspicious, because the phrase 'Now they quote also' usually precedes verses only. The Dekhan and Gugarāt MSS., except K., omit these and the next Sūtra too.

4. *Vasishtha* XIII, 22, 32-35; *Vishnu* XXX, 23. Govinda explains agnyutpāta, 'on the appearance of meteor,' by 'if a fire breaks out in the village.'

5. *Vasishtha* XIII, 17, 30; *Vishnu* XXX, 7, 13; *Apastamba* I, 3, 11, 31; I, 3, 10, 17.

6. *Gautama* XVI, 41.

7. In the rainy season, too, (the reading must be interrupted) until the same hour of the (next) day or night, (if thunder and lightning come together), not on account of rain.

8. If (he has) received anything or dined on the occasion of a sacrifice in honour of the manes, (he shall not read) during the remainder of the day,

9. (Nor) after meals until (the food) has been digested.

10. For the hand of a Brâhmaṇa is his mouth.

11. Now they quote also (the following verse): 'According to the revealed texts there is no difference whether one has eaten or received (a present at a Srâddha).'

12. (A student shall discontinue the study of the Veda) during three days in case his father has died.

13. 'Of two kinds, forsooth, is the virile energy of a famous Brâhmaṇa who is learned in the Vedas, (that which resides) above the navel and the other (that resides) below the navel. Through that which

7. Govinda takes *ahorâtrayos* *ka* *tatkâlam* to mean until the end of the day or night.

8. *Vasishtha* XIII, 15. Govinda adds that the recitation must be stopped as soon as the invitation to a Srâddha is received.

9. *Vasishtha* XIII, 31.

10. *Vasishtha* XIII, 16. The word 'for' used in this Sûtra gives the reason for the rule in Sûtra 8.

12. 'This (rule) refers to a student who has not returned home. But on one who has returned home it is obligatory to interrupt the Veda-study until he becomes pure. Here he calls the sub-teacher (*upâdhyâya*) "father," because he gives the Veda. For (an interruption of) twelve days' duration is prescribed on (the death of) a real father (by the Sûtra); "on the death of the mother, the father, and the teacher twelve days."—Govinda.

13. *Vasishtha* II, 5. This Sûtra is intended to show how the

(resides) above the navel, his offspring is produced when he initiates Brâhmaṇas, when he teaches them, when he causes them to offer sacrifices, when he makes them holy. All these are his children. But through that which resides below the navel the children of his body are produced. Therefore they never say to a Srotriya who is versed in the Vedas, 'Thou art destitute of offspring.'

14. 'Therefore a Brâhmaṇa has two names, two mouths, two kinds of virile energy, and two births.'

15. (Let him discontinue the recitation of the Veda) as long as he is within hearing or sight of Sûdras and Apapâtras.

16. When at night the howl of a solitary jackal is heard, he shall not study until he has slept.

17. Let him not study in the evening and morning twilights nor on the Parva-days.

18. He shall not eat meat nor approach his wife (on those days).

19. It is declared in the Veda, 'For on the Parva-days the Râkshasas and the Pisâkas roam about (in order to injure men).'

20. And on (the appearance of) other omens and portents (he shall not repeat the Veda), except mentally, during a day and a night.

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Upâdhyâya can be called a father. Govinda states that the precise meaning of *anûkâna*, 'versed or learned in the Veda,' is 'one who knows the Veda, its meaning, and the Aṅgas.' See also Baudhâyana *Gṛihya-sûtra* I, 10, 5.

15. *Vasishtha* XVIII, 12. Regarding the term Apapâtras, see *Apastamba* I, 1, 3, 25 note.

16. *Apastamba* I, 3, 10, 17.

17. *Vasishtha* XIII, 22. The explanation of the term Parvaday is given below, *Sûtra* 22.

18. *Vishnu* LXIX, 1.

21. The mental recitation of the Veda must also be interrupted on births and deaths (occurring in the family).

22. Now they quote also (the following verse): 'The eighth day destroys the teacher, the fourteenth destroys the pupil, the fifteenth destroys learning; therefore let him avoid (studying the Veda) on the Parva-days.'

### PRASNA II, ADHYÂYA 1, KANDIKÂ 1.

1. Now, therefore, the penances (will be described).

2. The murderer of a learned Brâhmaṇa (shall practise the following vow) during twelve years:

3. Carrying a skull (instead of a dish) and the foot of a bedstead (instead of a staff), dressed in the hide of an ass, staying in the forest, making a dead man's skull his flag, he shall cause a hut to be built in a burial-ground and reside there; going to seven houses in order to beg food, while proclaiming his deed, he shall support life with what (he gets there), and shall fast if he obtains nothing;

4. Or he may offer a horse-sacrifice, a Gosava, or an Agnîshṭut;

22. Vishnu XXX, 29-30. In accordance with the practice usual in Vedic works the best MSS. of the text repeat the beginning of each Kandikâ at the end of the Prasna, giving the last first.

1. 2-3. Gautama XXII, 4-6; Vishnu L, 1-3, 15. The expression 'staying in the forest' means that the sinner shall not stop in the village or the fields during the day-time, but live in some uncultivated tract in the neighbourhood.

4. Gautama XIX, 9-10. The Gosava sacrifice is an Ekâha; see Kâtyâyana Srauta Sûtra XXII, 11, 3.

5. Or he may bathe (with the priests) on the completion of a horse-sacrifice (offered by somebody else).

6. Now they quote also (the following verses) : 'He who unintentionally slays a Brâhmaṇa becomes sinful according to the sacred law. The sages declare that he may be purified (if he did it) unintentionally. But no expiation is found for a wilful murderer.'

7. 'He who has raised his hand (against a Brâhmaṇa), shall perform a *Krikkhra* penance, an *Atikrikkhra* penance if he strikes, a *Krikkhra* and a *Kândrâyana* if blood flows. Therefore let him neither raise his hand nor cause blood to flow.'

8. (For killing) a Kshatriya (he shall keep the normal vow of continence) during nine years,

9. (For killing) a Vaisya during three (years),

10. (For killing) a Sûdra during one year,

11. Likewise for killing a woman.

12. (The penance for killing) a woman who has bathed after temporary uncleanness (is) the same (as that) for (the murder of) a Brâhmaṇa.

5. Gautama XXII, 9.

6. Manu XI, 90.

7. Yâgñavalkya III, 293. Regarding the penances named, see Vasishtha XXI, 20, XXIV, 1-2, XXIII, 45, and below, II, 1, 2, 38, IV, 5, 6.

8-10. Vasishtha XX, 31-33. The words 'shall keep the normal vow of continence' have been inserted in accordance with Govinda's explanation, which apparently is based on Gautama XXII, 14. But it is also possible that Baudhâyana, like Vishnu (L, 15) and others, may have intended murderers of Kshatriyas, Vaisyas, &c., too, to perform the penance prescribed above, Sûtra 4, only for shorter periods.

11. Gautama XXII, 17. Govinda is of opinion that the word *ka*, 'likewise,' is intended to include 'worthless' Kshatriyas and Vaisyas.

12. Vasishtha XX, 34-35.

13. He who has defiled the bed of a Guru shall place himself on a heated iron bed,

14. Or embrace a red hot image (of a woman),

15. Or cutting off his organ together with the testicles and holding them in his joined hands, he shall walk towards the south-west until he falls down (dead).

16. A thief shall go to the king with flying hair, carrying on his shoulder a club of Sindhraka wood (and say), 'Strike me with that.' (Then the king) shall strike him.

17. Now they quote also (the following verses) : 'A thief shall go to the king carrying a club on his shoulder (and say to him), 'Punish me with that, O king, remembering the duty of Kshatriyas.'

'Whether he be punished or be pardoned, the thief is freed from his guilt. But if the king does not punish him, that guilt of the thief falls on him.'

18. If he has drunk (the spirituous liquor called) Surâ, he shall scald himself to death with hot (liquor of the) same (kind).

19. For unintentionally drinking (Surâ), he shall perform *Krikkhra* penances during three months and be initiated again,

20. And (on this second initiation) the cutting (of

13-15. Gautama XXIII, 8-10; Vasishtha XX, 13, 14.

16. Vasishtha XX, 41. 'A thief,' i. e. one who has stolen gold from a Brâhmaṇa.

17. Āpastamba I, 9, 25, 4-5.

18. Vasishtha XX, 22. Surâ, i. e. the spirituous liquor extracted from rice, to drink which is considered a particularly heinous crime. Vasishtha XX, 19, and loc. cit.

19. Vasishtha XX, 19.

20. Vishnu LI, 5. The vows and restrictive rules, i. e. the Sâvitrya vow, begging, &c.

the hair and nails), the vows, and (the observance of the) restrictive rules may be omitted.

21. Now they quote also (the following verses): 'A Brâhmaṇa, Kshatriya, or Vaisya who has unintentionally drunk (the spirituous liquor called) Vârunî or has swallowed urine or faeces must be initiated a second time.'

22. 'But he who drinks water which has stood in a vessel, used for keeping Surâ, shall live six days on milk in which (leaves of) the Saṅkhapushṭi plant have been boiled.'

23. If (a pupil) who is employed by his teacher (on some errand) meets with his death, (the teacher) shall perform three *Krikkhra* penances.

24. The same (penance) is prescribed for not finishing (the education of the pupil).

25. If a student assists at the burial of anybody except (at that of his) mother, of his father, or of his teacher, he must begin his vow afresh.

26. If a (student) is sick, he may, at his pleasure, eat all the fragments of his teacher's meal as medicine.

27. He may physic himself with any (medicine) which he may desire.

21. Vishnu LI, 2-4.

22. Vishnu LI, 23.

23. Vasishtha XXIII, 10.

24. 'Finishing (the education of the pupil, *samskritam*), i.e. teaching him the rules of purification, of conduct, and so forth; failing (to do) that (is called) not finishing (the education of the pupil). For that (omission) the same (penance), i.e. three *Krikkhras* (are to be) performed.'—Govinda.

25. Vasishtha XXIII, 7-8. 'Assists at a burial (*savakarma*), i.e. lays out a corpse, and so forth (*alamkaranâdi*), or carries it out, and so forth.'—Govinda.

26. Vasishtha XXIII, 9, and note.

27. 'The meaning is that he may cure himself even with such

28. When he is unable to move, he may worship the sun, after he has risen, reciting this (*Rik* verse): 'A swan, dwelling in purity.'

29. When he has spent his manly strength in the day-time, let him thrice drink water that reaches his heart, reciting the verses which contain the word retas.

30. A student who approaches a woman (is called) an *Avakīrnin*,

31. Let him offer an ass (in the place of) a sacrificial animal.

32. The sacrificial meat-cake (*purodāsa* shall be offered) to *Nirṛiti*, or to the Rākshasas, or to Yama.

33. It is declared in the Veda, 'The piece to be eaten by the sacrificer (*prāsitra*, shall be taken) from the organ (of the animal); and the (other) portions shall be offered in water.'

34. 'Or he may also heap (fuel) on the fire in the night of the new moon, perform the preparatory rites required for the *Darvihoma*, and offer two

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(substances) which are forbidden even to his teacher, e. g. garlic, and so forth.' For a *Smṛti* declares, 'He shall protect himself by every means.'—Govinda.

28. 'Unable to move,' i. e. sick. This is a penance to be performed by a sick student when he is unable to fulfil the rules enjoining the morning and evening prayers, and the like; and it applies to other men also because there is no objection. Regarding the Mantra, see *Taittirīya Samhitā* I, 8, 15, 2.

29. The rule refers to intercourse with a wife in the day-time; see *Vishnu* LIII, 4. The *Retasyās* occur *Taittirīya Āraṇyaka* I, 30.

30. *Vasishtha* XXII, 1.

33. Weber, Ind. Stud. X, 102; *Kātyāyana Srauta Sūtra* I, 1, 15.

34. *Taitt. Āraṇyaka* II, 18. The Āraṇyaka has, more appropriately, *prāṇiya*, 'having taken out,' before *upasamādhāya*, 'may heap (fuel) upon.' The Dekhan and Gugarāt MSS. insert the words 'amritam'

oblations of clarified butter (reciting these two sacred texts) : "O Lust, I have broken my vow; my vow have I broken, O Lust; to Lust Svâhâ;" "O Lust, I have done evil; evil have I done, O Lust; to Lust Svâhâ."

35. After he has made the offering, he shall address the fire, closely joining his hands, turning sideways (with the following texts): "May the Maruts grant me, may Indra, may Brihaspati, may this fire grant me long life and strength, may it make me long-lived!"

36. Now the relatives shall empty (the water-pot) of a (grievous offender) at a (solemn) meeting (and he shall confess), 'I N. N. am (the perpetrator of) such and such (a deed).' After (the outcast) has performed (his penance) the Brâhmaṇas shall ask him who has touched water, milk, clarified butter, honey, and salt, 'Hast thou performed (thy penance)?' The other (person) shall answer, 'Om' (yes)! They shall admit him who has performed (a penance) to all sacrificial rites, making no difference (between him and others).

37. If he unintentionally marries a female who belongs to his own family (gotra), he shall support her, (treating her) like his mother.

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vâ âgyam amritam evâtman dhatte,' which occur also in the Âraṇyaka, after the Mantra. According to Govinda parikeshâ, 'preparatory rites,' refers to the consecration of the clarified butter, and so forth. The special rules regarding the Darvîhomas are given Kâtyâyana Srauta Sûtra VI, 10, 17 seq.

36. Vasishtha XV, 12-21. Govinda thinks that nirvisesham savanîyam kuryuh, 'they shall admit him to all sacrificial rites, making no difference,' may also be interpreted by 'they shall perform for him the sacraments just as for a new-born child.'

37. Colebrooke V, Dig. CCCXL.

38. If (such a woman) has borne a child, he shall perform *Krikkhra* penances during three months and offer (two burnt oblations reciting) the two (Mantras), 'That which is the blemish of my soul' (and) 'Fire restored my sight.'

39. 'An elder brother whose younger brother marries first, the younger brother who marries first, the damsel wedded (by the latter), he who gives her away, and fifthly he who sacrifices for them (at the wedding), all sink to a region of torment.'

40. 'The unmarried elder brother and the married younger brother, the giver (of the maiden) and the performer of the sacrifices become pure by undergoing a *Krikkhra* penance of twelve days, the female (who has been wedded to the younger brother) by (fasting during) three days.'

### PRASNA II, ADHYÂYA 1, KANDIKÂ 2.

1. Now (follow the offences) causing loss of caste (patanîya),
2. (Viz.) making voyages by sea,

38. The Mantras are found, *Taittirîya Samhitâ* III, 2, 5, 4.

39. *Vasishtha* XX, 7-8. The MSS. read parivittih parivettâ yas kainâm [nam] parivindati. But it is absolutely necessary to adopt either the various reading given *Manu* III, 172, yayâ ka parividyate, or to read yâ kainam parivindati.

40. The MSS. all read at the end of the verse, tristrirâtrena or dvistrirâtrena. The correct reading appears, however, to be strî trirâtrena; for Govinda says, yayâ saha parivettâ bhûtas [bhûttasya C. I., bhûtassâstri C. T.] tasyâs trirâtrenopavâsena suddhih, 'the purification of that female with whom he has become a parivettri takes place through three days, i. e. through fasting (three days).'

2. 1. *Apastamba* I, 7, 21, 7-11.

2. Govinda explains samudrasamyânam, 'making voyages by sea,' by 'voyaging by means of ships to another continent (dvîpa).'

3. Stealing the property of a Brâhmaṇa or a deposit,
4. Giving false evidence regarding land,
5. Trading with merchandise of any description (whether forbidden or not),
6. Serving Sûdras,
7. Begetting a son on a female of the Sûdra caste,
8. And becoming thereby her son.
9. (For those who have) committed one of these (offences the following penance is prescribed):

10. 'They shall eat every fourth meal-time a little food, bathe at the time of the three libations (morning, noon, and evening), passing (the day) standing and (the night) sitting. After the lapse of three years they throw off their guilt.'

11. 'A Brâhmaṇa removes the sin which he committed by serving the black race during one day and one night, if he bathes during three years at every fourth meal-time.'

7. The MSS. from Gugarât and the Dekhan read instead of this and the next Sûtras, *yaska sûdrâyâm abhipragâyate tadapatyam ka bhavati*, 'and he who begets (offspring) on a Sûdra female, and thereby becomes her son.'

8. Govinda explains the Sûtra as a prohibition against allowing oneself to be adopted by a Sûdra (*sûdraputrabhâvaḥ tavaḥam putro smity upagivanam*).

9. The Dekhan and Gugarât MSS. again have a different reading, *teshâm tu nisveshah*, 'but the atonement of these offences (is as follows).'

10. Âpastamba I, 9, 25, 10. All the MSS. read in the last pâda 'tribhir varshais tad apahanti pâpam.' The correct reading is that given by Âpastamba loc. cit., 'tribhir varshair apa pâpam nudante.'

11. Âpastamba I, 9, 27, 11. Govinda explains the Sûtra as referring to cohabitation with a female of the 'black race.' By the latter term he understands a *Kândâlî*, adding that others believe

12. Now (follow) the minor offences, entailing loss of caste (upapâtaka),

13. (Viz.) intercourse with females who must not be approached (agamyâ, e. g.) cohabitation with the female friend of a female Guru, with the female friend of a male Guru, with an Apapâtra woman, and a female outcast, following the profession of medicine, sacrificing for many, living by (performances on) the stage, following the profession of a teacher of dancing, singing and acting, tending cows and buffalos, and similar (low occupations, as well as) fornication.

14. The expiation (prescribed) for these (offences is) to live as an outcast during two years.

a Sûdra female to be intended. It is, however, more probable that Baudhâyana took the verse to forbid twice-born men to serve Sûdras.

12. Âpastamba I, 7, 21, 9.

13. Gautama XXI, 11. In explanation of the term agamyâ, 'a female who must not be approached,' Govinda quotes Nârada XII, 73-74, and he takes the four classes of females, who are specially mentioned, not as examples illustrating the term agamyâ, but as not included in and additional to the latter. Physicians and the other professional men enumerated are usually not mentioned among the upapâtakins, but occur in the lists of those whose gifts must not be accepted, and of those who defile the company at a funeral dinner, e. g. Vasishtha III, 3; XIV, 2, 3, 11. The expression 'sacrificing for many' (grâmayâganam) appears to be a description of the so-called Yagamâna Vritti, by which the modern Bhâtagîs, or priests who officiate for hire, subsist. In explanation of the term nâ/yâkâryatâ, 'following the profession of teaching dancing, music, and acting,' Govinda says that 'instruction in the works of Bharata, Visâkhila, and others' is intended. Baudhâyana no doubt intends to forbid the instruction of professional dancers and actors in actual works on their art, such as the nâ/yâ-sûtras mentioned by Pânini.

14. 'To live as an outcast, i.e. to subsist by begging.'—Govinda.

15. Now (follow the offences) which make men impure (*asukikara*),

16. (Viz.) gambling, performing incantations, subsisting by gleaning corn though one does not perform an Agnihotra, subsisting by alms after one has finished one's studentship, living, after that has been finished, longer than four months in the house of one's teacher, and teaching such a (person who has finished his studentship), gaining one's livelihood by astrology and so forth.

17. But the expiation of these (offences is to perform penances) during twelve months, during twelve fortnights, during twelve times ten days, during twelve se'nnights, during twelve times three days, during twelve days, during six days, during three days, during a day and a night, during one day, in proportion to the offence committed.

18. Now outcasts shall live together and (together) fulfil their duties, sacrificing for each other, teaching each other, and marrying amongst each other. If they have begot sons, they shall say to them, 'Depart from among us; thus you will again reach the Āryas.'

19. For the organs do not become impure together with the man.

20. (The truth of) that may be learned from this (parallel case); a man deficient in limbs begets a son who has the full number of limbs.

21. Hārīta declares that this is wrong.

22. For wives may be (considered) similar to the

15. Āpastamba I, 7, 21, 12-19; I, 10, 29, 15.

16. Govinda is probably right in asserting that the word *ka*, 'and (so forth),' is intended to include other not-named offences.

17. Āpastamba I, 10, 29, 17-18.

18-23. Āpastamba I, 10, 29, 8-14.

vessel which contains the curds (for the sacrifice). If one makes impure milk curdle in a milk-vessel and stirs it, the *Sishṭas* do not use the (curds thus produced) for sacred rites.

23. In like manner no intercourse can be held with that (offspring) which is produced from impure seed.

24. If they desire it, (they may perform) a penance,

25. (Viz. in the case of males) the third part (of the penance prescribed) for crimes causing loss of caste (*pataniya*); for females the third part (of that).

26. Now they quote also (the following verse): 'If he applies sesamum to any other purpose, but food, anointing, and charitable gifts, he will be born again as a worm and, together with his ancestors, be plunged into the ordure of dogs.'

27. He who sells sesamum, forsooth, sells his ancestors; he who sells rice, forsooth, sells his life; he who gives away his daughter, making a bargain, forsooth, sells portions of his spiritual merit.

28. Grass and wood, in its natural state, may be sold.

29. Now they quote also (the following verse): 'Animals that have teeth in one jaw only, as well as minerals excepting salt, and undyed thread, these, O Brāhmaṇa, are the goods which thou art permitted to sell.'

30. (If he has committed) any offence excepting a

25. I. e. males shall live, according to the rules given above in Sūtras 10–11, during one year, and females during four months.

26. *Vasishṭha* II, 30.

28. *Āpastamba* I, 7, 21, 2.

29. The permission to sell 'stones' or minerals contradicts *Vasishṭha* II, 24.

30. Regarding the definition of the term 'anūkāna,' see above, I, 11, 21, 13.

mortal sin (pâtaka) he may either give to a learned Brâhmaṇa (anûkâna) a hairy cow of brown or reddish colour, after sprinkling her with clarified butter and scattering black sesamum seeds over her;

31. Or (he may offer burnt oblations), reciting the Kûshmândas, during twelve days.

32. '(Thus) he will be freed from the guilt (of any crime that is) less (heinous) than the murder of a learned Brâhmaṇa.'

33. If one is accused of a mortal sin (pâtaka), a Krikkhra (penance must be performed by the accused).

34. The accuser (shall perform) that (Krikkhra penance during) a year.

35. 'He who during a year associates with an outcast, becomes (likewise) an outcast; not by sacrificing for him, by teaching him or by (forming) a matrimonial (alliance with him), but by using the same carriage or seat.'

36. The penance for eating impure substances is to fast until the entrails are empty. That is attained in seven (days and) nights.

31. Regarding the efficacy of the Kûshmânda texts, see e.g. Gautama XIX, 12; XXII, 36.

33. Vasishtha XXIII, 37-38.

34. Vasishtha XXIII, 39.

35. Vasishtha I, 22.

36. Âpastamba I, 9, 27, 3-4; Vasishtha XXIII, 30. I follow here the Gugarât and Dekhan MSS., which read amedhyaprâsane prâyasâttir naishpurîshyam tat saptarâtrenâvâpyate. M. and the two MSS. of the commentary give amedhyaprâsane prâyasâttim and leave the remainder out. The commentary states that the penance intended is the Taptakrikkhra, described in the next Sûtra. The parallel passages of Âpastamba and others leave no doubt that the northern MSS. in this case have preserved the older form of the text.

37. (Subsisting on) water, milk, clarified butter, (and) fasting,—each for three days,—(and taking the three fluids) hot, that is a Taptakrikkhra penance.

38. (Eating) during three days in the morning only, during the (next) three days in the evening only, (subsisting) during (another) three days (on) food given unasked, and fasting during three days, (that is) a Krikkhra penance.

39. (If the period of twelve days is divided into) three (periods of) four days, that is the Krikkhra penance of women, children, and aged men.

40. If (observing the rule given) above one eats (at each meal) so much only as one can take at one (mouthful), that is an Atikrikkhra penance.

41. (If one) subsists on water only, that is a Krikkratikrikkhra, the third (in the order of the Krikkhra penances).

42. During a Krikkhra penance (the following rules must be followed, viz.) to bathe at morn, noon, and evening,

43. To sleep on the ground,

44. To wear one garment only, to shave the hair of the head, of the beard, and of the body, and to clip the nails.

45. The same (rules apply) to women except (that referring to) shaving the head.

37. Vasishtha XXI, 21.

38. Vasishtha XXI, 20. M. and the two MSS. of the commentary omit the word 'krikkrah' at the end of the Sûtra.

39. Vasishtha XXIII, 43.

40. Vasishtha XXIV, 2.

41. Vasishtha XXIV, 3. Govinda gives another explanation of the word *triṣyāḥ*, 'the third,' according to which it is to refer to the third *tryahāḥ*, or 'period of three days.'

42-44. Vasishtha XXIV, 4-5.

## PRASNA II, ADHYÂYA 2, KANDIKÂ 3.

1. A Brâhmaṇa who always carries water (in his pot), who always wears the sacred thread, who daily recites the Veda, who avoids the food of Sûdras, who approaches (his wife) in the proper season, and offers sacrifices in accordance with the rules (of the Veda, after death) never falls from Brahman's heaven.

2. The Veda (says), 'Manu divided his estate among his sons.'

3. (A father may, therefore, divide his property) equally among all, without (making any) difference;

4. Or the eldest may receive the most excellent chattel.

5. (For) the Veda says, 'Therefore, they distinguish the eldest by (an additional share of the) property.

6. Or the eldest may receive (in excess) one part out of ten;

7. (And) the other (sons) shall receive equal shares.

8. While the father lives, the division of the estate takes place (only) with the permission of the father.

3. 1. Vasishtha VIII, 17.

2. Taittirîya Samhitâ III, 1, 9, 4.

3. Colebrooke V, Dig. XL. Govinda points out that this rule refers to sons equal by caste, origin, and virtue.

4. Colebrooke, loc. cit.; Vishnu XVIII, 37.

5. Taittirîya Samhitâ II, 5, 2, 7. See also the discussion on this text, Âpastamba II, 6, 14, 10-13.

6. Colebrooke, loc. cit.; Vasishtha XVII, 43.

7. Colebrooke, loc. cit.; Gautama XXVIII, 8.

8. Colebrooke V, Dig. XXII; Dâyabhâga II, 8. In C.'s Digest

9. The (additional) share of the eldest is, (according to the order) of the four castes, a cow, a horse, a goat, and a sheep.

10. If there are sons born of wives of different castes (*varna*), they should make ten portions of the ancestral property and take four (shares), three, two, (and) one, according to the order (of the castes).

11. But if a legitimate son of the body (*aurasa*) is born, the (other) sons of equal caste shall obtain one third share (of the estate).

12. If there is a son of equal caste and a son of

the first clause is omitted and connected with the following Sûtra. Govinda agrees with *Gîmûtvâhana*.

9. Colebrooke V, Dig. XLIX. The rule is an explanation of the term *varam rûpam*, 'the most excellent chattel,' in Sûtra 4. The meaning probably is, as the Digest states, that among Brâhmaṇas it is usual to give to the eldest a bull, among Kshatriyas a horse, and so forth.

10. *Vasishtha* XVII, 48-50; *Vishnu* XVIII, 2-40; where the several cases that can arise have been fully worked out.

11. I translate according to the reading of K., M., and the two MSS. of the commentary, *aurase tûtpanne savarnâs* [°nas, M., K.] *trîtiyâmsaharâh* [°yâmsam haret, K.] The other MSS. omit the last two words of the Sûtra. The sense of the Sûtra seems to be, that subsidiary sons of equal caste obtain a third of the estate when a legitimate son of the body is born to their father; see also *Kâtyâyana* V, Dig. CCXVIII. Govinda gives the following explanation: *aurasah savarnaputrâs ka vakshyante i aurasaḥ savarnâyâm samskrityâm svayam utpâditâh* [Sûtra 14] | *tasminnutpanne savarnâs trîtiyâmsaharâ bhaveyuḥ i sarvam dhanagâtam tredhâ vibhagya teshâm ekam shodasa sampâdya trîn dvâvekam iti kalpayet* || 'The legitimate son and the sons of equal caste will be described (below). He is called a legitimate son who is begotten by the husband himself on a wedded wife of equal caste. When such a one is born, the (other) sons of equal caste shall obtain one third share. Dividing the whole property into three parts, and making one of them sixteen (?), he shall give three, two, one.'—Govinda.

12. Colebrooke V, Dig. CLVII; *Dâyabhâga* IX, 15.

a wife of the next lower caste, the son born of the wife of the next lower caste may take the share of the eldest, provided he be endowed with good qualities.

13. (A son) who possesses good qualities becomes the protector of the rest.

14. One must know a son begotten by (the husband) himself on a wedded wife of equal caste (to be) a legitimate son of the body (aurasa).

Now they quote also (the following verse): 'From the several limbs (of my body) art thou produced, from my heart art thou born; thou art "self" called a son; mayest thou live a hundred autumns.'

15. The (male child) born of a daughter, after an agreement has been made, (one must know to be) the son of an appointed daughter (putrikāputra); any other (male offspring of a daughter they call) a daughter's son (dauhitra).

16. Now they quote also (the following verse): 'The son of an appointed daughter should offer the first funeral cake to his mother, the second to her father, and the third to his father's father.'

17. He who is begotten, by another man, on the wife of a deceased man, of a eunuch, or of one (incurably) diseased, after permission (has been given), is called the son begotten on a wife (kshetraga).

13. Colebrooke, loc. cit.

14. Colebrooke V, Dig. CXCVI; Vasishtha XVII, 13. The verse is found in the Mahâbhârata and elsewhere.

15. Colebrooke V, Dig. CCXIII; Vasishtha XVII, 15-17.

17. Colebrooke V, Dig. CCXXXVII; Dâyabhâga II, 60; Vasishtha XVII, 14.

18. Such a (son begotten on a wife) has two fathers and belongs to two families; he has a right to perform the funeral oblations, and to inherit the property of (his) two (fathers).

19. Now they quote also (the following verse): 'The son of two fathers shall give the funeral cakes (to his two fathers, and pronounce) two names with each oblation, and three cakes shall serve for six persons; he who acts thus will not err.'

20. He (is called) an adopted son (datta) who, being given by his father and his mother, or by either of the two, is received in the place of a child.

21. He (is called) a son made (*kritrima*) whom (a man) himself makes (his son), with the (adoptee's) consent (only), and who belongs to the same caste (as the adopter).

22. He is called a son born secretly (*gûdhaga*) who is secretly born in the house and whose (origin is) afterwards (only) recognised.

23. He is called a son cast off (*apaviddha*) who, being cast off by his father and his mother, or by either (of them), is received in the place of a child.

24. If anybody approaches an unmarried girl without the permission (of her father or guardian), the son born by such (a woman is called) the son of an unmarried damsel (*kânîna*).

18. Colebrooke Dig., loc. cit. 20. *Vasishtha* XVII, 28.

21. Colebrooke V, Dig. CCLXXXIV; *Gautama* XXVIII, 32.

22. *Vasishtha* XVII, 24. 23. *Vishnu* XV, 24-25.

24. Colebrooke V, Dig. CCLXI; *Vasishtha* XVII, 21-23. It must be understood that the father must belong to the same caste as the girl.

25. If one marries either knowingly or unknowingly a pregnant bride, the child which is born of her is called (a son) taken with the bride (*sahodha*).

26. He (is called a son) bought (*krīta*) who, being purchased from his father and his mother, or from either of them, is received in the place of a child.

27. He (is called the son) of a twice-married woman (*paunarbhava*) who is born of a re-married female, (i. e.) of one who, having left an impotent man, has taken a second husband.

28. He (is called) a self-given (son, *svayam-datta*) who, abandoned by his father and his mother, gives himself (to a stranger).

29. He who is begotten by (a man of) the first twice-born (caste) on a female of the *Sûdra* caste (is called) a *Nishâda*.

30. (He who was begotten by the same parents) through lust (is called) a *Pârasava*. Thus (the various kinds of) sons (have been enumerated).

31. Now they quote also (the following verses): 'They declare the legitimate son, the son of an appointed daughter, the son begotten on a wife, the adopted son and the son made, the son born secretly and the son cast off, (to be entitled) to share the inheritance.'

32. 'They declare the son of an unmarried damsel and the son received with the bride, the son bought,

25. *Vasishtha* XVII, 27.

26. Colebrooke V, Dig. CCLXXXI; *Vasishtha* XVII, 30-32.

27. *Vasishtha* XVII, 18-20. 28. *Vasishtha* XVII, 33-35.

30. Colebrooke V, Dig. CCXCIII. Govinda points out that the *Pârasava* is, according to Baudhâyana, the offspring of a *Sûdrâ* concubine, not of a *Sûdrâ* wife. But see also above, I, 9, 17, 4.

31. Colebrooke V, Dig. CLXXX; *Vasishtha* XVII, 25.

32. Colebrooke V, Dig. CLXXIX; *Vasishtha* XVII, 26.

likewise the son of a twice-married female, the son self-given and the Nishâda, to be members of the family.'

33. Aupagandhani (declares that) the first among them alone (is entitled to inherit, and a member of his father's family).

34. 'Now, O Ganaka, I jealously watch my wives, (though I did) not (do it) formerly; for they have declared in Yama's court that the son belongs to the begetter. The giver of the seed carries off the son, after death, in Yama's hall. Therefore they carefully protect their wives, fearing the seed of strangers.'

35. 'Carefully watch (the procreation of your) offspring, lest strange seed fall on your soil. After death the son belongs to the begetter; through carelessness a husband makes (the procreation of) a son useless.'

36. Let them carefully protect the shares of

33-34. Aupagandhani is one of the ancient teachers of the White Yagur-veda, mentioned in the lists incorporated in the Sata-patha-brâhmaṇa XIV, 5, 5, 21; 7, 3, 26. The legends of the White Yagur-veda frequently mention king Ganaka of Videha, and assert that that philosopher king had frequent and intimate intercourse with Yâgnavalkya and other teachers of the Veda which Âditya revealed. It seems to me, therefore, highly probable that Govinda is right in taking the vocative *ganaka* in Sûtra 34 as a proper name, and in asserting that the verse belongs to a conversation between Aupagandhani and Ganaka. This explanation, which possibly may be based on an ancient tradition of Baudhâyanâ's school, is certainly preferable to Haradatta's statement on Âpastamba II, 6, 13, 7, that these verses express the sentiments of a husband who had neglected to watch his wives, and later learned that he would not derive any spiritual benefit from their offspring. In the text of Sûtra 34 I read with the Dekhan MSS. and Âpastamba, loc. cit., īrshyâmi, instead of ishyâmi, which M. and the commentary give.

36. Colebrooke V, Dig. CCCCLII; Vasishtha XVI, 8, 9. 'The

those who are minors, as well as the increments (thereon).

37. Granting food, clothes, (and shelter), they shall support those who are incapable of transacting legal business,

38. (Viz.) the blind, idiots, those immersed in vice, the incurably diseased, and so forth,

39. Those who neglect their duties and occupations;

40. But not the outcast nor his offspring.

41. Intercourse with outcasts shall not take place.

42. But he shall support an outcast mother, without speaking to her.

43. The daughters shall obtain the ornaments of their mother, (as many as are) presented according to the custom (of the caste), or anything else (that may be given according to custom).

increments, i. e. the proper interest. Thus the money of minors shall bear interest.'—Govinda.

37. Colebrooke V, Dig. CCCXXVIII; Dâyabhâga V, 12; Vyavahâramayûkha IV, 11, 10; Vasishtha XVII, 52-54.

38. Colebrooke and Mayûkha, loc. cit. ‘The expression “and so forth” includes hunchbacks and other (disabled) persons.’—Govinda. Wyasanin, ‘immersed in vice,’ may also mean ‘afflicted by calamities,’ and is perhaps intended to be taken both ways.

39. Colebrooke and Mayûkha, loc. cit. Akarmînas, ‘those who neglect their duties and occupations,’ i. e. those who though able (to fulfil their duties are) indolent.—Govinda.

40. Colebrooke and Mayûkha, loc. cit.; Burnell, Dâyabhâga 49.

42. Gautama XXI, 15, and note.

43. Colebrooke V, Dig. CXXX; Vasishtha XVII, 46. ‘Sâmpradâyikam (literally “customary”) qualifies (the word) ornaments; sâmpradâyikam (means) what is obtained according to custom; what is given to their mother by the maternal grandfather and grandmother, that (is called) sâmpradâyikam. “Or anything else,” (viz.) presented according to custom, (e. g.) a bedstead and the

44. Women do not possess independence.

45. Now they quote also (the following verse): 'Their father protects (them) in childhood, their husband protects (them) in youth, and their sons protect (them) in old age; a woman is never fit for independence.'

46. The Veda declares, 'Therefore women are considered to be destitute of strength and of a portion.'

like, a couch, and an outer garment, and the like. So much and nothing else shall the daughters receive.'—Govinda.

44. Vasishtha V, 1. All the MSS. of the text read *na strisvātantryam* *vidyate*, while the text given by the two copies of the commentary has *na strī svātantryam* *vindate*. Govinda asserts that the Sūtra is intended to forbid the independent action of women with respect to things inherited. The correct view probably is that with this Sūtra the topic of the duties and rights of women begins, and that the rule contains a general maxim.

45. Vasishtha V, 2.

46. Colebrooke V, Dig. CXXXI. The text is in great confusion. The Dekhan and Gugarât MSS., except K., read, *na dâyam nirindriyâ hyadâyâs ka striyo matâ iti srutiḥ*; K. has, *tasmât[n] nirindriyâ hy. st. m. i. sru. II tasmât striyo nirindriyâ adâyâdîr api pâpât*; while M. and the I. O. copy of the commentary have, *tasmân-nirindriyâ adâyâs ka striyo matâ iti srutiḥ [sûtiḥ, M.]* The Telugu copy is mutilated, and reads *nâdayantiriti srutiḥ*. Though the reading of the Dekhan MSS. is supported by Mitramisra Viramitrodaya, fol. 209, p. 1, l. 3, it is certainly not the original one, for there is no verb by which the accusative 'dâyam' is governed. Mitramisra's attempt to make it depend on 'arhati' in the verse quoted in Sūtra 45 is futile, because, according to the usage of the Sûtrakâras, a Sûtra may be completed by a verb taken from another original aphorism of the author, but cannot be connected with a portion of a quotation taken from some other work. This same principle, of course, applies not only to Sûtras, but to the writings of all other authors, whether Indian or European. The reading of K., M., and of the I. O. copy of the commentary is not open to the objection just mentioned, and therefore preferable. But it seems to me highly probable that, nevertheless, it is not

47. Those (women) who strive (to do what is) agreeable to their husbands will gain heaven.

48. But for a violation (of their duty towards the husband) a *Krikkhra* penance (must be performed).

49. (For violating it) with a *Sūdra* (a woman) shall perform a lunar penance (*kāndrāyana*) ;

50. (For violating it) against the order of the castes with a *Vaisya* and so forth, she shall perform a *Krikkhra* or an (*Atikrikkhra*) penance.

51. For male (offenders, i.e.) *Brāhmaṇas* and so forth, a year's chastity (is prescribed).

quite genuine ; for the word 'tasmât,' with which it begins, is not required, because its sense is already expressed by the following 'hi,' and because the Sûtra apparently contains half an *Anushubh Sloka*, which the insertion of tasmât destroys. It is also easy to see how it came to be inserted. Every *Yagurvedî* who read the passage would be reminded of the analogous passage of the *Taittirîya Samhitâ VI, 5, 8, 2*, 'tasmât striyo nirindriyâ adâyâdîr api pâpât pumsah upastitaram,' which in K. has actually been inserted after our Sûtra. In the Vedic Mantra 'tasmât' is required, and is certainly the genuine reading. Hence it seems to have been transferred into Baudhâyana's text, possibly by the mistake of some scribe who, according to the habit of his kind, took a marginal reference to the beginning of the Vedic passage for a correction of the text. In my opinion it must be thrown out. The sense of the half verse remains exactly the same. It corresponds to *Manu IX, 18*. According to *Govindasvâmin* and others its object is to show that women are incapable of inheriting, and the word dâya, 'portion,' must be taken in the sense of 'a share of the inheritance.' For a full discussion of this point, I refer to the Introductory Note on Book I, Chapter II, Sect. 14 of West and Bühler's Digest of H. L. C., third edition.

47. *Vishnu XXV, 15, 17*; *Vasishtha XXI, 14*.

48-50. *Vasishtha XXI, 6-13*.

51. Govinda points out that this rule refers to adultery with women of equal caste, and thinks that the word 'chastity' indicates that *Krikkhra* penances are to be performed; *Vasishtha XXI, 16, 17*; *Vishnu LIII, 2*. But see *Gautama XXII, 29*.

52. Let him burn a Sūdra (who commits adultery with an Āryan) in a straw-fire.

53. Now they quote also (the following verses):

PRASNA II, ADHYĀYA 2, KANDIKĀ 4.

1. 'Anybody but a Brāhmaṇa shall suffer corporal punishment for adultery.'

2. 'The wives (of men) of all castes must be guarded more carefully than wealth.'

3. 'But corporal punishment (shall) not (be inflicted) for (adultery with) the wives of minstrels and with those who appear on the stage. For (the husbands) carry them (to other men), or, lying concealed (at home), permit them to hold culpable intercourse.'

4. 'Women (possess) an unrivalled means of purification; they never become (entirely) foul. For month by month their temporary uncleanness removes their sins.'

5. 'Soma gave them cleanliness, the Gandharva their melodious voice, and Fire purity of all (limbs); therefore women are free from stains.'

52. Vasishtha XXI, 1, 5.

4. 1. Āpastamba II, 10, 26, 20; 10, 27, 11. Govinda thinks that non-Brāhmaṇical offenders should be burned, in accordance with Vasishtha XXI, 2-3. But mutilation may also be intended. *Samgrahana*, 'adultery,' probably includes all those acts mentioned Manu VIII, 354-358.

2. Manu VIII, 359.

3. Manu VIII, 362. I read conjecturally, 'samsargayanti te hyetā niguptâs kālayantyapi,' basing my emendations on Manu's text. The MSS. and Govinda have, samsargayanti tâ hyetân niguptâms kālayanty api, which gives no good sense. Govinda explains kārana-dârâḥ, 'the wives of minstrels,' by devadâsyâḥ, 'temple-slaves.'

4. Vasishtha XXVIII, 4.

5. Vasishtha XXVIII, 6.

6. 'Let him abandon a barren (wife) in the tenth year, one who bears daughters (only) in the twelfth, one whose children (all) die in the fifteenth, but her who is quarrelsome without delay.'

7. A widow shall avoid during a year (the use of) honey, meat, spirituous liquor, and salt, and sleep on the ground.

8. Maudgalya (declares that she shall do so) during six months.

9. After (the expiration of) that (time) she may, with the permission of her Gurus, bear a son to her brother-in-law, in case she has no son.

10. Now they quote also (the following verse): 'One whose appointment can have no result, (viz.) a barren woman, one who has borne sons, one who is past child-bearing, one whose children are (all) dead, and one who is unwilling must not be appointed.'

11. The sister of a maternal uncle and of the father, a sister, a sister's daughter, a daughter-in-law, a maternal uncle's wife, and the wife of a

6. Manu IX, 81.

7-8. Vasishtha XVII, 55. The word madya, 'spirituous liquor,' occurs in M. and the I. O. copy of the commentary. The MSS. from the Dekhan and Gugarât, including K., read maggana or maddâna, the compound letter being very indistinct.

9. Vasishtha XVII, 56, where the term 'Gurus' is fully explained.

10. Vasishtha XVII, 57-59. M. and the two copies of the commentary read pisâkotpannapatrâ ka instead of vasâ kotpanna-patrâ ka, 'a barren woman and one who has borne sons.' I follow the Dekhan and Gugarât MSS., which undoubtedly give the genuine reading. Perhaps the term avasâm, Vasishtha XVII, 57, should be corrected to vasâm.

11-12. These two Sûtras are additions to II, 1, 2, 13. See also Nârada XII, 73-74; Vasishtha XXI, 16.

friend are females who must never be approached (agamyâ).

12. For intercourse with females who must not be approached (agamyâ), a *Krikkhra* and an *Atikrikkhra* (and) a *Kândrâyana* are the penances prescribed for all.

13. Thereby (the rule regarding) intercourse with a female of the *Kandâla* caste has been declared.

• 14. Now they quote also (the following verses): 'A Brâhmaṇa who unintentionally approaches a female of the *Kandâla* caste, eats (food given by a *Kandâla*) or receives (presents from him), becomes an outcast; but (if he does it) intentionally, he becomes equal (to a *Kandâla*).'

15. 'He who approaches his father's, his teacher's, or a king's wife, is guilty of the crime of violating a Guru's bed; the penance ordained for him has been declared above.'

16. (A Brâhmaṇa) who is unable (to subsist) by teaching, sacrificing for others, or the acceptance of gifts, shall maintain himself by following the duties of Kshatriyas, because that is the next following (caste).

13. *Vasishtha* XXIII, 41; *Vishnu* LIII, 5-6.

14. *Manu* XI, 176.

15. Govinda thinks that the penance intended is that mentioned in Sûtra 12. Probably a severer one is meant. The verse is interesting, as it clearly is a quotation from some metrical work on law, not merely of traditional detached slokas.

16. *Vasishtha* II, 22. The Sûtra 'adhyâpanayâganapratigra-hair asaktaḥ kshatradharmena gîvet pratyantaravat' occurs in the two copies of the commentary only. The I.O. copy of the commentary has, however, before it the following words: [dharma] svâdhyâ-yapravakane evety adhikânâm [kâram] darsayati pratigrihitâ tâdrîk pratigrahitâram gridhnuvanti [târa ridhnu°] ritvigyagamânâ yâginau

17. Gautama (declares that one shall) not (act thus). For the duties of Kshatriyas are too cruel for a Brâhmaṇa.

18. Now they quote also (the following verse): 'Out of regard for the sacred law a Brâhmaṇa and a Vaisya may take up arms for (the protection of) cows or Brâhmaṇas, or when a confusion of the castes (threatens to take place).

19. (Or) the livelihood of a Vaisya should be adopted, because that is the one following (next).

20. (If he lives by agriculture) he shall plough before breakfast,

21. With two bulls whose noses have not been pierced, not striking them with the goad, (but) frequently coaxing them.

22. The (sacred domestic) fire (shall be kindled) at the wedding; the religious ceremonies up to the Agnyâdheya (shall be) performed in that.

[<sup>°</sup>gane] tadasaktau kshatradharmau. M. reads, dharmanasvâdhyâ-  
yapravakana [ne] ityadhikâram darsayati pratigrahîtâdrîk pratigra-  
hitâra ridhnuvantî ritvîgagamâna yâganau tadasaktau svâdhyâ-  
yadhyâ [<sup>°</sup>yâdhyâ] panayagñayâganapratigraha air asaktama [ta] kshatradharmmena givet. The Dekhan and Gugarât MSS. read,  
dhârmye svâdhyâyapravakane ityadhikâram darsayati | pratigrahe  
dâtâ pratigrahîtâ[ra] ridhnuvantî ritvîgagamâna yâgane | tadasak-  
tau kshatradharmena givayet, or have corruptions of this passage.  
I cannot come to any other conclusion than that the passage  
which precedes the words translated by me are a very ancient  
interpolation, caused by the embodiment of a portion of an old  
Bhâshya with the text, and that all our MSS., however much they  
may differ, go back to one codex archetypus.

17. Gautama Introduction, p. lii.

18. Gautama VII, 25.

20-21. Vasishtha II, 32.

22. Vasishtha VIII, 3. The religious ceremonies to be performed with the sacred domestic fire, which, according to Baudhâyana,

19. Vasishtha II, 24.

23. Now, beginning with the Agnyâdheya, follow these (rites in an) uninterrupted (series), as, for instance, the Agnyâdheya, the Agnihotra, the new and full moon sacrifices, the Âgrayana at the winter and summer solstices, the animal sacrifice, the Kâturmâsyas at the beginning of each season, the Shaddhotri in spring, the Agnîshôma. Thus the attainment of bliss (is secured).

24. Now they quote also (the following verse): 'Neither he who is accustomed to sleep in the day-time, nor he who eats the food of anybody, nor he who falls from a height to which he has climbed, can reach heaven as he desires.'

25. Let him avoid meanness, hard-heartedness, and crookedness.

26. Now they quote also with reference to this (subject the following) verse in the dialogue between the daughters of Usanas and Vrishaparvan: 'Thou, forsooth, art the daughter of one who praises (others), who begs and accepts (gifts); but I am the child of one who is praised, who gives gifts and does not accept them.'

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should be kindled at the wedding, not on the division of the paternal estate (Gautama V, 7), are the so-called *Grîhya* ceremonies (Gautama V, 8-9).

23. Vasishtha XI, 46. The sacrifices enumerated in this Sûtra require three fires, and belong to the *srauta* or *vaitânika yagñas*. The Shaddhotri mentioned here seems to be the animal sacrifice mentioned in the commentary on Kâtyâyana Srauta-sûtra VI, 1, 36.

24. An *ârûdhapatita*, 'he who falls from a height to which he has climbed,' is, according to Govinda, an ascetic who slides back into civil life.

25. Vasishtha VI, 40; X, 30. Govinda explains *sâhyam*, 'hard-heartedness,' by *saktau satyâm api paropakârakanam*, 'not doing a kindness to others though one is able to do so.'

26. The dialogue mentioned is that between Sarmishtha and

## PRASNA II, ADHYÂYA 3, KANDIKÂ 5.

1. Bathing is suitable for (the practice of) austerity.
2. The libation to the manes (is offered) after the gods have been satisfied (with water).
3. They pour out water which gives strength, from one Tirtha after the other.
4. Now they quote also (the following verses): 'With flowing, unconfined water twice-born men of the three castes shall satisfy the gods, *Rishis*, and manes, when they have risen in the morning.'
5. 'They shall not offer (libations of water) confined (in tanks and wells). (If they do it), he who made the embankment, will obtain a share (of the merit of their devotion).'
6. 'Therefore let him avoid embankments (around tanks) and wells made by others.'
7. Now they quote also (the following verse): 'Or, in times of distress—not as a rule—he may bathe in (water) confined (in tanks), after taking out three lumps (of earth); from a well (let him take three) lumps of clay and three jars of water.'

Devayâñî, which occurs Mahâbhârata I, 78. The verse quoted is the tenth of that Adhyâya, and agrees with ours, except that sutâham is read for athâham in the beginning of the second half verse.

5. 3. As to the Tîrthas, see above, I, 5, 8, 15–16.
5. Manu IV, 201. 6. Vishnu LXIV, 1.
7. Vishnu LXIV, 2. I read the verse as follows: uddhritya vâpi trîn pindân kuryâd âpatsu no sadâ niruddhâsu ka mrîtpindân kûpât trîn abghââmstatheti || The Dekhan MSS. read at the end of the second half verse, kûpâmstrînavââmstathâ; M. has kupâ-trînabapaâinstathâ; while C. I. gives kûpât trîn ghaâmstathâ. Nandapandita on Vishnu, loc. cit., seems to have had the latter

8. If he has accepted presents from one who is able to give presents to many, or from one whose presents ought not to be accepted, or if he has sacrificed for one for whom he ought not to have sacrificed, or if he has eaten food (given by a person) whose food must not be eaten, he shall mutter the Taratsamandīya.

9. Now they quote also (the following verse) : ' Those who improperly associate with (an outcast) teacher, those who improperly associate with (outcast) pupils, and those who improperly associate (with outcasts) by (accepting their) food or by (reciting) Mantras (for them), enter into deep darkness.'

10. Now (follow) the duties of a Snātaka.

11. After offering at the morning and at the evening (meals) with (a portion of) the food which he may have, the Vaisvadeva and the Bali-offerings, he shall honour, according to his ability, Brāhmaṇas, Kshatriyas, Vaisyas, and Sūdras (who may come to his house as) guests.

12. If he cannot (afford to give food) to many, let him give (something) to one who possesses good qualities,

13. Or to him who has come first.

14. If a Sūdra (has come as) a guest, he shall order him (to do some) work, (and feed him afterwards) ;

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reading, and to have changed it to 'kūpāt tu trīn ghaṭāmstathā,' in order to save the metre. The sense remains the same.

8. Manu XI, 254. The text is found Rig-veda IX, 58. Govinda explains bahupratigrāhya, 'one who is able to give presents to many,' by bahubhrītyabharanakshama, 'one who is able to support many servants.'

10. Vasishtha XII, 1.

14. Āpastamba II, 2, 4, 19.

11. Vasishtha XI, 3-9.

15. Or (if he cannot spare much), he may give a first portion (*agrya*) to a *Srotriya*.

16. It is prescribed that the division (of the food) shall be made without detriment to (the interests of) those who daily receive a portion.

17. But he shall never eat without having given away (some small portion of the food).

18. Now they quote also two verses which have been proclaimed by (the goddess of) food: 'Him who, without giving me to the gods, the manes, his servants, his guests and friends, consumes what has been prepared and (thus), in his exceeding folly, swallows poison, I consume, and I am his death. But for him who, offering the *Agnihotra*, performing the *Vaisvadeva*, and honouring guests, eats, full of contentment, purity, and faith, what remains after feeding those whom he must support, I become ambrosia, and he (really) enjoys me.'

19. Presents of money must be given, according to one's ability, to good Brâhmaṇas, *Srotriyas*, and *Vedapâragas*, when they beg outside the *Vedi*, for the sake of *Gurus*, in order to defray (the expenses of) their marriages, or of medicine, or when they are distressed for a livelihood, or desirous to offer a sacrifice, or engaged in studying, or on a journey, or have performed a *Visvagit* sacrifice.

15. *Vasishtha XI, 5.* Govinda quotes a verse, according to which an *agrya*, 'first portion,' is equal to sixteen mouthfuls, each of the size of a peahen's egg.

16. *Âpastamba II, 4, 9, 10-11.* 'Those who daily receive a portion' (*nityabhâktika*), i. e. sons, wives, and so forth.—Govinda. But see also *Âpastamba*, loc. cit.

19. *Gautama V, 20-21*, and notes. 'A good Brâhmaṇa, i. e. one who follows the rule of conduct.'—Govinda.

20. Cooked food (must be given) to other (beggars).

21. Let him eat (seated) in a pure, enclosed place, after having well washed his hands and feet and after having sipped water, respectfully receiving the food which is brought to him, keeping himself free from lust, anger, hatred, greed, and perplexity, (conveying the food into his mouth) with all his fingers and making no noise (during mastication).

### PRASNA II, ADHYĀYA 3, KANDIKĀ 6.

1. Let him not put back into the dish a remnant of food.

2. If he eats (food), containing meat, fish, or sesamum, he shall (afterwards) wash and touch fire,

3. And bathe after sunset.

4. Let him avoid a seat, clogs, sticks for cleaning the teeth, and other (implements) made of Palāsa wood.

20. Gautama V, 22.

21. Vasishtha XII, 19-20; Vishnu LXVIII, 46. 'This is the rule for him who makes an offering to Âtman (i. e. performs the Prâṇâgnihotra at his meal).'-Govinda. See also below, II, 7, 12.

6. 1. 'I. e. he shall take up as much food only as he can swallow at one mouthful.'—Govinda.

2. The Dekhan and Gugarât MSS., including K., add madhu, 'honey,' after sesamum.

3. This and the following six Sûtras are left out in M. and the two copies of the commentary. If they have, nevertheless, been received into the text, the reason is that similar rules occur in all Dharmasûtras, and that Sûtra 3 begins with astamite, while astamaye occurs in Sûtra 10. It seems therefore probable that the writer of the MS. from which M. and Govinda's copies are derived, skipped over a line by mistake.

4-7. Vasishtha XII, 34-38.

5. Let him not eat (food placed) in his lap,  
 6. Nor on a chair.  
 7. He shall carry a staff, made of bamboo, and golden earrings.  
 8. Let him not rub one foot with the other while bathing, nor place the one on the other while standing.  
 9. Let him not wear a visible garland.  
 10. Let him not look at the sun when he rises or sets.  
 11. Let him not announce (the appearance of a rainbow) to another (man, saying), 'There is Indra's bow.'  
 12. If he points it out, he shall call it 'the jewelled bow.'  
 13. Let him not pass between the prakilaka and the beam at the town gate,  
 14. Nor let him pass between the two posts of a swing.  
 15. Let him not step over a rope to which a calf is tied.  
 16. Let him not step on ashes, bones, hair, chaff, potsherds, nor on a bathing-place (moist with) water.

8. Vishnu LXXI, 40.

10. Vasishtha XII, 10;

11-12. Vasishtha XII, 32-33.

13. Govinda explains prakilaka by 'a piece of wood fastened at the town gate.' Etymologically it would mean 'a strong bolt.' Possibly the rule may be equivalent to Âpastamba I, 11, 31, 23, and mean that a Snâtaka is not to creep through the small door which is found in all Indian town gates, and left open after the gates have been shut.

14. Âpastamba I, 11, 31, 16.

16. Gautama IX, 15; Manu IV, 132.

9. Vasishtha XII, 39.

15. Vasishtha XII, 9.

17. Let him not announce it to another (man if) a cow suckles (her calf).
18. Let him not say of (a cow which is) not a milch-cow, 'She is not a milch-cow.'
19. If he speaks (of such a one), let him say, 'It is one which will become a milch-cow.'
20. Let him not make empty, ill-sounding, or harsh speeches.
21. Let him not go alone on a journey,
22. Nor with outcasts, nor with a woman, nor with a Sūdra.
23. Let him not set out (on a journey) towards evening.
24. Let him not bathe (entirely) naked.
25. Let him not bathe at night.
26. Let him not cross a river swimming.
27. Let him not look down into a well.
28. Let him not look down into a pit.
29. Let him not sit down there, where another person may order him to rise.
30. Way must be made for a Brâhmaṇa, a cow, a king, a blind man, an aged man, one who is suffering under a burden, a pregnant woman, and a weak man.
31. A righteous man shall seek to dwell in a village where fuel, water, fodder, sacred fuel, Kusa grass, and garlands are plentiful, access to which is

17. Vishnu LXXI, 62.

18-19. Gautama IX, 19.

20. Manu IV, 177; Vishnu LXXI, 57, 72, 74.

21-23. Manu IV, 140.

24. Gautama IX, 61.

26. Vasishtha XII, 45.

29. E. g. in the palace of a king, whence the attendants may drive him.

30. Vasishtha XIII, 58.

31. Gautama IX, 65.

easy, where many rich people dwell, which abounds in industrious people, where Aryans form the majority, and which is not easily entered by robbers.

32. 'A Brâhmaṇa who, having wedded a wife of the Sûdra caste and dwells during twelve years in a village where water (is obtainable) from wells only, becomes equal to a Sûdra.'

33. (If you say that) he who lives in a town and whose body is covered with the dust, (raised) by others, and whose eyes and mouth are filled with it, will obtain salvation, if he restrains himself, (I declare that) that is impossible.

34. 'The dust raised by carriages, horses, elephants, and cows, and (that which comes) from grain is pure, blamed is (that raised) by a broom, goats, sheep, donkeys, and garments.'

35. Let him honour those who are worthy of honour.

36. 'A Rishi, a learned man, a king, a bridegroom, a maternal uncle, a father-in-law, and an officiating priest are mentioned in the Smriti as worthy of the honey-mixture at certain times and occasions.'

37. 'A Rishi, a learned man, and a king must be

33. Āpastamba I, 11, 32, 21.

36. Vasishtha XI, 1-2. A Rishi is, according to Govinda, a man who knows not only the text of the Mantras, but also their sense. But Baudhâyana, Grhya-sûtra I, 11, 4, says that a man who knows, besides the Sâkhâ and its Angas, the Kalpa also, is called Rishikalpa, i. e. one almost a Rishi. See also Āpastamba I, 2, 5, 5. A learned man (vidvas) is probably a student who has finished not only his vow, but learned the Veda, a so-called vidyâ-snâtaka, Āpastamba I, 11, 30, 3. Regarding the arghya or madhu-parka, the honey-mixture, see Āpastamba II, 4, 8, 7-9.

37. Gautama V, 27-30. I read kriyârambhe varartvigau. The

honoured whenever they come, a bridegroom and a priest at the beginning of the religious rites, a maternal uncle and a father-in-law when a year has elapsed since their last visit.'

38. 'Let him raise his right arm on (entering) the place where the sacred fire is kept, in the midst of a herd of cows, in the presence of Brâhmaṇas, at the daily recitation of the Veda, and at dinner.'

39. 'An upper garment must be worn on the following five occasions: during the daily study, during the evacuation (of excrements), when one bestows gifts, at dinner, and while one sips water.'

40. 'While one offers oblations in the fire, while one dines, bestows gifts, offers (food to deities or Gurus), and accepts presents, (the right hand) must be placed between the knees.'

41. 'The revealed texts declare, that the creatures depend on food, food is life; therefore gifts of food must be made. Food is the most excellent of sacrificial viands.'

42. 'Sin is removed by burnt offerings, burnt oblations are surpassed by (gifts of) food, and gifts of food by kind speeches. That (is declared) to us in the revealed texts.'

### PRASNA II, ADHYÂYA 4, KANDIKÂ 7.

1. Now, therefore, we will declare the rule for (performing) the twilight devotions.

meaning is that a bridegroom is to receive the honey-mixture when he comes to his father-in-law's house for his wedding, and an officiating priest when he comes to perform a sacrifice.

38. Vishnu LXXI, 60. Govinda adds that the act is performed as a salutation.

41. See e. g. Taittirîya Âraṇyaka VIII, 2.

2. Going to a (sacred) bathing-place, he shall bathe, in case he is impure; in case he is pure, he may, optionally, omit the bath. (But in either case) he shall wash his feet and hands. Sipping water and sprinkling himself, while he recites the (*Rik-verses*) containing the word Surabhi, the Ablingas, those addressed to Varuna, the Hiranyavarnas, the Pāvamānis, the (sacred syllables called) Vyāhṛitis, and other purificatory (texts), he becomes pure (and fit to perform the twilight devotions).

3. Now they quote also (the following verse): 'Submersion in water (and) bathing are prescribed for all the (four) castes. But sprinkling (water over the body), while Mantras (are being recited), is the particular (duty) of the twice-born.'

4. He who sprinkles himself (with water) at the beginning of any sacred rite,—before the time of the twilight devotions,—while reciting that same collection of purificatory (texts), becomes pure.

5. Now they quote also (the following rules): Seated, with his face to the west, on Darbha grass and holding Darbha blades in his (right) hand, which

7. 2. 'A sacred bathing-place, i. e. a river or pond outside the village.'—Govinda. The same author adds that the hands must be washed as far as the wrist, that while sipping water the worshipper is to repeat in the evening, Taittirīya Āranyaka X, 31, and in the morning X, 32, and that if he bathes, Taittirīya Āranyaka X, 1, 12, and other texts must be recited. The *Rik* containing the word Surabhi is found Taittiriya Samhitā I, 5, 11, 4, 7; the three Ablingas, Taittirīya Āranyaka X, 1, 11; the four verses addressed to Varuna, Taittirīya Samhitā III, 4, 11, 4, and Taittiriya Āranyaka II, 4, 4. By the term Pāvamānis the Pavamānānuvāka, Taittirīya Brāhmaṇa I, 4, 8, is meant.

5. The injunction to turn the face to the west refers to the evening prayer; see also below, Sūtra 10.

is filled with water, he shall repeat the Sâvitri one thousand times;

6. Or (he may recite the verse) one hundred times, suppressing his breath;

7. Or mentally ten times, adding the syllable Om at the beginning and at the end and the seven Vyâhrîtis.

8. And if he is tired by three suppressions of his breath (performed) with (the recitation of) the (Anuvâka called) Brahmahrîdaya (the heart of Brahman, then let him repeat the Sâvitri).

9. In the evening he worships (the sun) with the two (verses) addressed to Varuna, 'Hear this my call, O Varuna,' and 'Therefore I go to thee.'

10. The same (rules apply to the twilight devotion) in the morning, (but the worshipper) shall face the east and stand upright.

11. In the day-time he worships (the sun) with the two (verses) addressed to Mitra, 'The glory of Mitra, who supports men,' and 'Mitra causes men to join.'

12. Let him begin (the twilight devotion) in the

6. Govinda states that prânâyâmasah, 'suppressing his breath,' has in this Sûtra no technical meaning.

7. Govinda says that the order to be observed in this case is as follows: First the syllable Om is to be recited, next the seven Vyâhrîtis, beginning with Bhûh and ending with Satyam, then the Sâvitri, and finally again the syllable Om.

8. The Brahmahrîdaya is Taittiriya Âranyaka X, 28. This Anuvâka may be repeated three times for each Prânâyâma (see Vasishtha XXV, 13), or altogether nine times, and, if the worshipper is then tired, he may go on repeating the Sâvitri without suppressing his breath.

9. Taittiriya Samhitâ II, 1, 11, 6.

10. Gautama II, 11.

11. Taittiriya Samhitâ III, 4, 11, 5.

12. Very early, i.e. when the stars are still visible; see also Gautama II, 11, and note.

morning very early, and finish it when the sun has risen.

13. Let him begin (the twilight devotion) in the evening, when (the sun) has set, (and finish it) very soon after (the appearance of the stars);

14. And the complete observance of the twilight devotions (produces as its reward) an uninterrupted succession of days and nights.

15. Now they quote with reference to this (subject) also the following two verses, which have been proclaimed by the Lord of created beings (Pragâpati): 'How can those twice-born men be called Brâhmaṇas who do not perform their twilight devotions, in the morning and in the evening at the proper time? At his pleasure a righteous king may appoint those Brâhmaṇas who neglect to daily perform the twilight devotions, both at morn and at eve, to do the work of Sûdras.'

16. If the time for the (twilight devotion) is allowed to pass in the evening, (the offender shall) fast during the night; and if it is neglected in the morning, he shall fast during the (next) day.

17. He obtains (thereby) the (same) reward as if he had remained standing and sitting (in the twilight).

18. Now they quote also (the following verses): 'Whatever sin (a man) may have committed with his organ, with his feet, with his arms, by thoughts or by speech, from (all) that he is freed by performing the twilight devotion in the evening.'

19. (The worshipper) becomes also connected

14. The day and night will not be cut off from his existence.

16. Vasishtha XX, 4-5.

18. Vasishtha XXVI, 2.

(thereby) with the (next) night, and Varuna will not seize him.

20. In like manner he becomes free from the sin committed during the night by worshipping in the morning.

21. He is also connected with the (next) day, Mitra protects him and Âditya leads him up to heaven.

22. It is declared in the Veda, 'A Brâhmaṇa who in this same manner daily worships in the twilight, both at morn and at eve and, being sanctified by the Brahman, becoming one with the Brahman, and resplendent through the Brahman, follows the rules of the Sâstra, gains the heaven of Brahman.'

### PRASNA II, ADHYÂYA 5, KANDIKÂ 8.

1. Now, after washing his hands, he shall take his waterpot and a clod of earth, go to a (sacred) bathing-place and thrice clean his feet (with earth and water) and thrice his body.

2. Now some say, 'One must not enter a burial-ground, water, a temple, a cowpen, nor a place where Brâhmaṇas (sit) without having cleaned one's feet.'

20. *Vasishtha XXVI, 3.*

22. Brahman means here the Veda, the Sâvitri, and the universal soul.

8. 1. *Vishnu LXIV, 18.* This Adhyâya contains the rules for bathing, and the subject is introduced, as Govinda observes, because in the preceding chapter II, 4, 7, 2, it has been said that an impure person must bathe before he performs the twilight devotions. Govinda also states that the word *ka*, 'and,' which stands after *mritpindam*, 'a clod,' indicates that *gomaya*, 'cowdung,' must also be employed.

3. Then he enters the water, (reciting the following verse) : ' I take refuge with gold-horned Varuna, give me at my request (O Varuna) a purifying bathing-place. May Indra, Varuna, Brihaspati, and Savitri again and again cleanse me from all sin which I have committed by eating the food of unholy men, by receiving gifts from the wicked, and from all evil which I have done by thoughts, speeches, or deeds.'

4. Then he takes up water in his joined hands, (saying), ' May the waters and the herbs be propitious to us.'

5. (Next) he pours (the water) out in that direction in which an enemy of his dwells, (saying), ' May they work woe to him who hates us and whom we hate.'

6. Then he sips water, and thrice makes the water eddy around himself turning from the left to the right (and saying), ' May that which is hurtful, which is impure, and which is inauspicious in the water be removed.'

7. After having submerged himself and having emerged from the water,

8. (Acts of) personal purification, washing the clothes by beating them on a stone and sipping

3. The verse is found Taittirîya Âranyaka X, 1, 12.

4. Taittirîya Âranyaka X, 1, 11.

5. Taittirîya Âranyaka, loc. cit. This and the following Sûtras, down to II, 6, 11, 15, are wanting in the Gugarât and Dekhan MSS. except in K.

6. Taittirîya Âranyaka X, 1, 13.

7. Govinda points out that the completion of this Sûtra is to be found in Sûtra 10. He adds that Baudhâyana inserted Sûtras 8-9 in the middle, because he was afraid to forget the rules contained in them.

8. Vishnu LXIV, 10, 11.

water are not (permitted to the worshipper) as long as he is in the water.

9. If (the water used for bathing) has been (taken from a) confined (place, such as a well), he worships it with the following (Mantra): 'Adoration to Agni, the lord of the waters; adoration to Indra; adoration to Varuna; adoration to Vârunî; adoration to the waters.'

10. After having ascended the bank and having sipped water, let him again sip water, though he has done so before, (and recite the following Mantras): 'May water purify the earth. may the purified earth purify me, may Brahmanaspati (and) Brahman purify, may the purified (earth) purify me. May water purify me, (taking away) all (the guilt which I incurred by eating) remnants of food, and forbidden food, (by committing) evil deeds, (by) receiving gifts from wicked men, Svâhâ!'

11. Making two Pavitras he rubs (his body) with water. Having rubbed himself, (reciting the) three (verses), 'Ye waters are,' &c., the four (verses), 'The golden-coloured, pure, purifying,' &c., (and) the Anuvâka, 'He who purifies,' &c., he performs, stepping back into the water, three Prânâyâmas with the Aghamarshana (hymn); then he ascends the bank, squeezes (the water) out of his dress, puts on garments which have been washed and dried in the air and which are not the worse for wear, sips water,

9. Taittirîya Âranyaka X, 1, 12.

10. Taittirîya Âranyaka X, 23. Govinda says that the rule is intended to indicate also that a person who recites sacred texts while sipping water, must do so only after having taken water once before. K. inserts before this Mantra, also Anuvâka 22.

11. Vishnu LXIV, 13-14; 18-19. The Vedic passages intended

sits down on Darbha grass, and, holding Darbha grass (in his hands), recites, facing the east, the Gâyatrî one thousand times, (or) one hundred times, or any number of times, or at least twelve times.

12. Then he worships the sun (reciting the following Mantras): 'Out of darkness we,' &c., 'Up that bright,' &c., 'That eye which is beneficial to the gods,' &c., (and) 'He who rose,' &c.

13. Now they quote also (the following maxim): 'The syllable Om, the Vyâhritis, and the Sâvitrî, these five Veda-offerings daily cleanse the Brâhmaṇa from guilt.'

14. Being purified by the five Veda-offerings, he next satiates the gods (with water, saying),

### PRASNA II, ADHYÂYA 5, KANDIKÂ 9.

1. 'I satiate the deities of the eastern gate, Agni, Pragâpati, Soma, Rudra, Aditi, Brihaspati, together with the lunar mansions, with the planets, with the days and nights, and with the Muhûrtas; Om, I also satiate the Vasus;

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are found Taitt. Samhitâ IV, 1, 5, 1; V, 6, 1, 1; and Taitt. Brâhmaṇa I, 4, 8. Pavitras, i. e. blades of Kusa grass. 'He performs three Prânâyâmas with the A hamarshana hymn (Rig-veda X, 190),' i. e. he thrice suppresses his breath (prânâyâma) and recites during each suppression the Aghamarshana three times, just as on other occasions the Gâyatrî is recited three times.

12. The first Mantra is found Taitt. Samhitâ IV, 1, 7, 4; the third and the fourth Taitt. Âraṇyaka IV, 42, 32-33.

14. Vishnu XLIV, 24. The ceremony is the so-called Tarpana, which is usually described in the Grîhya-sûtras, e. g. Sâṅkhâyaṇa IV, 9-10, and the quotations in Professor Oldenberg's notes, Indische Studien XV, 152.

9. 1. This and the next Kandikâs are given in full by K. only. M. gives the first and last words of both, the commentary the

2. 'Om, I satiate the deities of the southern gate, the *Pitrīs*, Yama, Bhaga, *Savitri*, *Tvashtri*, Vāyu, Indrāgnī, together with the lunar mansions, with the planets, with the days and nights, and with the Muhūrtas ; Om, I also satiate the Rudras.

3. 'Om, I satiate the deities of the western gate, Mitra, Indra, the Mahāpitris, the Waters, all the gods, Brahman, Vishnu, together with the lunar mansions, with the planets, with the days and nights, and with the Muhūrtas ; Om, I also satiate the Ādityas.

4. 'Om, I satiate the deities of the northern gate, the Vasus, Varuna, Aga-ekapād, Ahibudnya, Ushas, the two Aswins, Yama, together with . . . . .

5. 'Om, I satiate all the gods ; the Sādhyas ; Brahman ; Pragāpati ; the four-faced god ; Hiranyagarbha ; Svayambhū ; the male attendants of Brahman ; Parameshtin ; the female attendants of Brahman ; Agni ; Vāyu ; Varuna ; Sūrya ; the moon ; the lunar mansions ; Sadyogâta ; Bhūh-purusha ; Bhuvah-purusha ; Suvaḥ-purusha ; Bhūk ; Bhuvah ; Suvaḥ ; Mahah ; Ganah ; Tapah ; Satya.

6. 'Om, I satiate the god Bhava ; Sarva ; Isāna ; Pasupati ; Rudra ; Ugra ; Bhīmadeva ; Mahādeva ; the wife of the god Bhava ; of the god Sarva ; of the god Isāna ; of the god Pasupati ; of the god Rudra ; of the god Ugra ; of Bhīmadeva ; of Mahādeva ; the son of Bhava ; of Sarva ; of Isāna ; of Pasupati ; of

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beginning of 9 and the end of 10 only. The text of K. is probably interpolated, as it seems impossible that Baudhāyana could have mentioned his successors, Āpastamba and Satyāshādha Hiranyakesi, whose names occur below, II, 5, 9, 14. On the other hand, it is not doubtful that the number of Mantras must nevertheless have been very large, as the numeration in M. shows that they filled two entire *Kandikās*.

Rudra ; of Ugra ; of Bhîmadeva ; of Mahâdeva ; Om, I also satiate the Rudras ; the attendants of Rudra.

7. 'Om, I satiate Vighna; Vinâyaka; Vîra; Sthûla; Varada; Hastimukha; Vakratunda; Ekadanta; Lambodara; the male attendants of Vighna; the female attendants of Vighna.

8. 'Om, I satiate Sanatkumâra; Skanda; Indra; Shashthî; Shanmukha; Visâkha; Mahâsenâ; Subrahmanyâ; the male attendants of Skanda; the female attendants of Skanda.

9. 'Om, I satiate Âditya; Soma; Angâraka; Budha; Brîhaspati; Sukra; Sanaiskara; Râhu; Ketu.

10. 'Om, I satiate Kesava; Nârâyana; Mâdhava; Govinda; Vishnu; Madhusûdana; Trivikrama; Vâmana; Sridhara; Hrishîkesa; Padmanâbha; Dâmodara; the goddess Sri; the goddess Sarasvatî; Pushî; Tushî; Vishnu; Garutmat; the male attendants of Vishnu; the female attendants of Vishnu.

11. 'Om, I satiate Yama; Yamarâga; Dharma; Dharmarâga; Kâla; Nîla; Mrityu; Mrityuñgaya; Vaivasvata; Kitragupta; Audumbara; the male attendants of Vaivasvata; the female attendants of Vaivasvata.

12. 'Om, I satiate the gods of the earth; Kâsyapa; Antariksha; Vidyâ; Dhanvantari; the male attendants of Dhanvantari; the female attendants of Dhanvantari.'

13. Next, passing the sacrificial thread round the neck, (he offers the following libations):

14. 'Om, I satiate the *Rishis*; the great *Rishis*; the best *Rishis*; the Brahmarshis; the divine *Rishis*; the royal *Rishis*; the Srutarshis; the Seven *Rishis*;

the *Rishis* of the Kândas (of the Yagur-veda); the *Rishikas*; the wives of the *Rishis*; the sons of the *Rishis*; Kanva Bandhâyana; Âpastamba, the author of the Sûtra; Satyâshâdha Hiranyakesin; Vâgasaneyin Yâgñavalkya; Âsvalâyana Saunaka; Vyâsa; the syllable Om; the Vyâhrîtis; the Sâvitri; the Gâyatrî; the *Khandas*; the *Rig-veda*; the Yagur-veda; the Sâma-veda; the Atharvângirasa; the Itihâsa and Purâna; all the Vedas; the servants of all gods; all beings.'

15. Then, passing the sacrificial string over the right shoulder, (he offers the following libations):

### PRASNA II, ADHÂYA 5, KANDIKÂ 10.

1. 'Om, I satiate the fathers, Svadhâ, adoration! the grandfathers; the great-grandfathers; the mothers; the grandmothers; the great-grandmothers; the maternal grandfathers; the maternal grandmother; the mother's grandmother; the mother's great-grandmother.'

2. 'Om, I satiate the teacher (âkârya), Svadhâ, adoration! the wife of the teacher; the friends; the wives of the friends; the relatives; the wives of the relatives; the inmates of the house (amâtya); the wives of the inmates of the house; all; the wives of all.'

3. He pours the water out from the several Tirthas (of the hand sacred to the several deities).

4. (He recites at the end of the rite the following

3. I. e. the water must be poured out in accordance with the rule given above.

4. Vâgasaneyi Samhitâ II, 34. The translation of the Mantra follows Govinda's explanation.

Mantra) : '(Ye waters), who bring food, ambrosia, clarified butter, milk, and barley-gruel, are food for the manes; satiate my ancestors! May you be satiated, may you be satiated!'

5. Let him not perform ceremonies in honour of the gods while his clothes are wet, or while he is dressed in one garment only;

6. Nor those connected with the manes. That (is the opinion) of some (teachers).

### PRASNA II, ADHYÂYA 6, KANDIKÂ 11.

1. Now these five great sacrifices, which are also called the great sacrificial sessions, are the sacrifice to be offered to the gods, the sacrifice to be offered to the manes, the sacrifice to be offered to all beings, the sacrifice to be offered to men, (and) the sacrifice to be offered to Brahman,

2. Let him daily offer (something to the gods with the exclamation) Svâhâ, be it only a piece of fuel. Thereby he performs that sacrifice to the gods.

3. Let him daily offer (something to the manes with the exclamation) Svadhâ, be it only a vessel filled with water. Thereby he performs that sacrifice to the manes.

4. Let him daily pay reverence to (all beings) endowed with life. Thereby he performs that sacrifice to the beings.

11. 1. This and the next four Sûtras agree almost literally with Satapatha-brâhmaṇa XI, 5, 6, 1. See also Taitt. Âranyaka II, 10; Apastamba I, 4, 12, 15-13, 1.

4. Govinda says that the Mantra is to be 'bhûtebhyo namaḥ, adoration to all beings,' and adds that some consider the first three

5. Let him daily give food to Brâhmaṇas, be it only roots, fruit, or vegetables. Thereby he performs that sacrifice to men.

6. Let him daily recite the Veda privately, be it only the syllable Om or the Vyâhritis. Thereby he performs that sacrifice to be offered to Brahman.

7. 'The private recitation of the Veda is, indeed, the sacrifice to Brahman. At that sacrifice to Brahman speech, forsooth, (takes the place of) the Guhû, the internal organ (that of) the Upabhrît, the eye (that of) the Dhruvâ, the understanding (that of) the Srûva, truth (that of) the final bath, heaven (is) the conclusion of the sacrifice. He who, knowing this, daily recites the Veda to himself, gains as much heavenly bliss as, and more than, he who gives away this whole earth that is filled with wealth, and imperishable (beatitude), and conquers death. Therefore the Veda should be recited in private. Thus speaks the Brâhmaṇa.'

8. Now they quote also (the following passage): 'If, well anointed, well fed, and lying on a comfortable couch, one recites (the portion of the Veda referring to) any sacrifice, one has offered it thereby.'

Mahâyagñas to be performed by the Vaisvadeva and the Bali-offering, while others enjoin their separate performance.

7. Satapatha-brâhmaṇa XI, 5, 6, 2. See also Taitt. Âranyaka II, 17. K. reads *dhr̄itîr dhruvâ*, 'the firm resolve (takes the place of) the Dhruvâ,' which is apparently a correction made according to the Âranyaka. According to the commentary the text of the last portion of the quotation runs thus, '*yâvantam ha vâ imâm vittasya pûrnâm dadat svargam lokam gayati tâvantam lokam gayati bhûyâmsam kâkshayyam kâpa mrityum gayati ya evam vidvân*', &c. M. and K. do not give the whole passage. The published text of the Satapatha-brâhmaṇa slightly differs from Govinda's version.

8. Satapatha-brâhmaṇa XI, 5, 7, 3-4.

9. Some (teachers) declare (that there is a text) which teaches a fourfold division of these sacred duties. (But) as no (other meaning is) perceptible, (the text) 'Four paths,' &c., refers to sacrificial rites.

10. (Viz.) to Ishṭis, animal sacrifices, Soma sacrifices, and Darvīthomas.

11. The following (*Rik*) declares that, 'Four paths, leading to the world of the gods, go severally from the earth to heaven. All ye gods, place us on that among them which will gain us undecaying prosperity.'

12. The student, the householder, the hermit in the woods, the ascetic (constitute the four orders).

13. A student (shall) obey his teacher until death.

9. I read the text as follows, 'tasya ha vā etasya dharmasya katurdhā bhedam eka āhuḥ.' M. has bhedakam, the I. O. copy of the commentary bhedasaṅkām, and K. tasya ha vā etasya yagnasyākaturdhā bhūtam eka āhuḥ. Below in the commentary on Sūtra 27, Govinda repeats the latter part of this Sūtra in the form which I have adopted. The discussion which begins here is the same as that which occurs Āpastamba II, 9, 23, 3-24, 15.

11. Taittirīya Samhitā V, 7, 2, 3.

12. K. omits this Sūtra. After it M. and K. have the following passage: 'brahma-kārino 'tyantam ātmānam upasamgrīhyā 'kāryān bruvate vane srāmyantyeke [yāmyete, K.] savaneshvapa upasprisanto vanyenānnenaikāgnim [nyenānnena naikāgnim, K.; vānyenaikānañ, M.] guhvānāḥ [guhvās, M.] satyasyaika karmāni [karmani, M.] anagnayo 'niketanāḥ [tvāḥ kam, K.] kaupinākkhādanā varshāsv ekasthā uddhritaparipūtbhir adbhiḥ kāryam [apakāryam, M.] kurvānāḥ [kurvānās tatrodāharanti, K.] sannamusale vyāngāre nivṛittasarāvasampāte bhikshantaḥ sarvataḥ parimoksham [parimeke, M.] apavidhya vaidikāni karmāṇy abhayataḥ parikkhinnā madhyamam padam upaslishyāmaha iti vadanto.' The commentary gives a few portions of this passage further on. Irrespective of minor corruptions, it gives no sense in the place where it stands, and it seems probable that we have to deal with a confused and badly corrupted text, which Govinda arranged either as seemed good to him, or on the authority of better MSS.

14. A hermit is he who regulates his conduct entirely according to the Institutes proclaimed by Vikhanas.

15. A Vaikhâna (shall live) in the forest, subsisting on roots and fruit, practising austerities and bathing at morn, noon, and eve; he shall kindle a fire according to the Srâmanaka (rule); he shall eat wild-growing (vegetables and grain) only; he shall worship gods, manes, Bhûtas, men, and *Rishis*; he shall receive hospitably (men of) all (castes) except those (with whom intercourse is) forbidden; he may even use the flesh of animals killed by carnivorous beasts; he shall not step on ploughed (land); and he shall not enter a village; he shall wear his hair in braids, and dress in (garments made of) bark or skins; he shall not eat anything that has been hoarded for more than a year.

16. An ascetic shall leave his relatives and, not attended by any one nor procuring any property, depart (from his house performing the customary ceremony) according to the rule.

17. He shall go into the forest (and live there).

18. He shall shave his hair excepting the top-lock.

15. This passage, which Govinda gives as one Sûtra, agrees word for word with Gautama III, 26–35, except in the beginning, where Gautama omits ‘bathing at morn, noon, and eve.’ The MSS. all read bhaiksham, ‘begged food,’ instead of baishkam, ‘the flesh of animals slain by carnivorous beasts.’ But Govinda’s explanation leaves no doubt as to the correctness of the latter reading. The Dekhan and Gugarât MSS., including K., read agrâmyabhogî अग्राम्याभोगी.

16. I adopt the readings of the Dekhan MSS., aparigrahaḥ (for apratigrahaḥ) and pravraget (for parivraget). The rule for the ceremony is given below, II, 10, 17.

18. This is Govinda’s explanation of sikhâmundah, the reading of all MSS.

19. He shall wear a cloth to cover his nakedness.  
 20. He shall reside in one place during the rainy season.

21. He shall wear a dress dyed yellowish-red.  
 22. He shall go to beg when the pestle lies motionless, when the embers have been extinguished, and when the cleaning of the dishes has been finished.

23. With the three means of punishment, (viz.) words, thoughts, and acts, he shall not injure created beings.

24. He shall carry a cloth for straining water for the sake of purification.

25. He shall perform the necessary purifications with water which has been taken out (of a well or tank) and has been strained.

26. (Ascetics shall) say, 'Renouncing the works taught in the Veda, cut off from both (worlds), we attach ourselves to the central sphere (Brahman).'

27. But the venerable teacher (declares) that there is one order only, because the others do not beget offspring.

28. With reference to this matter they quote also (the following passage): 'There was, forsooth, an Asura, Kapila by name, the son of Prahlâda.

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20 and 22. These two Sûtras are omitted in K. and M., which give them in the passage following Sûtra 12, as well as in the Dekhan and Gugarât MSS.

24. See below, II, 10, 17, 11. Govinda explains *pavitra*, 'a cloth for straining water,' by 'a bunch of *Kusa* grass for removing insects from the road.'

25. According to Govinda such water is to be used for washing off the stains of urine &c., not for drinking.

26. This Sûtra is again omitted in the MSS. of the text. M. and K. give it in the passage following Sûtra 12.

27. Gautama III, 36.

Striving with the gods, he made these divisions.  
A wise man should not take heed of them.'

29. Because no (other meaning is) perceptible, (the text) 'Four paths,' &c., refers to sacrificial rites, (viz.) to Ishtis, animal sacrifices, Soma sacrifices, Darvithomas.

30. With respect to this (question the following verse also) is quoted: 'That eternal greatness of the Brâhmaṇa is neither increased by works, nor diminished. The soul knows the nature of that (greatness); knowing that, he is not stained by evil deeds.'

31. If he says that, (let him reflect on the following verse): 'He who knows not the Veda, does not at death think of that great, all-perceiving soul, through which the sun, resplendent with brilliancy, gives warmth, and the father has a father through the son at his birth from the womb.'

32. (Moreover), 'Those who, being neither true Brâhmaṇas nor performers of Soma sacrifices, work not for that which is near, nor for that which is far, take hold of the word and with sinful (speech) ignorantly perform the rites.'

33. There are innumerable (passages in the Veda) which refer to the debts (to be paid by a Brâhmaṇa), such as, 'May I obtain, O Agni, immor-

30-31. Taitt. Brâhmaṇa III, 12, 9, 7.

32. Rig-veda X, 71, 9. My rendering of the difficult verse is merely tentative, and I have left out the word *sirih*, for which I am as little able as other Sanskritists to offer a safe explanation. The general meaning of the verse, I think, has been rightly understood by Sâyana and Govinda, who both say that it contains a reproach, addressed to those Brâhmaṇas who, contented with the letter of the Veda, do not master its meaning.

33-34. The commentary omits these two Sûtras, which, however, seem necessary for the completion of the discussion. The

tality through offspring ;' 'A Brâhmaṇa on being born, (owes) a son to his ancestors,' &c.

34. 'Those dwell with us, who fulfil the following (duties), the study of the three Vedas, the studentship, the procreation of offspring, faith, austerity, sacrificing, and giving gifts; he who praises other (duties) becomes dust and perishes.'

### PRASNA II, ADHYÂYA 7, KANDIKÂ 12.

1. Now we will explain the oblations (offered) to the vital air (*prâna*) by *Sâlinas* (householders) and *Yâyâvaras* (vagrants), who sacrifice to the soul.

2. At the end of all the necessary (daily rites), let him sit down, facing the east, in a place that has been well cleaned and smeared with cowdung; next let him worship that prepared (food) which is being brought, (saying), 'Bhûḥ, Bhuvah, Svaḥ, Om,' (and then) remain silent.

3. (Next) he pours water round the food which has been placed (before him), turning his right hand towards it, and reciting the *Mahâvyâhritis*; (afterwards), continuing to hold (the dish) with his left hand, he first drinks water, (saying), 'Thou art a substratum for ambrosia,' and (finally) offers five oblations of food to the vital airs, (reciting the

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second occurs also *Âpastamba* II, 9, 24, 8. Though *Baudhâyana* does not express himself as clearly as *Âpastamba*, he disapproves, as it would seem, like the latter, of the opinion of those who gave an undue preference to asceticism at the expense of married life, the order of the householders.

12. 1. The *Prâgnîhotra* is alluded to by *Âpastamba* II, 7, 17, 16. Regarding the terms *Sâlîna* and *Yâyâvara*, see below, III, 1, 3-4.

3. The *Mahâvyâhritis* are the Mantras given *Taittirîya Âraṇyaka* X, 2. The second Mantra is found *Taittirîya Âraṇyaka* X, 32, and

texts), 'Full of reverence, I offer ambrosia to Prâna; mayest thou propitiously enter me, not in order to burn me. To Prâna, Svâhâ!' &c.

4. After offering the five oblations of food to the vital airs, let him finish his meal silently. Meditating in his heart on the lord of created beings, let him not emit speech while (eating).

5. If he emits speech, he shall mutter 'Bhûh, Bhuvah, Svaḥ, Om,' and afterwards continue to eat.

6. Now they quote also (the following rule): 'If he sees (bits of) skin, hair, nail-(parings), insects, or the dung of rats (in his food), he shall take out a lump, sprinkle that spot with water, scatter ashes on it, again sprinkle it with water, and use (the remainder of the food), after it has been declared fit (for use).'

7. Now they quote also (the following verse): 'He shall eat, seated with his face towards the east, silent, not despising his food, not scattering (fragments on the ground), and solely attend (to his dinner); and, after he has eaten, he shall touch fire.'

8. He shall not cut off with his teeth (pieces from) eatables (that must be swallowed) entire, (such as) cakes, bulbs, roots, fruit, and flesh.

9. (Let him) not (eat) to repletion.

10. After (dinner) he shall drink water, (reciting the text), 'Thou art a covering for ambrosia,' and stroke (the region of) the heart, (saying), 'Thou art the bond that connects the vital airs; (thou art)

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the third ibid. X, 34. The translation of the Mantras follows Govinda, who somewhat differs from Sâyana.

6. Vasishtha XIV, 23.

7. Vishnu LXVIII, 40-43.

9. Vishnu LXVIII, 47.

10. The first text is found Taittiriya Âranyaka X, 35, and the second ibid. X, 37. I translate the first according to Govinda.

Rudra and Death; enter me; mayest thou grow through this food.'

11. After sipping water a second time, he allows (the drops from) the hand to flow on the big toe of his right foot (and recites the following text): 'May the male be pleased, he who is of the size of a thumb, who occupies (a space of the size of) a thumb, who is the lord of the whole world, masterful, and the enjoyer of the universe.'

12. Let him perform the subsequent consecration (*anumantrana*) of the (food which has been) offered, with raised arms, (and let him recite) the five (texts beginning), 'With faith, worshipping Prâna, (I have) offered ambrosia; mayest thou increase Prâna through this food,'

13. (And let him address the soul with the last text of the *Anuvâka*), '(May) my soul (gain) immortality in the universal soul.'

14. And let him (meditate on his) soul (as) united with the imperishable (syllable Om).

15. He who sacrifices to the soul, surpasses him who offers all sacrifices.

### PRASNA II, ADHYÂYA 7, KANDIKÂ 13.

1. Now they quote also (the following verse): 'As cotton and reeds, thrown into a fire, blaze up, even so all the guilt of him who sacrifices to the soul is consumed;'

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11. Taittirîya Âranyaka X, 38. The individual soul which resides in the heart is here identified with the universal soul; see also Kâshaka Upanishad IV, 12.

12-13. Taittirîya Âranyaka X, 36.

14. The syllable Om is Brahman, the universal soul.

2. (Moreover), 'He who eats merely (in order to satisfy his own hunger) reaps only guilt. In vain (the fool) takes food.'

3. Let him daily, both in the morning and in the evening, sacrifice in this manner;

4. Or (he may offer) water in the evening.

5. Now they quote also (the following verses): 'Let him first feed his guests, next the pregnant women, then the infants and the aged, thereafter the distressed and particularly the diseased. But he who eats first, without having given (food) to those (persons) according to the rule, does not know that he is being eaten. He does not eat, (but) he is eaten.'

6. 'Let him eat silently what remains, (after he has given their portions) to the manes, the gods, the servants, his parents, and his Gurus; that is declared to be the rule of the sacred law.'

7. Now they quote also (the following verses): 'Eight mouthfuls are the meal of an ascetic, sixteen that of a hermit in the woods, thirty-two that of a householder, and an unlimited (quantity) that of a student.'

8. 'An Agnihotrin, a draught-ox, and a student, those three can do their work only if they eat (much); without eating (much) they cannot do it.'

9. 'A householder, or a student who practises

13. 2. Rig-veda X, 117, 6, and Taittiriya Brâhmaṇa II, 8, 8, 3. The words have been transposed.

5. Vasishtha XI, 6-8; Manu III, 114-115. I write, with the Dekhan and Gugarât MSS., na sa bhunkte, sa bhugvate, instead of the senseless reading of M. and the commentary, na sa bhunkte na bhugyate.

6. Vasishtha XI, 11.

7-8. Āpastamba II, 4, 9, 13.

9-10. Āpastamba II, 4, 9, 12, and note on II, 1, 1, 2.

austerity by fasting, becomes an Avakîrnin through the omission of the sacrifice to the vital airs ;'

10. Except when he performs a penance. In the case of a penance that (fasting) is the rule.

11. Now they quote also (the following verses) : ' He who never eats between the morning and the evening meals, (obtains the same reward as he who) constantly fasts.'

12. ' As in case one obtains no materials (for the sacrifice), one must mutter the sacred texts to be recited at the Agnihotra, offered in the three fires, even so one should mutter the texts to be recited at the Prâñâgnihotra, when one is prevented from dining.'

13. ' He who acts thus, will become one with Brahman.' Thus spake Pragâpati (the lord of created beings).

### PRASNA II, ADHYÂYA 8, KANDIKÂ 14.

1. The offering to the manes secures long life and heaven, is worthy of praise and a rite ensuring prosperity.

2. Persons who sanctify the company are, a Trimadhu, a Trinâkiketa, a Trisuparna, one who keeps five fires, and one who knows the six Ângas, one who performs the vow called Siras, one who knows the Gyeshtasâman, (and) a Snâtaka ;

3. On failure of these, one who knows the (texts called) Rahasya.

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14. 1. Âpastamba II, 7, 16, 1-2.

2. Âpastamba II, 7, 17, 22; Vasishtha III, 19. Govinda states that the Atharvavedins know the vow called Siras; see also Vasishtha XXVI, 12, and note.

3. Govinda says that persons acquainted with the Rahasyas or

4. The *Rik*-verses, the Yagus-formulas, and the Sâmans (give) lustre to a funeral offering. Therefore he may feed (on that occasion) even a Sapinda relation who (knows) those (texts).

5. Let him who feeds (Brâhmaṇas at a funeral sacrifice) cause them to hear successively the Rakshogna Sâmans, the Yagus-formulas (called) Svadhâvat, the *Rik*-verses (called) Madhu, and the (texts called) Pavitras.

6. Having invited on the day before (the Srâddha), or just in the morning, virtuous, pure (men), such as Trimadhus, who know the Vedângas and the sacred texts, who are not related by marriage, nor members of the same family, nor connected through the Veda, at least three, (but always) an odd number, the (sacrificer) makes them sit down on prepared seats, covered with Darbha grass, facing the east or the north.

7. Then he offers to them water mixed with sesamum seed, adorns them with scents and garlands (and says), 'I wish to offer oblations in the fire.'

Âranyakas are preferable to those mentioned in the preceding Sûtra, and thus the order must be reversed.

4. Âpastamba II, 7, 17, 5.

5. The texts on which the Rakshogna Sâmans are based occur Sâma-veda I, 1, 1, 3, 4-6; the Svadhâvat Yagus, Taitt. Brâhmaṇa I, 3, 10, 2; the Madhu *Rikas*, Rig-veda I, 90, 6; and the three Pavitras, Taitt. Brâhmaṇa I, 4, 8, 2.

6. Âpastamba II, 7, 14, 5. All the MSS., including those of the commentary, read yonigotramantrasambandhân instead of yonigotramâtrâsambandhân. But the explanation of gotrasambandhâḥ by asagotrâḥ shows still a faint trace of the former existence of the reading which I have restored conjecturally and translated. Its correctness is proved by the parallel passage of Âpastamba.

7. Vishnu LXXIII, 12-13; Manu III, 208-211. The Agnimukha

When he has received permission (to do so), he heaps fuel on the sacred fire, scatters Kusa grass around it, performs (all the ceremonies) up to the end of the Agnimukha, and offers three burnt oblations of food only, (reciting the following texts): 'To Soma, accompanied by the manes, Svâhâ!' 'To Yama, accompanied by the Angiras and by the manes, Svâhâ!' 'To Agni, who carries the offerings to the manes, who causes sacrifices to be well performed, Svâhâ!'

8. He shall make these three oblations with food only which has been sprinkled with the remainder of the (clarified butter).

9. Let him give a cake of food to the birds.

10. For it is declared in the Veda, 'The manes roam about in the shape of birds.'

11. Next he touches the (other food) with his hand and with the thumb,

12. (And recites the following texts): 'Fire sees thee, who art co-extensive with the earth, the *Rik*-verses are thy greatness, lest the gift be in vain; the earth is the vessel for thee, the sky the cover; I offer thee in the mouth of Brahman, I offer thee in the Prâna and the Apâna of learned Brâhmaṇas; thou art imperishable, mayest thou never fail to (the manes of our) fathers yonder, in the other world.' 'Air hears thee, who art co-extensive with the middle sphere,

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is a term denoting all the preliminaries which precede the Prâdhânahoma of a ceremony. The Dekhan and Gugarât MSS. read âgyasya instead of annasyaiva.

8. Clarified butter is necessary for the rites included in the Agnimukha.

12. The Mantras are addressed to the food which is to be offered.

the Yagus-formulas are thy greatness, lest the gift be in vain; the earth is the vessel for thee, the sky the cover; . . . mayest thou never fail to the (manes of our) grandfathers yonder, in the other world.' 'The sun reveals thee, who art co-extensive with the sky, the Sâmans are thy greatness, lest the gift be in vain; . . . mayest thou never fail to the (manes of our) great-grandfathers yonder, in the other world.'

PRASNA II, ADHYÂYA 8, KANDIKÂ 15.

1. Now indeed (that) happens (also which the following verses teach):

2. 'Let him sprinkle that food with the remainder of the burnt oblations. But what is given without (touching it with) the thumb does not gladden the manes.'

3. 'The malevolent Asuras seek an opportunity (to snatch away) that food intended for the manes, which is not supported with both hands.'

4. 'The Yâtudhânas and Pisâkas, who receive no share, steal the food if sesamum grains are not scattered (on the seats of the guests), and the Asuras (take it) if (the host) is under the sway of anger.'

5. 'If a person dressed in reddish clothes mutters prayers, offers burnt oblations, or receives gifts, the sacrificial viands, offered at sacrifices to the gods or to the manes, do not reach the deities.'

15. 2. Manu III, 215. See also above, II, 8, 14, 10.

3. Vasishtha XI, 25.

4. Vishnu LXXIII, 11; Manu III, 229.

5. Govinda states that the rule is intended to teach that the sacrificer and the guests at a Srâddha must be dressed in white,

6. 'If gifts are given or received without (touching them with) the thumb and, if one sips water standing, (the performer of the act) is not benefited thereby.'

7. At the beginning and at the end (of a Srâddha) water must be given (to the guests).

8. In every case the muttering (of sacred texts) and the other (necessary acts must be performed) according to the rule.

9. The remaining (rules) have been prescribed (in the section) on the burnt oblations on Ashtakâ (days).

10. 'He shall feed two (Brâhmaṇas) at the offering to the gods and three at the offering to the manes, or a single man on either occasion. Even a very wealthy man shall not be anxious (to entertain) a large company.'

11. 'A large company destroys these five (advantages), the respectful treatment (of the invited guests, the propriety of) time and place, purity and (the selection of) virtuous Brâhmaṇa (guests); therefore he shall not invite (a large number).'

12. 'In front (feed) the fathers of the (sacrificer), to the left the grandfathers; to the right the great-grandfathers, and at the back those who pare off (portions) from the cakes.'

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and that ascetics are not to be invited. But see Vasishtha XI, 17, 34.

7. Vishnu LXXIII, 12, 27, and above, II, 8, 14, 6.

9. Baudhâyana Grhya-sûtra II, 17, 18.

10-11. Vasishtha XI, 27-28.

12. In the beginning of the verse I read with M. and the I. O. copy of the commentary urastaḥ pitaras tasya, and in the end with the Dekhan and Gugarât MSS. pindatakshakâḥ. M. reads pindatarkyâ, and the copies of the commentary pindodakâḥ. Both these

## PRAŚNA II, ADHYĀYA 9, KANDIKĀ 16.

1. (Now follows some) advice for him who is desirous of offspring.
2. The two Asvins have declared, that fame is gained by the procreation (of sons);
3. 'Performing acts which tend to prolong life and austerities, intent on the performance of the private recitation and of sacrifices, and keeping his organs in subjection, let him carefully beget offspring in his own caste.'
4. 'From his birth a Brāhmaṇa is loaded with three debts; these let him pay. A prudent man is free from doubts regarding the sacred law.'
5. 'If he worships the sages through the study of the Veda, Indra with Soma sacrifices, and the manes of his ancestors through (the procreation of) children, he will rejoice in heaven, free from debt.'
6. 'Through a son he conquers the worlds, through a grandson he obtains immortality, but through his son's grandson he ascends to the (highest) heaven.' (All that) has been declared in the Veda.
7. The Veda shows the existence of the three debts in the following (passage): 'A Brāhmaṇa is born loaded with three debts; (he owes) the studentship to the sages, sacrifices to the gods, and a son to the manes;'

readings are clearly corrupt, and so is the var. lect. of the *Grīhya-saṃgraha*, quoted in the Petersburg Dictionary, *pindatarkukāḥ*. *Pindatakshakāḥ*, 'the cutters or parers of the cakes,' is appropriate, because the remoter ancestors, who, as Govinda too declares, are meant by the term, obtain the fragments of the funeral cakes.

6. Vasishtha XVII, 5.

7. Vasishtha XI, 48. After this Sūtra the MSS. of the text

8. Through the procreation of a virtuous son he saves himself.

9. He who obtains a virtuous son saves from the fear of sin seven in the descending line and seven in the ascending line, (viz.) six others (in each), himself being the seventh.

10. Therefore he obtains a reward if he begets issue.

11. Therefore he should sedulously beget offspring,

insert the following corrupt passage : bandham *rīnamoksham* *pragāyāś kāyattam pitrīnām kānukarshasabdas* *ka pragāyām* darsayati | *anutsannah pragāvān bhavati* | *yā vad enam pragānugṛihñite tāvad akshayam lokam gayati*. The commentary does not notice it, and it seems to me that it needlessly interrupts the context.

11. M. and K. add to this Sūtra, *ātmanah phalalābhāya*, ‘in order to gain a reward for himself.’ The same two MSS., further, insert the following Sūtras : *tasmāt putram kotpādyātmānam evotpādayatīti* | *vigñāyate kātmā* vai *putranāmāsīti* | *evam dvitīya ātmā givatā drashṭavyo yah* *putram utpādayati* | *sa tathā bhavati* | *tasmanā nātmā kvaśid akshetra utsrashṭavyah* | *ātmānam avamanyate hi* | *yathātmānam utpādayati sa tathā bhavati* | *tasmād ādita eva kshetram anvikkhēt sarvarne samskrītam upadesena* | *tasmin dārasamyoge pragām utpādayed* || ‘Therefore (they say) that he who begets a son produces even his own self; and it is declared in the Veda, “Thou art self, called a son.” Thus he who begets a son will see, during his lifetime, a second self. He becomes like’ him. Therefore one’s own self must not be begotten on an unworthy female. For (he who does that) despises himself. He becomes even so, as he produces himself. Therefore (every man), each in his own caste, should first look out for a female who has been sanctified according to the injunction (of the sacred texts). Taking her to be his wedded wife, he shall beget a son.’ It is possible that this passage really belongs to Baudhāyana, for it is written in the usual style of our Sūtra, and the last word of this passage as well as of Sūtra 11, as given in the Dekhan MSS., is *utpādayet*. But it is not absolutely required by the context, and the commentary too omits it.

12. Through the application of medicines and sacred texts.

13. The advice to him (who is intent on the procreation of children) is given in agreement with the revealed texts.

14. For it produces results in the case of all the castes.

PRASNA II, ADHYÂYA 10, KANDIKÂ 17.

1. Now we will explain the rule for entering the order of ascetics (*samnyâsa*).

2. Some (teachers say), 'He who has finished his studentship may become an ascetic immediately on (the completion of) that.'

3. But (according to others, asceticism is befitting) for Sâlinas and Yâyâvaras who are childless;

4. Or a widower (may become an ascetic).

5. (In general) they prescribe the profession of asceticism after the completion of the seventieth year and after the children have been firmly settled in (the performance of) their sacred duties.

6. Or a hermit in the woods (may become an

13. I read with M., whose reading is confirmed by the explanation given in the commentary, *tasyopadesah srutisâmânyenopadisyate*. The other MS. reads *tasyopadesena*, and in the text of the commentary the first word is left out.

17. 2. Gautama III, 1.

3. Regarding the two terms Sâlina and Yâyâvara, see below, III, 1, 3-4.

4. Vidhura, translated, according to Govinda's explanation, by 'widower,' perhaps includes all persons who have been separated from their families.

6. Regarding the ceremonies to be performed by hermits in the wood, see above, II, 6, 11, 15, and below, III, 3.

ascetic) on finishing the (special) ceremonies (prescribed for him).

7. ‘That eternal greatness of the Brâhmaṇa is neither increased nor diminished by works. The soul knows the nature of that (greatness). He who knows that, is not stained by evil deeds.’

8. ‘It leads to the cessation of births.’

9. ‘The eternal one leads (him) to glory.’ The greatness (of asceticism is declared by these passages).

10. After having caused the hair of his head, his beard, the hair on his body, and his nails to be cut, he prepares

11. Sticks, a rope, a cloth for straining water, a water vessel, and an alms-bowl.

12. Taking these (implements, let him go) to the extremity of the village, or to the extremity of the boundary (of the village), or to the house where the sacred fires are kept, partake of a threefold (mixture of) clarified butter, milk, (and) sour milk, and (afterwards) fast;

13. Or (he may partake of) water.

14. (Saying), ‘Om, Bhûḥ, I enter the Sâvitri, tat savitûr varenyam; Om, Bhuvah, I enter the Sâvitri, bhargo devasya dhîmahi; Om, I enter the Sâvitri, dhiyo yo naḥ prakodayât;’ (he shall recite the Sâvitri) foot by foot, half-verse by half-verse, (and finish by repeating) the whole or the parts (of the verse).

7. See above, II, 6, 11, 30.

11. Yâgñavalkya III, 58–60.

14. This part of the ceremony is called Sâvitrîpravesa, ‘entering the Sâvitri.’ According to the Dharmasindhu, fol. 84 a, l. 8, the last Mantra is ‘Om, Bhûḥ, Bhuvah, Svah, I enter the Sâvitri; we meditate on that adorable light of divine Savitri, who may impel our thoughts.’

15. It is declared in the Veda, ' Entering order after order, (man) becomes (one with) Brahman.'

16. Now they quote also (the following verse) : ' He who has passed from order to order, has offered burnt oblations and kept his organs in subjection, becomes afterwards, tired with (giving) alms and (making) offerings, an ascetic.'

17. Such an ascetic (becomes one with) the infinite (Brahman).

18. Before the sun sets, he heaps fuel on the Gârhapatya fire, brings the Anvâhâryapañkana fire (to the spot), takes the flaming Âhavanyâ fire out (of the Gârhapatya), melts butter on the Gârhapatya fire, cleanses it (with Kusa grass), takes four times (portions of it) in the sacrificial spoon (called Sru $\acute{k}$ ), and offers in the Âhavanyâ fire on which sacred fuel has been heaped, (four times) a full oblation, (saying), ' Om, Svâhâ !'

19. It is declared in the Veda that this (offering is) the Brahmânvâdhâna (putting fuel on the sacred fires for the sake of the universal soul).

20. Now in the evening, after the Agnihotra has been offered, he scatters grass to the north of the Gârhapatya fire, places the sacrificial vessels in pairs, the upper part turned downwards, on it, strews Darbha grass to the south of the Âhavanyâ fire on the seat destined for the Brahman priest, covers

**16. Manu VI, 34.**

18. Anvâhâryapañkana is another name of the so-called Dakshinâgni, in which the sacrificial viands are cooked. The cleansing of the butter (utpavâna) is performed by taking hold of the ends of blades of Kusa grass and dipping the bent middle part into the melted butter and then drawing it upwards. A full burnt oblation (pûrnâhuti) consists of a whole spoonful. As four spoonfuls are to be taken out, it follows that four oblations are to be offered.

it with the skin of a black antelope, and remains awake during that night.

21. A Brâhmaṇa who, knowing this, dies after fasting during the night of Brahman and reposing within himself the sacred fires, conquers all guilt, even (that of) killing a Brâhmaṇa.

22. Then he rises in the muhûrta sacred to Brahman, and offers the early Agnihotra just at the (appointed) time.

23. Next, after covering the (part of the altar called) Prishthyâ and bringing water, he prepares (an offering) to (Agni) Vaisvânara (which is cooked) in twelve potsherds. That (well-)known Ishî is the last (which he performs).

24. Afterwards he throws the sacrificial vessels, which are neither made of earth nor of stone, into the Âhavaniya fire,

25. (And) throwing the two Aranis into the Gârhapatya fire (with the words), 'May ye be of one mind with us,' he reposes the sacred fires in himself.

26. (Reciting the sacred text), 'O Fire, that body of thine, which is fit for the sacrifice,' he inhales the smell of (the smoke of) each fire thrice three times.

27. Then, standing within the sacrificial enclosure, (he says) thrice in a low voice and thrice aloud, 'Om, Bhûḥ, Bhuvâḥ, Svâḥ, I have entered the order of ascetics, I have entered the order of ascetics, I have entered the order of ascetics.'

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21. The night during which the ascetic keeps watch near the fires is called 'the night of Brahman.'

25. The Aranis are the two pieces of wood used for producing fire by friction, Taittirîya Samhitâ I, 3, 7, 1-2.

28. It is declared in the Veda, 'The gods are trebly true.'

29. (Finally) he pours out as much water as will fill his joined hands, (saying), 'I promise not to injure any living being.'

30. Now they quote also (the following verse): 'An ascetic who roams about after having given a promise of safety to all living beings, is not threatened with danger by any creature.'

31. (Henceforth) he must restrain his speech.

32. He grasps his staff, (saying), '(Thou art my) friend, protect me.'

33. He takes the rope, (reciting the verse), 'The brilliant light,' &c.

34. He takes the cloth for straining water, (reciting the text), 'With which means of purification the gods,' &c.

35. He takes the waterpot, (reciting the verse), 'Through that light, by which the gods rose on high,' &c.

36. He takes the alms-bowl, (reciting the Vyâhrritis).

37. Taking with him the staves, the rope, the

28. Taittiriya Âranyaka II, 18, 6.

29. All gifts must be confirmed by a libation of water, which in other cases is poured into the hand of the recipient. The ceremony proves more clearly even than the numerous other passages of the Smritis, in which ascetics are exhorted to abstain from injuring living beings, that the so-called ahimsâ doctrine is not of Buddhistic, but of Brâhmanical origin.

30. Vasishtha X, 1-2.

31. Gautama III, 17.

33. Taittiriya Brâhmaṇa III, 7, 8, 1.

35. Taittiriya Samhitâ V, 7, 2, 2.

37. The Surabhimatî occurs Taittiriya Brâhmaṇa III, 9, 7, 5. For the other texts named, see above, II, 4, 7, 2. The Tarpana has been fully described above, II, 5, 9-10.

cloth for straining water, the waterpot, (and) the alms-bowl, he goes where water (is to be obtained), bathes, sips water, (and) washes himself, (reciting the verses called) Surabhimatî, Abliṅgâs, Vârunîs, Hiranyavarnâs, and Pâvamânîs. Entering the water, he performs sixteen suppressions of the breath, (mentally repeating) the Aghamarshana hymn, ascends the bank, wrings out his dress, puts on another pure dress, sips water, takes the cloth for straining, (saying), 'Om, Bhûḥ, Bhuvah, Svah,' and performs the Tarpana (with the following texts), 'Om, Bhûḥ, I satiate,' 'Om, Bhuvah —, Om, Svah —, Om, Mahah —, Om, Ganah —, Om, Tapah —, Om, Satyam —.'

38. He takes up as much water as his joined hands will hold for the manes, (and satiates them with it) exactly in the same manner as the gods, (saying), 'Om, Bhûḥ Svadhâ, Om. Bhuvah Svadhâ,' &c.

39. Then he worships the sun, (reciting) the two verses (which begin), 'Ud u tyam kitram,' &c.

40. (Saying), 'Om, this (syllable Om), forsooth, is Brahman; this (syllable) which sheds warmth is light; this which gives warmth is the Veda; this must be known as that which sheds warmth;' he thus satiates the soul (and afterwards) worships the soul (with these texts), 'The soul (is) Brahman, (is) light.'

38. 'In the same manner as the gods,' i. e. without passing the sacred string over the right shoulder.—Govinda.

40. The Gugarât and Dekhan MSS., including K., place after the first Om two additional Mantras, 'Brahman (is) Om; this universe (is) Om.' The object of the Mantras given in the Madras MSS. is to identify the Pranava with the Brahman, the sun, and the Veda.

41. Let him repeat the Sâvitri one thousand times, or one hundred times, or an unlimited number of times.

42. (Saying), 'Bhûh, Bhuvaḥ, Suvaḥ,' he takes up the cloth for straining, (and) fetches water.

43. Let him not, (at any period) after that (moment), sip water which has not been drawn up (from a well and the like), which has not been strained, and which has not been completely cleansed.

44. Let him not wear any longer a white dress.

45. (He may carry) one staff or three staves.

### PRASNA II, ADHYÂYA 10, KANDIKÂ 18.

1. Now the following vows are (to be kept by an ascetic):

2. Abstention from injuring living beings, truthfulness, abstention from appropriating the property of others, continence, (and) liberality.

3. There are five minor vows, (viz.) abstention from anger, obedience towards the Guru, avoidance of rashness, cleanliness and purity in eating.

4. Now (follows the rule for) begging. Let him

43. Manu VI, 46. Aparipûtabhiḥ, 'which has not been completely cleansed,' probably refers to the so-called drishyâ paripavana, 'carefully looking at it in order to see if any living being remains in it.'

18. 2. The five vows (vratas) named here are the principal ones. As to the vow of 'liberality' Govinda remarks that though the ascetic possesses no 'store' and no property in the ordinary sense of the word, still he can have books and give those away.

3. 'Avoidance of rashness,' i. e. committing any act which might destroy life.

4. 'When the Vaisvadeva offering has been finished,' i. e. when people have had their dinner; see also Vasishtha X, 7.

ask Brâhmaṇas, both those who have houses (*sâlîna*) and those who lead a wandering life (*yâyâvara*), for alms, when the Vaisvadeva offering has been finished.

5. Let him ask (for it), prefacing (his request with the word) Bhavat.

6. Let him stand begging no longer than the time required for milking a cow.

7. When he returns from begging, he lays (the alms) down in a pure place, washes his hands and feet, and announces (what he obtained) to the sun, (reciting the text), 'Ud u tyam kitram,' &c. He (also) announces it to Brahman (with the text), 'The first-born Brahman,' &c.

8. It is declared in the Veda, 'After the Brahmâdhâna the sacrificer himself (contains) the sacrificial fires. His respiration (*prâna*, represents) the Gârhapatya fire, the air that goes downwards (*apâna*, represents) the Anvâhâryapañkana (or Dakshina) fire, the circulation in the body (*vyâna*, represents) the Âhavanîya fire, the cerebral circulation (*udâna*) and the abdominal circulation (*samâna*, represent) the Sabhya and Âvasathya fires. These five fires are abiding in the soul. He (therefore) offers (the oblations) in the soul alone.'

9. 'This sacrifice, offered in the soul, which is located in and based on the soul, leads the soul to happiness.'

10. Giving, compassionately, portions (of his food) to the living beings, and sprinkling the re-

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7. The second text occurs repeatedly in the Taittirîya-veda, e.g. Taittirîya Âraṇyaka X, 1, 10.

8. Regarding the Brahmâdhâna, see above, II, 10, 17, 19.

mainder with water, he shall eat it as if it were a medicine.

11. After he has eaten and sipped water, he mutters (the texts), 'Out of darkness we,' &c., (and), 'My speech resides in the mouth,' &c., and worships the sun with the (verse called) *Gyotishmati*.

12. Let him eat food, given without asking, regarding which nothing has been settled beforehand and which has reached him accidentally, so much only as is sufficient to sustain life.

13. Now they quote also (the following verses): 'Eight mouthfuls (make) the meal of an ascetic, sixteen (that) of a hermit in the woods, thirty-two (that) of a householder, an unlimited (quantity that) of a student.'

14. 'Alms (may) either (be obtained) from (men of) the three castes, or the food (given) by a single Brâhmaṇa (may be eaten); or (he may obtain food) from (men of) all castes, and not (eat) that given by a single Brâhmaṇa.'

15. Now they quote (the following special rules) for the case that the teachers explain (the doctrine) of the Upanishads: 'Diligently standing (in the day-time), keeping silence, sitting (at night) with crossed legs, bathing three times a day, and eating

11. The first text occurs frequently in the Taittirîya-veda, e.g. Taittirîya Samhitâ IV, 1, 7, 4; the second, Taittirîya Āranyaka X, 72. The *Gyotishmati* is, according to Govinda, the first of the two Mantras quoted.

12. According to Govinda this verse gives the opinion of 'some' teachers, not the author's. *Asamkaptam*, 'regarding which nothing has been settled beforehand,' indicates, according to Govinda, that the ascetic must not even mentally determine what he is going to eat.

13. See above, II, 7, 13, 7.

at the fourth, sixth, or eighth (meal-time only), he shall subsist entirely on (rice) grains, oil-cake, food prepared from barley, sour milk, (and) milk.'

16. It is declared in the Veda, 'On that (occasion) he shall rigidly keep silence; pressing the teeth together he may converse, without opening his mouth, as much as is necessary with teachers deeply versed in the three Vedas (and) with ascetics possessing a great knowledge of the scriptures, not with women, nor when he would break (his vow).'

17. (Let him keep) only one of (the rules which enjoin) standing (in the day-time), rigid silence, and sitting (at night) with crossed legs; let him not keep all three together.

18. It is declared in the Veda, 'And he who has gone there may eat, in times of distress, a small quantity of the food prescribed by his vow after (having partaken of other dishes), provided he does not break (his vow).'

19. 'Eight (things) do not cause him who is intent on standing (in the day-time), keeping rigid silence, sitting (at night) with crossed legs, bathing three times a day, and (eating) at the fourth, sixth, or eighth meal-time only, to break his vow, (viz.) water, roots, clarified butter, milk, sacrificial food, the wish of a Brāhmaṇa, an order of his teacher, and medicine.'

20. Let him mutter the (Mantras which must be

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18. 'The meaning is, that in times of distress, having partaken at his pleasure (of other food), he may afterwards eat of one (of the substances mentioned above, viz.) rice-grains and the rest.'—Govinda,

19. All the MSS. except M. have snāna, 'bathing,' instead of sthāna, 'standing (in the day-time),' though the reading is clearly wrong.

recited at the) Agnihotra, in the evening and in the morning,

21. After performing his evening devotions by (reciting the verses called) Vârunîs, and his morning devotions by (reciting the verses called) Maitrîs.

22. 'An ascetic shall keep no fire, have no house, no home, and no protector. He may enter a village in order to collect alms, and emit speech at the private recitation of the Veda.'

23. It is declared in the Veda, 'Limited in number are the *Rik*-verses, limited in number are the Sâmans, limited is the answer (of the Adhvaryu priest).'

24. 'Thus (an ascetic) shall not give up the Veda, (but live), until he is liberated from the body, at the root of the tree.'

25. 'The tree (is) the Veda; the syllable Om is its root; the syllable Om is the essence of the Veda.'

26. 'Meditating on the syllable Om, he becomes

21. The Maitrîs occur Taitt. *Samhitâ* III, 4, 11, 5, and the Vârunîs follow them immediately.

22. Âpastamba II, 9, 21, 10.

23. This and the next Sûtras are intended to teach that ascetics may limit their private recitation to the repetition of the *pranava*, 'the syllable Om.' According to Govinda the passage of the Veda quoted refers originally to the *Katurhotârah*, which the Taittirîya Brâhmaṇa II, 2, 1, 4, and III, 12, 5, 1 identifies with the Brahman, and where the *pratigara*, the answer of the Adhvaryu priest, is 'Om hotâh' (Aitareya Brâhmaṇa V, 25).

24. I have taken *vrikshamûlikovedasamnyâsi* to stand for *vrikshamûliko avedasamnyâsi*. For the *vedasamnyâsa*, 'giving up the Veda,' is not permitted to an ascetic; see e. g. Vasishtha X, 4. But even without the negative particle *vedasamnyâsi* may convey a sense not opposed to the general teaching of the Smritis. For it may be taken to mean 'abandoning (the recitation of other portions of) the Veda.'

fit (to be united with) Brahman.' Thus spake the lord of created beings.

27. Let him cleanse the vessel of Brahman with the seven Vyâhr̥itis.

### PRASNA III, ADHYÂYA 1.

1. Now, therefore, (we will speak) of those who desire (to fulfil) the duties of Sâlinas (dwellers in houses), Yâyâvaras (wanderers), and Kakrakaras (circle-goers), who subsist by nine (different) means of livelihood.

2. The term 'livelihood' (*vritti*) is used because they subsist thereby (*tadvartanât*).

3. The word Sâlina (is used) because they dwell in houses (*sâlâ*).

4. To be a Yâyâvara (means that one) goes on by means of a most excellent livelihood (*vrittyâ varayâ yâti*).

5. The term Kakrakara is derived from going by turns (to the houses of rich men).

6. We will explain those (above-mentioned means of livelihood) in their proper order.

7. They are nine, (viz.) Shannivartanî, Kauddâltî, Dhruvâ, Samprakshâlanî, Samûhâ, Pâlanî, Siloñkhâ, Kapotâ, and Siddhoñkhâ.

27. Govinda is uncertain if the term brahmabhâgana, 'the vessel of Brahman,' refers to the alms-bowl or to the body of the ascetic. Probably both are meant, and the Sûtra is intended to prescribe the frequent recitation of the Vyâhr̥itis in addition to the syllable Om.

1. 5. Govinda says that Kakrakara is another name for Yâyâvara, and that anukramakarana, 'going by turns,' means going successively to the houses of Brâhmaṇas, Kshatriyas, and Vaisyas.

7. The terms left untranslated are fully explained in the next

8. (In addition) to these there is a tenth way of living, viz. forest-life.

9. (If he desires to adopt) any of the nine ways of living,

10. He causes the hair of his head, his beard, the hair on his body, and his nails to be cut, and besides gets ready (the following objects),

11. (Viz.) the skin of a black antelope, a water-pot, a staff, a yoke for carrying burdens, (and) a sickle.

12. He desires to go forth, after having offered a Traidhâtaviya (offering) or a Vaisvânari (ishtî).

13. Now on the (following) morning, after the sun has risen, he makes the sacred fires burn brightly, melts butter on the Gârhapatya fire, cleanses it (with Kusa grass), heats the (spoons called) Sruk and Sruva, cleans (them), takes out four (spoonfuls of butter) in the Sruk, and offers the Vâstoshpatiya (oblation) in the Âhavaniya fire according to (the rules of his) Sûtra.

chapter. All the MSS. read kauntâlî for kauddâlî, which occurs in the commentary alone.

11. The vivadha, 'a yoke for carrying burdens,' consists usually of a bamboo pole, to the ends of which two ropes are attached for fastening the loads. Kuthahârî, 'a sickle,' seems to be the name of a particular kind of sickle, since Govinda explains it by vâsavâsanadâtram. He adds that the term includes 'a spade' (kudâla) and other implements.

12. The meaning is that on the evening before his departure from the old home he is to offer the Traidhâtaviya-homa. According to the Srauta-sûtras (see the Petersb. Dict. s. v. traïdhâtavî) the latter offering always occurs at the end of a great sacrifice. Hence it is appropriate for a person who wishes to begin a new mode of life.

13. This is the leave-taking from the old dwelling.

14. Having recited the Puronuvâkyâ (verse), 'O lord of the dwelling, permit us,' &c., he offers (the oblation) with the Yâgyâ verse, 'O lord of the dwelling, with thy kind company,' &c.

15. Some (declare that) every person who has kindled the sacred fires (shall offer these Homas).

16. Others (say that) a Yâyâvara alone (shall do it).

17. After departing (from his house), he stops at the extremity of the village, or at the extremity of the boundary of the village, builds there a hut or a cottage, and enters that.

18. Let him use the skin of the black antelope and the other (objects) which he has prepared for the several purposes which they are intended to serve.

19. Known (is) the (duty of) serving the fires; known (is) the (duty of) offering the new and full moon sacrifices; known (is) the successive performance of the five Mahâyagnas; it is seen that the vegetables, which have been produced, are offered.

20. He hallows those (vegetables), either (reciting the text), 'I offer what is agreeable to all the gods,' or silently, and cooks (them).

14. The two verses occur Taittirîya Samhitâ III, 4, 10, 1. It is specially mentioned by Sâyana that the two verses have to be recited by an Agnihotrin on departing from his home.

17. *Matha*, 'a cottage,' is, according to Govinda, a house resting on many posts or pillars, while *kuñî* is the simple shed with four posts and a roof of leaves.

19. The last clause, probably, is meant to prescribe a simpler form of the Vaisvadeva.

20. Govinda adds that the meaning is that the sacrificer shall eat the boiled rice in silence.

21. For such (a man the duty of) teaching, sacrificing for others, accepting gifts, and (performing) other sacrifices (than those mentioned) ceases.

22. (The use of) sacrificial food fit to be eaten during the performance of a vow is seen;

23. That is as follows: (his food may be) mixed with clarified butter or sour milk, (it must) not (contain) pungent condiments or salt, nor meat, nor (be) stale.

24. (He shall remain) chaste, or approach (his wife) in season.

25. (It is necessary) to have the hair of his head, his beard, the hair on his body, and his nails cut on each Parva day, and the rules of purification (are obligatory on him).

26. Now they quote also (the following verses): 'Two kinds of purification, which the *Sishṭas* reverentially practise, are mentioned in the Veda,— external (purification), which consists in the removal of impure stains and foul smells, and internal (purification), which consists in the abstention from injuring live creatures.'

27. 'The body is purified by water, the understanding by knowledge, the soul of beings by abstention from injuring, (and) the internal organ by truth.'

### PRASNA III, ADHYĀYA 2.

1. As regards (the mode of subsistence called) *Shannivartanī*, (that) is (as follows):

21. Govinda adds that the obligation of performing other meritorious deeds, such as digging wells and tanks (*pūrta*), also ceases.

27. *Vasishṭha* III, 60.

2. He cultivates six Nivartanas (of) fallow (land); he gives a share to the owner (of the soil), or solicits his permission (to keep the whole produce).

3. Let him plough before breakfast with two bulls whose noses have not been pierced, not striking (them) with the goad, (but) frequently coaxing (them).

4. If he cultivates six Nivartanas in this manner (and subsists thereby), that is (the mode of living called) *Shannivartani* (subsistence on six Nivartanas).

5. (As regards the mode of subsistence called) *Kauddālī*, he digs up (the soil) near a water(-course or tank) with a spade, a ploughshare, or a pointed piece of wood, sows seed, (and) grows bulbs, roots, fruit, pot-herbs, and vegetables.

6. (If he thus) cultivates (land) with a spade (and lives on its produce), that is the (mode of life called) *Kauddālī* (subsistence by the spade).

7. He who lives by the (mode of subsistence called) *Dhruvā*, wraps up his head in a white dress (saying), 'For the sake of welfare I wrap thee up, O head,' (and) takes the skin of a black antelope (with the words), '(Thou art) spiritual pre-eminence, (I take thee) for the sake of spiritual pre-eminence;' the *Pavitra* (reciting) the *Abliṅga* texts; the water-pot (saying), 'Thou art strength, (I take) thee for

2. 2. A Nivartana is a measure of 4000 square hastas, the ancient equivalent of the modern Bighā.

3. Identical with II, 2, 4, 21.

6. Govinda says that according to some the following ceremonies need only be performed when one goes out begging for the first time, while others insist on their being performed daily.

7. The Mānastokiya, i. e. the text beginning 'mâ nas toke,'

the sake of strength ;' the yoke for carrying burdens (saying), 'Thou art grain, (I take) thee for the sake of prosperity ;' the staff (saying), '(Thou art) a friend, protect me.'

8. On leaving (his hut), he mutters the Vyâhritis, and (afterwards the verse used for) hallowing the quarters of the horizon, 'May the earth, the middle sphere, the sky, the constellations, and all the quarters of the horizon, fire, air, and sun, (may all these) deities protect me on my road.'

9. Because, after muttering the Mânastoklya (text) and entering the village, he shows himself with the yoke (on his shoulder) at the door of each house, they call it 'showing oneself.'

10. Because, if every (other) livelihood fails, he persistently (dhruvam) supports himself by this (mode of living), it is called Dhruvâ (the unchangeable).

11. (As regards the mode of life called) Samprakshâlanî, (if, in order to show that) there is no waste of the vegetable (substances) obtained nor

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occurs repeatedly in the Taittirîya-veda, e. g. Taitt. Samhitâ III, 4, 11, 2. Govinda adds that the beggar must remain silent, and not stop longer at each door than the time required for milking a cow.

10. Both the text and the scanty commentary on this Sûtra are corrupt. K. reads, *vritter vrittair avârtâyâm tayaiva tasya dhruvam* varttayatîti dhruveti parikârtitâ; D. *vritte vrittair avârtaâthâ*, &c.; M. *vritte vrîter avrittâyâm avrittâyâm tathaiva tasyâh ddhrivam* vartamânâd iti, &c.; C. I. *vrîter vrîter âvartâyâm âvartâyâm tathaiva tasyâm dhruvam* vartanâd iti, &c. The Telugu copy omits the text. From the commentary it is clear that Govinda read at the beginning of the Sûtra 'vrîter vrîter,' and the Telugu copy proves that 'tayaiva' is the correct reading. I restore the Sûtra conjecturally, as follows, *vrîter vrîter avârtâtâyâm tayaiva tasya dhruvam* vartanâd iti dhruveti parikârtitâ.

11. I read, samprakshâlanîti utpannânâm oshadhînâm prakshe-

any hoarding, he turns the dishes, after washing them, upside down, (that is the livelihood called) Samprakshâlanî (living by washing).

12. As to the (mode of subsistence called) Samûhâ, (if) he sweeps up (grain) with a broom in permitted places where (grain-bearing) plants are found, either on a road or in fields the access to which is not obstructed (by hedges), and lives on (what he has thus obtained), that (livelihood is called) Samûhâ (living by sweeping).

13. As to the (mode of life called) Pâlantî, it is also named Ahimsakâ (not hurting), and the following (definition) is given. (If) he tries to obtain from virtuous men husked rice or seeds, and maintains (himself) thereby, that (is the mode of subsistence called) Pâlantî.

14. As to the (mode of life called) Siloñkhâ, (if) he gleans single ears in permitted places where (grain-bearing) plants grow, on a road or in fields the access to which is not obstructed, and supports himself by (these) gleanings, (collected) from time

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*panam* nâstîti niñkayo vâ bhâganâni samprakshâlyya nyubgayañtîti samprakshâlanî || M. has nâsti niñkayo vâ, and C. I. reads also niñkayo and omits 'vâ.' The Dekhan MSS. have nâstîti *kayo* vâ. The description is not very clear; but it seems that a person who lives by the Samprakshâlanî *vritti* must obtain grain and vegetables by begging in such quantities as will suffice for one meal, and prove by the way in which he treats his dishes that he has neither wasted his food nor any store remaining.

13. The translation of this Sûtra is merely tentative, as the two MSS. of the commentary omit the text, and contain only a fragment of Govinda's explanation. The latter seems to have differed from my interpretation. The text, as given by the other MSS., runs as follows: pâlantîty [pâli°, MSS.] ahimsakety evedam uktam bhavati [°iti, M.] tushavihînâms tandulân ikkhati sagganebhyo bîgâni vâ [kâ, D.] pâlayatîti pâlanî [phâla°, phâlani, M.; pâlinô, K. D.]

to time, that (is the mode of subsistence called) *Siloñkhâ* (gleaning).

15. As to the (livelihood called) *Kapotâ*, (if) he picks up with two fingers single grains in permitted places, where (grain-bearing) plants grow, either on the road or in fields the access to which is not obstructed, that (is called), because he acts like a pigeon, *Kapotâ* (pigeon-life).

16. As to (the mode of life called) *Siddhoñkhâ*, (if) tired with the (other) ways of subsistence, he asks, because he has become old or diseased, virtuous men for cooked food, that (is the livelihood called) *Siddhoñkhâ* (gleaning cooked food).

17. If (he adopts) the latter, he must reposit (the sacred fires) in his soul and behave like an ascetic, except (in using) the cloth for straining water and (wearing) a reddish-brown dress.

18. If he subsists on the produce of the forest, (the fruits) of trees, creepers, and lianas, and of grasses, such as wild millet (*syâmâka*) and wild sesamum, that (is called) forest-life.

19. Now they quote also (the following verse): 'Moving about with the beasts, dwelling together with them, and maintaining oneself in a manner similar to theirs, that is clearly the road to heaven.'

### PRASNA III, ADHYÂYA 3.

i. Now the hermits in the wood belong to two classes,

15. Govinda mentions a varia lectio not found in our MSS., *kapotavatsandamîni*, 'because he pecks like a pigeon.'

16. Here as well as above, III, 1, 7, the Dekhan MSS. read *siddhekkhâ*, 'begging cooked food,' instead of *siddhoñkhâ*.

3. i. Compare for the whole Adhyâya, *Âpastamba* II, 9, 21, 20-23, 2.

2. Those who cook (their food), and those who do not cook it.

3. Among them, those who cook (their food are divided) into five subdivisions, (viz.) those who eat everything which the forest contains, those who live on unhusked (wild-growing grain), those who eat bulbs and roots, those who eat fruit, and those who eat pot-herbs.

4. Those who eat everything which the forest produces are, again, of two kinds: they either subsist on forest-produce generated by Indra, or on that which has been generated from semen.

5. Among these, that which has been generated by Indra (is the produce) of lianas, shrubs, creepers, and trees. Fetching (that) and cooking it, they offer the Agnihotra in the evening and in the morning, give (food) to ascetics, guests, and students, and eat the remainder.

6. That which is generated from semen is the flesh (of animals) slain by tigers, wolves, falcons, and other (carnivorous beasts), or by one of them. Fetching (that) and cooking it, they offer the Agnihotra in the evening and in the morning, give (shares) to ascetics, guests, and students, and eat the remainder.

7. Those who eat unhusked grain only, fetch rice, avoiding (husked) corn, boil it, offer the Agnihotra both in the evening and in the morning, give (food) to ascetics, guests, and students, and eat the remainder.

8. Those who eat bulbs and roots, or fruit, or pot-herbs, (act) exactly in the same manner.

9. Those (hermits) who do not cook (their food are divided into) five (classes), Unmaggakas, Pra-

vrittâsins, Mukhenâdâyins, Toyâhâras, and Vâyubhakshas.

10. Among these, the Unmaggakas (collect and prepare their food), avoiding (the use of) iron and stone implements,

11. The Pravrittâsins take it with the hand,

12. The Mukhenâdâyins take it with the mouth (only, like beasts),

13. The Toyâhâras subsist on water only,

14. And the Vâyubhakshas (air-eaters) eat nothing.

15. In this manner ten (different) initiations are prescribed for hermits who follow the rule of Vikhanas (vaikhânasa).

16. He who has agreed (to obey) the Institutes of his (order, shall wear) a staff, (shall keep) rigid silence, and (shall) abstain from rash acts.

17. Hermits following the rule of Vikhanas (vai-khânasa) are purified (from sin), and (especially) those who abstain from food.

18. The sum of the rules applicable to all Brahma-Vaikhânasas (is as follows) :

19. 'Let him not injure (even) gadflies or gnats ; let him bear cold and perform austerities ; let him constantly reside in the forest, be contented, and

11. Pravrittâsin, i. e. he who eats food only which comes to him accidentally.

15-17. These three Sûtras are omitted in the commentary, but found in all the MSS. of the text.

18. Govinda proposes two explanations for the term brahma-vai-khânasa ; he thinks that it may mean either brahmañâ drishâ vaikhânasâh, 'hermits seen by Brahman,' i. e. whose duties have been revealed by Brahman, or 'hermits who are Brâhmaṇas by caste.' The true sense, however, is probably 'a hermit (who strives) to (become one with) Brahman' (brahmârtham vaikhânasa).

delight in (dresses made of) bark and skins, (and in carrying) water (in his pot).'

20. 'A devotee shall first honour the guests who have come to his hermitage at (dinner) time ; he shall be sedulous in (worshipping) gods and Brâhmaṇas, in (offering) the Agnihotra, and in practising austerities.'

21. 'A Brâhmaṇa who has taken to forest-life, and who has adopted this difficult (but) pure mode of existence, which keeps him apart from wicked men, which must never be given up, which is similar to (that of the) beasts and birds, which allows the collection of the necessaries of life for one day only, and which necessitates the consumption of astringent and bitter (food), never sinks low.'

22. 'Moving about with the beasts, dwelling together with them, and maintaining oneself in a manner similar to theirs, that is clearly the road to heaven.'

### PRASNA III, ADHYÂYA 4.

1. Now if a student commits any act against his vow, eats meat, or approaches a woman, whenever any evil befalls him,

2. He heaps fuel on the fire in the interior of the house, scatters (Kusa grass) around it, and performs the ceremonies up to the end of the Agnimukha ; then he offers oblations of clarified butter, (reciting the following texts) : 'It was done by lust, lust does

22. See above, III, 2, 19.

4. 1. The clause *striyam vopeyât*, 'or approaches a woman,' is omitted by Govinda. The whole chapter is a supplement to the rules given above, II, 1, 1, 30-35, where some of the Vedic passages mentioned here have already been given.

it, to lust (belongs) all this, to him who draws me on, Svâhâ ; ' It was done by the internal organ, the internal organ does it, to the internal organ (belongs) all this, to him who draws me on, Svâhâ ; ' It was done by passion, passion does it, to passion (belongs) all this, to him who draws me on, Svâhâ ; ' It was done by ignorance, ignorance does it, to ignorance (belongs) all this, to him who draws me on, Svâhâ ; ' It was done by sin, sin does it, to sin (belongs) all this, to him who draws me on, Svâhâ ; ' It was done by wrath, wrath does it, to wrath (belongs) all this, to him who draws me on, Svâhâ .'

3. That which begins with the muttering (of the Vedic texts) and ends with the gift of a fee (consisting of) a cow is known,

4. (Afterwards) he stays (during the night) behind (i. e. to the west of) the fire, wrapping himself in the skin of a black antelope, the neck of which is turned towards the east and the hair of which is turned outside.

5. When the day dawns, he drags himself away from the hinder part (of the skin), goes to a bathing-place, bathes (there) in the manner which is known, (but) performs, while in the water, sixteen suppressions of breath with the *Aghamarshana* hymn; next he performs the known (ceremonies) up to the worship of the sun, and afterwards goes to the house of his teacher.

6. Let him know for certain that that is equally (effective) as bathing (with the priests) at the end of a horse-sacrifice.

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5. Govinda says that this manner of crawling out of the skin is symbolical of a new birth.

## PRASNA III, ADHYÂYA 5.

1. Now we will explain the rule of the most holy Aghamarshana.

2. He goes to a bathing-place and bathes (there). Dressed in a pure dress let him raise, close to the water, an altar, and moistening his clothes by one (application of water), and filling his hand once (with water), let him recite the Aghamarshana hymn (in the manner of his daily) private recitation.

3. (Let him repeat it) one hundred times in the morning, one hundred times at midday, and one hundred times or an unlimited number of times in the afternoon.

4. When the stars have risen, let him partake of gruel prepared of one handful of barley.

5. After seven (days and) nights he is freed from all minor sins (*upapâtaka*), whether they have been committed intentionally or unintentionally, after twelve (days and) nights (from all other sins) excepting the murder of a learned Brâhmaṇa, the violation of a Guru's bed, stealing gold, and drinking Surâ.

6. After twenty-one (days and) nights he overcomes even those (crimes) and conquers them.

5. 1. *Vasishtha XXVI, 8.*

2. *Sthandila*, 'an altar,' is a slightly raised mound of earth, which, according to Govinda, in this case must have the shape of the sun's disc. According to the same authority the hand of the performer must remain filled with water as long as the recitation lasts, and the performer stands behind the altar facing the east.

5. Regarding the *prasritiyâvaka*, '(subsisting on) gruel prepared from a handful of barley,' see below, III, 6.

7. He overcomes everything, he conquers all, he obtains the reward of all sacrifices, he has bathed at all sacred bathing-places, he has performed the vows required for (the study of) all the Vedas, he becomes known to all the gods, he sanctifies a company (of Brâhmaṇas) by merely looking (at them), and his undertakings are successful. Thus speaks Baudhâ-yana.

### PRASNA III, ADHYÂYA 6.

1. Now if a man feels his conscience charged with (evil) actions committed by himself, let him boil for himself (alone), when the stars have risen, a handful of barley, (and prepare) gruel (with that).

2. Let him not perform the Vaisvadeva oblation with (a portion of) that,

3. Nor (shall) a Bali offering (be performed) on that (occasion).

4. Let him consecrate the barley before it is boiled, while it is being boiled, and after it has been boiled, with the (following) Mantras :

5. 'Thou art barley, thou art the king of grains, thou art sacred to Varuna and mixed with honey, the sages have proclaimed thee an expeller of all guilt and a means of purification.'

7. Govinda is of opinion that the words, 'thus speaks Baudhâ-yana,' indicate that this part of the work has been composed by a pupil or some other person.

6. 1. For the whole Adhyâya compare Vishnu XLVIII.

5. According to Govinda, Vâmadeva is the *Rishi* of these Mantras. The phrase, 'Thou art sacred to Varuna,' is to be explained, according to Govinda, by the fact that offerings presented to Varuna frequently consist of barley. 'Honey' means, according to some, 'sweet butter,' with which the dish is seasoned.

‘Ye barley-grains are clarified butter and honey,  
ye barley-grains are water and ambrosia. May you  
remove my guilt and all my sins :’

‘Those committed by words, by acts, and by evil  
thoughts ; ill-fortune and the night of all-destroying  
time,—all that avert from me, ye barley-grains.’

‘(From the sin of eating) food which had been  
worried by dogs or pigs, or which had been defiled  
by crows and impure men, from the sin of disobedience  
towards mother and father,—from all that purify  
me, ye barley-grains.’

‘From the dreadful (guilt of) mortal sins and of  
the crime (of serving) a king, from the wrong done  
to infants or aged men, from (the guilt) of stealing  
gold, of breaking my vows, of sacrificing for an un-  
worthy man, of speaking evil of Brâhmaṇas,—from  
all that purify me, ye barley-grains.’

‘From (the sin of eating) the food of many men,  
of harlots and of Sûdras, of (partaking of) funeral  
dinners and of (the food given by) persons who are  
unclean on account of a death or a birth, of that  
given by thieves, or at a funeral sacrifice offered to  
one who lately died,—from all that purify me, ye  
barley-grains.’

6. (While the barley) is being boiled, he must  
protect it (and recite the text), ‘Adoration to Rudra,  
the lord of created beings ; pacified is the sky ;’  
the Anuvâka (beginning), ‘Give strength ;’ the five  
sentences (beginning), ‘The gods who are seated in  
front, led by Agni ;’ the two (texts), ‘Do not hurt

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6. The Anuvâka meant is Taitt. Samhitâ I, 2, 14. The five sentences are found, ibid. I, 8, 7, 1. Regarding the text mâ na-stoke, ‘do not hurt our offspring,’ see above, III, 2, 9. The last

our offspring,' (and) 'The Brahman-priest among the gods.'

7. Having purified himself (by sipping water, &c.), he shall eat a little of the boiled (mess), after pouring it into (another) vessel.

8. Let him offer it as a sacrifice to the soul, (reciting the text), 'May the gods, who are born from the internal organ and joined to the internal organ, who are very strong, whose father is Daksha, protect us (and) guard us; adoration to them, to them Svâhâ.'

9. Let him who desires intelligence (subsist on such food) during three (days and) nights.

10. A sinner who drinks it during six (days and) nights becomes pure.

11. He who drinks it during seven (days and) nights is purified from (the guilt of) the murder of a learned Brâhmaṇa, of violating a Guru's bed, of stealing gold, and of drinking Surâ.

12. He who drinks it during eleven (days and) nights, removes even the sins committed by his ancestors.

13. 'But he who during twenty-one days (drinks gruel made) of barley-grains which have passed through a cow, sees the Ganas and the lord of the Ganas, sees the goddess of learning and the lord of learning.' Thus speaks the venerable Baudhâyanî.

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Mantra occurs Taitt. Samhitâ III, 4, 11, 1. Govinda says that material protection, too, in the shape of an iron platter or cover is to be given to the boiling barley.

8. The text occurs Taitt. Samhitâ I, 2, 3, 1. It consists of five sentences, and is addressed to the five vital airs, to each of which the eater offers one oblation.

## PRASNA III, ADHYÂYA 7.

1. 'Let him who considers himself impure offer (burnt oblations), reciting the Kûshmândas.'

2. 'He who has had forbidden intercourse, or has committed a crime against nature, becomes even like a thief, even like the slayer of a learned Brâhmaṇa.'

3. 'He is freed from any sin which is less than the crime of slaying a learned Brâhmaṇa.'

4. If, after wasting his strength except in his sleep, he desires to become free from the stain and holy,

5. He causes the hair of his head, his beard, the hair on his body, and his nails to be cut on the day of the new moon or of the full moon, and takes upon himself a vow according to the rule prescribed for students,

6. (To be kept) during a year, or a month, or twenty-four days, or twelve nights, or six or three nights.

7. Let him not eat meat, nor approach a woman, not sit on (a couch or seat, and) beware of (speaking an) untruth.

8. To subsist on milk (alone is) the most excellent mode of living; or, using barley-gruel (as his food), he may perform a *Krikkhra* (penance) of twelve days, or he may (maintain himself by) begging.

7. 1-3. Taittiriya Âranyaka II, 8, 1-3.

6. Taitt. Âranyaka II, 8, 5-6. 7. Taitt. Âranyaka II, 8, 7.

8. Taitt. Âranyaka II, 8, 8. As the next Sûtra shows, these rules refer to Brâhmaṇas. Regarding the *Krikkhra*, see below, IV, 57.

9. On such (occasions) a Kshatriya (shall subsist on) barley-gruel, a Vaisya on curds of two-milk whey.

10. Having kindled the sacred fire in the morning according to the rule for Pâkayagnîas, having scattered (Kusa grass) around it, and having performed (the preliminary ceremonies) up to the end of the Agnimukha, he next offers in addition burnt oblations, reciting the three Anuvâkas (beginning), 'What cause of anger to the gods, ye gods,' 'The debts which I contracted,' (and) 'May worshipful Agni give thee by every means long life.'

11. Let him offer with each *Rik*-verse a portion of clarified butter.

12. After having offered four oblations with (the spoon called) Sruva, reciting (the texts), 'That strength which lies in the lion, in the tiger, and in the panther,' &c., and the four Abhyâvartinis (i.e. the texts), 'Thou, O fire, who turnest back,' &c., 'O Angiras,' &c., 'Again with strength,' &c., (and) 'With wealth,' &c., after having taken his position, with sacred fuel in his hands, in the place allotted to the sacrificer, he worships (the fire) with the hymn which contains twelve verses (and begins), 'To Vaisvânara we announce.'

13. Having placed the piece of sacred fuel (on the fire with the text), 'Whatever sin I ever com-

10. For the rule, see Taitt. Âranyaka II, 7, 4. The three Anuvâkas mentioned are Taitt. Âranyaka II, 3-5.

12. Taitt. Âranyaka II, 7, 4. The first four texts occur Taitt. Brâhmaṇa II, 7, 7, 1-2, the next four Taitt. Samhitâ IV, 2, 1, 2-3, and the hymn Taitt. Âranyaka II, 6. The place of the sacrificer to the south of the fire.

13. Taitt. Âranyaka II, 6, 2 (13).

mitted by thoughts or words, from all that free me (O fire, being duly) praised, for thou knowest the truth, Svâhâ,' he gives a fee.

14. (The ceremonies) which begin with the muttering (of the texts) and end with the gift of a cow as a fee are known.

15. One (person) only (shall) perform the service of the fire.

16. Now (let him offer) at the Agnyâdheya full oblations (pûrnâhuti, with the texts), 'Whatever cause of anger to the gods, ye gods;' 'The debts which I contracted;' 'May worshipful Agni give thee by every means long life.'

17. Having offered (it), he who is about to perform the Agnihotra, (worships) with the Dasahotri (texts); having offered (it), he who is about to perform the new and full moon sacrifices (worships) with the Katurhotri (texts); having offered (it), he who is about to offer the Kâturmâsyâ sacrifices (worships) with the Pañkahotri (texts); having offered it, (he worships) at an animal sacrifice with the Shaddhotri (texts), at a Soma-sacrifice with the Saptahotri (texts).

18. And it is declared in the Veda, 'Let him sacrifice (with the Kûshmânda texts) at the beginning of the rites; purified (thereby) he gains the world of the gods.' Thus (speaks) the Brâhmaṇa.

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16. From this and the next Sûtras it must be understood that the Kûshmândahoma is not only to be used as a penance, but may be offered at the beginning of the great Srâuta sacrifices, in order to sanctify the performer and to secure special benefits.

17. The Saptahotri and the other texts mentioned occur Taitt. Âranyaka III, 1-5. I understand the verb 'worship' on account of Lâtyâyana X, 12, 10.

18. Taitt. Âranyaka II, 7, 5.

## PRASNA III, ADHYÂYA 8.

1. Now, therefore, we will explain the rule of the *Kândrâyana* (lunar penance).

2. Let him fast on the fourteenth day of the bright half of the month.

3. Having had the hair on his head, his beard, the hair on his body, and his nails, or his beard alone, cut, let him enter, dressed in new clothes and speaking the truth, the place where the sacrificial fire is preserved.

4. There a (common) fire, (which may be) fetched once (only, shall serve) him; or (the fire) must be produced by friction with the Aranis.

5. Let a student, who is a friend (of the performer), be ready at hand to (carry out his) directions;

6. And sacrificial viands (shall be his) food during the performance of the vow.

7. Having heaped fuel on the fire, scattered (Kusa grass) around it, and performed (the ceremonies) up to the end of the Agnimukha, he offers burnt oblations, (cutting off portions) from the cooked food,

8. (The first) to Agni, (the second) to the lunar day whichever it may be, (the third and the fourth)

8. 1. For this chapter compare Gautama XXVII.

4. The meaning of the Sûtra is that the fire which has been carried into the âvasatha must be kept burning during the whole month which the *Kândrâyana* lasts. For a burnt oblation has to be performed at the end of the penance. Should it be extinguished, it must be rekindled by friction.

8. The text quoted occurs Taitt. Brâhmaṇa I, 5, 8, 1.

to the lunar mansion together with its guardian deity, the fifth to the moon (with the verse), 'Atrâha gor amanvata,' the sixth to the sky and the earth, the seventh to day and night, the eighth to Rudra, the ninth to the sun, the tenth to Varuna, the eleventh to Indra, and the twelfth to all the gods.

9. Now they mention (the following) other (oblations which are to be offered) to the points of the horizon and to their (guardian) deities, to the wide middle sphere and to its (guardian) deity.

10. Having offered (the oblation) to Agni Svishtakrit (with the verse), 'Ever new,' &c., he then places the remainder of the sacrificial viands into a goblet (*kamsa*) or a cup (*kamasa*), pours seasoning, that is fit for sacrifices, over them, and eats fifteen morsels of ordinary size,

11. The first (saying, 'I offer) thee to Prâna,' the second (saying, 'I offer) thee to Apâna,' the third (saying, 'I offer) thee to Vyâna,' the fourth (saying, I offer) thee to Udâna,' the fifth (saying, 'I offer) thee to Samâna.' If there are only four (mouthfuls, he eats) the first reciting two (texts); if there are three, (he eats) the first two reciting two (texts) with each; if there are two, (he eats) the first reciting two (texts and) the second reciting three texts; (if there is only) one, (he recites) all (the five texts) together.

12. Having drunk water (with the text), 'Thou

10. Taitt. *Samhitâ* II, 3, 5, 3.

11. This is an imitation of the Prânâgnihotra described above, II, 7, 12.

12. Taitt. *Samhitâ* III, 1, 8, 1. The seven Anuvâkas are Taitt. *Âranyaka* X, 51-57. One oblation is to be offered with each Anuvâka.

art water used for moistening Soma,' &c., he then offers the (following) additional oblations of clarified butter, with the seven Anuvâkas (beginning), 'May my Prâna, Apâna, Vyâna, Udâna, and Samâna be purified;' 'May my voice, mind, eye, ear,' &c.; 'May my head, hands, feet;' 'May my skin;' 'May the sense of hearing, touch;' 'May earth, water;' 'May that which consists of food.'

13. (The ceremonies) beginning with the muttering (of sacred texts) and ending with the gift of a cow as a fee are known.

14. He worships the sun with (three verses) addressed to Sûrya and the moon with (three verses) addressed to *Kandramas*.

15. When he goes to rest, he mutters (the verse), 'O fire, keep thou good watch,'

16. When he awakes (in the morning, the verse), 'O fire, thou art the protector of vows.'

17. Let him not talk with women and Sûdras addressing them first; let him not look at urine and ordure.

18. If he has seen any impure substance, he mutters (the text), 'Unrestrained (was) the internal organ, wretched my eye; the sun is the most

13. Govinda here mentions that the whole of the ceremonies alluded to are the *uttaram dârvihomikam* tantra.

14. As Govinda states, the former verses are 'ud vayam tamasa parî,' Taitt. *Samhitâ* IV, 1, 7, 4; 'ud u tyam gâtavedasam,' ibid. I, 1, 8, 4; 'kitram devânâm,' ibid. I, 4, 43, 1; while the verses addressed to the moon are 'navo navo,' ibid. II, 4, 14, 1; 'sa kitram,' Rig-veda VI, 6, 7; and 'atrâha gor,' Taitt. *Brâhmaṇa* I, 5, 8, 1.

15. Taitt. *Samhitâ* I, 2, 3, 1.

16. Taitt. *Samhitâ*, loc. cit.

18. Taitt. *Samhitâ* III, 1, 1, 2.

excellent among the lights of heaven; O initiation, mayest thou not forsake me.'

19. On the first day of the latter half (of the month he eats) fourteen mouthfuls.

20. Thus (he takes every day) one (mouthful) less up to the day of the new moon.

21. On the day of the new moon there is not (even) one mouthful (left to take).

22. On the first day of the first half (of the month) one (mouthful may be eaten), on the second two.

23. Thus he daily increases (his meal) by one (mouthful) up to the day of the full moon.

24. On the day of the full moon he offers a Sthālpāka to Agni, to the lunar day whichever it may be, and to the lunar mansions as well as to their (guardian) deities.

25. Having offered a burnt oblation to (the lunar mansion) Abhigit (which stands) before Sronâ, and to its (guardian) deity, he must give a cow to the Brâhmaṇas.

26. That is the ant-shaped lunar penance; (that which is performed in the) inverted (order is called) the barleycorn-shaped (lunar penance).

27. A sinner who has performed either of these two (penances) becomes free from all mortal sins (pâtaka).

28. They declare that the (*Kândrâyana*) shall be performed for the sake of the fulfilment of wishes of all kinds.

29. 'Thereby man obtains every wish which he may conceive.'

30. 'Thereby the sages formerly purified themselves and accomplished their objects. That (rite) procures wealth, spiritual merit, sons, cattle, long life, heavenly bliss, and fame; it secures the fulfilment of all desires.'

31. 'He who studies this, becomes the companion of the lunar constellations, of sun and moon, and dwells in their world.'

### PRASNA III, ADHYÂYA 9.

1. Now, therefore, we will explain the rule of the Anasnâtprâyana (recitation of the whole Veda during a fast).

2. Let him wear a clean garment or a dress made of bark (or grass).

3. Let him desire food, fit for a sacrifice, or water and fruit.

4. Going forth from the village in an easterly or northerly direction, smearing a quadrangular *sthândila*, 'a bull's hide' in size, with cowdung, sprinkling it, drawing the marks on it, sprinkling it with water, heaping fuel on the fire and scattering (Kusa grass) around it, he offers burnt oblations to the following deities, to Agni Svâhâ, to Pragâpati

9. 2. M. and the MSS. of the commentary read *kiravâsâh* instead of *kiravâsâh*, 'clad with a garment of bark or grass,' and Govinda explains the var. lect. by 'dressed in old clothes.'

3. This rule refers to the case only where the performer of the vow is unable to bear the prolonged fasting.

4. A *sthândila* is the raised mound, four fingers high, which is used as the altar for the *Grihya* ceremonies. Regarding the term, 'a bull's hide,' see *Vishnu* XCII, 2. The marks (*lakshana*) are the lines which must be drawn on the altar; see e. g. *Äsvalâyana Grihya-sûtra* I, 3, 1.

Svâhâ, to Soma Svâhâ, to all the gods Svâhâ, to Svayambhu, to the *Rikas*, to the *Yagus*, to the Sâmans, to the Atharvans, to faith, to right knowledge, to wisdom, to fortune, to modesty, to *Savitri*, to the Sâvitri (verse), to *Sadasaspati*, and to *Anumati*.

5. Having offered (these oblations), he must begin with the beginning of the Veda and continuously recite (it).

6. Let him not interrupt (the recitation) by talking, nor by stopping.

7. Now if he converses in between or stops, let him thrice suppress his breath, and begin just there where he left off.

8. If he has forgotten (a passage), he shall recite for as long a time as he does not recollect it, what (he may know, *Rik*-verses) for *Rik*-verses, (*Yagus*-formulas) for *Yagus*-formulas, (Sâmans) for Sâmans.

9. He may (also) recite the Brâhmaṇa of that (forgotten passage) or (the passage from the *Anukramanî* regarding) its metre and its deities.

10. Let him recite the *Samhitâ* of (his) Veda twelve (times). He thereby removes (faults committed by) studying on forbidden (days, by) angering his teacher, (and through) improper acts. His (knowledge of the) Veda is sanctified, is purified.

11. (If he reads) more than that, a cumulation (of rewards will be the result).

12. If he recites the *Samhitâ* of the Veda another twelve (times), he gains thereby the world of Usanas.

13. If he recites the *Samhitâ* of the Veda another

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6. 'By talking, i. e. by uttering words not connected with the Veda.'—Govinda.

twelve (times), he gains thereby the world of Brihaspati.

14. If he recites the *Samhitâ* of the Veda another twelve (times), he gains thereby the world of Pragâpati.

15. If, fasting, he recites the *Samhitâ* one thousand (times), he becomes one with Brahman, resplendent like Brahman (and) Brahman (itself).

16. If he subsists during a year on food obtained by begging, he gains (the power of) supernatural vision.

17. If during six months he subsists on barley-gruel, during four months on water and barley-flour, during two months on fruit, (and) during one month on water, or performs *Krikkhra* penances of twelve days, he (obtains the power of) suddenly disappearing, and sanctifies seven descendants, seven ancestors, and himself as the fifteenth, and (any) company (of Brâhmaṇas) which he may enter.

18. They call that the ladder of the gods.

19. By means of that the gods reached their divine station and the sages the position of *Rishis*.

20. The periods for beginning this sacrifice, forsooth, are three, the time of the morning libation, the time of the midday libation, and the last part of the night, (the *Muhûrta*) sacred to Brahman.

21. Pragâpati, forsooth, proclaimed this (rite) to the seven *Rishis*, the seven *Kishis* to Mahâgagñu, and Mahâgagñu to the Brâhmaṇas.

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18. Govinda explains *nihsrenîm*, 'the ladder,' by *nihsreyasahetum*, 'a cause of supreme bliss.'

21. The name of the *Rishi* who proclaimed it to the Brâhmaṇas is not certain. The Dekhan MSS. read Mahâgagru and Mahâgagnu, M. Mahâgagñu, the I. O. copy of the commentary Mahâyagnu and Mahâgagnu, and the Telugu copy Mahâgagnu.

## PRASNA III, ADHYÂYA 10.

1. The law of castes and of orders has been declared.

2. Now, indeed, man (in) this (world is polluted) by a vile action or acts wrongly, (e. g.) sacrifices for men unworthy to offer a sacrifice, accepts presents from those whose gifts ought not to be accepted, eats the food of those whose food ought not to be eaten, (and) practises what is forbidden.

3. They are in doubt if he shall perform a penance for such (a deed) or if he shall not do it.

4. (They declare that he shall not do it) because the deed does not perish.

5. (The correct opinion is) that he shall perform (a penance).

6. It is declared in the Veda, 'Let him offer a Punastoma; (those who offer it, may) again come to (partake of) the libations of Soma.'

7. 'He who offers a horse-sacrifice conquers all sin, he effaces the guilt of the murder of a Brâhmaṇa.'

10. 1. As stated formerly, Sacred Books of the East, vol. ii, p. li, this chapter is borrowed from Gautama XIX. I have therefore adopted the same division of the Sûtras as in the translation of the latter work.

2. I read, with the MSS. of the commentary, *atha khalvayam purusho yâpyena karmanâ mithyâ vâkaraty ayâgyam vâ yâgayaty apratigrâhyasya vâ pratigrîhnâty anâsyânnasya vânnam asñâty akarâniyena vâkarati*. M. reads *yâgayitvâ*, and the Dekhan MSS. *yâgayitvâ* and *pratigrîhya*.

5. The Dekhan MSS. read *kûryâd ity eva*, M. *kûryâd eva*, and Govinda *kuryât tv eva*.

6. All the MSS. of the text omit the word *vignâyate*, 'it is declared in the Veda,' which is given by Govinda.

7. All the MSS. of the text give at the beginning of this Sûtra

8. Moreover, 'He who is being accused (of a heinous crime) shall perform an Agnishtot sacrifice.'

9. Reciting the Veda, austerity, a sacrifice, fasting, giving gifts are the means for expiating such (a blamable act).

10. The purificatory (texts are), the Upanishads, the initial (verses) of the Vedas, the ends of the Vedas (vedântas), the Samhitâs of all the Vedas, (the Anuvâkas called) Madhu, (the hymn of) Aghamarshana, the Atharvasiras, (the Anuvâkas called the) Rudras, the Purusha hymn, the two Sâmans (called) Râgina and Rauhineya, the Brihat (Sâman) and the Rathantara, the Purushagati (Sâman), the Mahânâmnis, the Mahâvairâga (Sâman), the Mahâdivâkîrtya (Sâman), any of the Gyeshtha Sâmans, the Bahishpavamâna Sâman, the Kûshmândis, the Pâvamânîs, and the Sâvitri.

11. To live on milk alone, as if one were fasting, to eat vegetables only, to eat fruit only, (to live on) gruel prepared of a handful of barley-grains, to eat gold, to eat clarified butter (are the modes of subsistence) which purify.

12. All mountains, all rivers, holy lakes, bathing-places, the dwellings of *Rishis*, cowpens, (holy) plains and temples of the gods (are) places (which destroy sin).

athâpy udâharanti, 'now they quote also,' which Govinda omits, and which is inappropriate, because the following passages are taken from the Veda.

10. The word vedâdayâh, which occurs also in some MSS. of Vasishtha (XXII, 9), must be explained, according to the analogy of karmâdi, 'the beginning of the sacrifices' (Sâyaña on Taitt. Âr. II, 7, 5), by 'the initial verses of the Vedas.' The Pâvamânîs are added on the authority of Govinda alone.

12. 'Kshetra, (holy) plains, e.g. the Kurukshetra.'—Govinda.

13. Abstention from injuring living beings, truthfulness, abstention from theft (or unrighteously appropriating anything), bathing in the morning, at noon, and in the evening, obedience towards Gurus, continence, sleeping on the ground, dressing in one garment only, and abstaining from food (are the various kinds of) austerity.

14. Gold, a cow, a dress, a horse, land, sesamum, clarified butter, and food (are) the gifts.

15. A year, six months, four (months), three (months), two (months), one (month), twenty-four days, twelve days, six days, three days, a day and a night, (and) one day are the periods (for penances).

16. These (acts) may be optionally performed if no (particular penance) has been prescribed,

17. (Viz.) for great crimes difficult (penances) and for trivial faults easy ones.

18. The *Krikkhra* and the *Atikrikkhra*, as well as the *Kāndrāyana*, are penances for all (offences).

#### PRASNA IV, ADHYĀYA 1.

1. We will separately explain the various penances for the several offences, both heavier and lighter ones.

2. Let him prescribe whatever may be befitting for each (case).—heavier (penances) for great (crimes) and easier ones for trivial (faults).

3. Let him perform the penances according to the rule given in the Institutes (of the Sacred Law in cases) where an offence has been committed with the organ or with the feet (and) the arms, through

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3. The construction is certainly elliptical. I understand tatra with the first half-verse. Govinda separates the two half-verses, *yad upasthakritam papam*, &c., from the first, and reads at the end

thoughts or speech, through the ear, the skin, the nose or the eye.

4. Or, in (the case of) transgressions committed through the organ of vision, of hearing, of sensation, of smelling, and through thoughts, he also becomes pure by three suppressions of the breath.

5. In case (he commits the offences) of eating the food of a Sûdra or of cohabiting with a Sûdra female, severally, he must perform, during seven days, seven suppressions of the breath on each day.

6. For partaking of food unfit for eating or drinking, and for selling forbidden merchandise, excepting honey, meat, clarified butter, oil, pungent condiments and bad food, and for similar (offences), he must perform, during twelve days, twelve suppressions of the breath on each day.

7. For other transgressions excepting mortal sins (pâtaka), crimes causing loss of caste (patanîya), and the minor faults (called upapâtaka), he must perform, during half a month, twelve suppressions of the breath on each day.

8. For other transgressions excepting mortal sins

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of the half-verse prânâyâmân samâkaret, 'one should perform suppressions of the breath (in even or equal numbers).'

5. Govinda tries to reconcile this rule with the one given above, I, 1, 2, 7, by assuming that the word Sûdra denotes here a Brâhmaṇa who lives like a Sûdra and neglects his sacred duties.

6. I read, conjecturally, dvâdasâham, 'twelve days.' The MSS. of the text have dvâdasa dvâdasâham, or corruptions pointing to this reading, and C. I. reads ardhamâsam. Regarding avarânnâ, 'bad food,' see note on Âpastamba II, 6, 15, 16.

7. I read, conjecturally, ardhamâsam, 'half a month;' D. has ardhamâsân; K. dvâdasâham; M. dvâdasârdhamâsam; C. I. dvâdasârdhamâsân, which is explained by shañmâsân.

8. I read with M. dvâdasa dvâdasâhân. D. K. have dvâdasâham. The commentary omits the Sûtra altogether.

and crimes causing loss of caste, he must perform, during twelve periods of twelve days, twelve suppressions of the breath on each day.

9. For other transgressions excepting mortal sins he must perform, during twelve half-months, twelve suppressions of the breath on each day.

10. But for mortal sins he must perform, during a year, twelve suppressions of the breath on each day.

11. Let him give his daughter, while she still goes naked, to a man who has not broken the vow of chastity and who possesses good qualities, or even to one destitute of good qualities; let him not keep (the maiden) in (his house) after she has reached the age of puberty.

12. He who does not give away a marriageable daughter during three years doubtlessly contracts a guilt equal to (that of) destroying an embryo.

13. Such will be the case if anybody asks her in marriage, and also if nobody demands her. Manu has declared that at each appearance of the menses (the father incurs the guilt of) a mortal sin.

14. Three years let a marriageable damsel wait for the order of her father. But after (that) time let her choose for herself in the fourth year a husband (of) equal (rank). If no man (of) equal (rank) be found, she may take even one destitute of good qualities.

15. If a damsel has been abducted by force, and has not been wedded with sacred texts, she may lawfully be given to another man; she is even like a maiden.

9. I read with D., K., and M., dvâdasârdhamâsân. The commentary omits also this Sûtra.

11. Vasishtha XVII, 67-71, and above.

15. Vasishtha XVII, 73.

16. If, after (a damsel) has been given away, or even after (the nuptial sacrifices) have been offered, the husband dies, she who (thus) has left (her father's house) and has returned, may be again wedded according to the rule applicable to second weddings, provided the marriage had not been consummated.

17. He who does not approach, during three years, a wife who is marriageable, incurs, without doubt, a guilt equal to that of destroying an embryo.

18. But the ancestors of that man who does not approach his wife who bathed after her temporary uncleanness, though he dwells near her, lie during that month in the menstrual excretions (of the wife).

19. They declare that the guilt of the husband who does not approach his wife in due season, of him who approaches her during her temporary uncleanness, and of him who commits an unnatural crime (with her), is equally (great).

20. Let him proclaim in the village a wife who, being obdurate against her husband, makes herself sterile, as one who destroys embryos, and drive her from his house.

21. But for the transgression of that husband who does not approach a wife who bathed after temporary uncleanness, (the performance of) one hundred suppressions of the breath is prescribed (as a penance).

**16. Vasishtha XVII, 74.**

21. The MSS. of the text read, *r̥itusnātām tu yo bhāryām niyatām brahmaśārinīm* | *niyamātikrame tasya prāṇāyāmasatām smṛitam*. The commentary omits the first half of the verse altogether. The latter, as read in the MSS., gives no sense. It seems to me that

22. Seated with Kusa grass in his hands, let him repeatedly suppress his breath, and again and again recite purificatory texts, the Vyâhritis, the syllable Om, and the daily portion of the Veda.

23. Always intent on the practice of Yoga, let him again and again suppress his breath. (Thus) he performs the highest austerity up to the ends of his hair and up to the ends of his nails.

24. Through the obstruction (of the respiration) air is generated, through air fire is produced, then through heat water is formed; hence he is internally purified by (those) three.

25. Through the practice of Yoga (true) knowledge is obtained, Yoga is the sum of the sacred law, all good qualities are gained through Yoga; therefore let him always be absorbed in the practice of Yoga.

26. The Vedas likewise begin with the syllable Om, and they end with the syllable Om. The syllable Om and the Vyâhritis are the eternal, everlasting Brahman.

27. For him who is constantly engaged in (reciting) the syllable Om, the seven Vyâhritis, and the three-footed Gâyatrî, no danger exists anywhere.

28. If, restraining his breath, he thrice recites the Gâyatrî together with the syllable Om and with the (text called) Siras, that is called one suppression of breath.

29. But sixteen suppressions of breath, accom-

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either its end must have been samnidhau nopagakkhati (as in Sûtra 17), or that a whole half-verse has been lost.

22-24. Vasishtha XXV, 4-6.

25. Vasishtha XXV, 8.

26. Vasishtha XXV, 10.

27. Vasishtha XXV, 9.

28. Vasishtha XXV, 13.

29. Vasishtha XXVI, 4.

panied by (the recitation of) the Vyâhritis and of the syllable Om, repeated daily, purify after a month even the slayer of a learned Brâhmaṇa.

30. That is the highest austerity, that is the best description of the sacred law. That, indeed, is the best means of removing all sin.

### PRASNA IV, ADHYÂYA 2.

1. We will separately explain the various penances for the several offences, both heavier and lighter ones.

2. Let him prescribe whatever may be befitting for each (case),—heavier penances for great (crimes), and lighter ones for trivial (faults).

3. Let him perform the penances according to the rule given in the Institutes of the Sacred Law.

4. He who is about to accept gifts, or he who has accepted gifts, must repeatedly recite the four *Rik*-verses (called) Taratsamandîs.

5. But in case one has eaten any kind of forbidden food, or that given by a person whose food must not be eaten, the means of removing the guilt is to sprinkle water (over one's head) while one recites the Taratsamandî *Rikas*.

6. But we will, hereafter, declare another rule for (the expiation of) the murder of a learned Brâhmaṇa, whereby (men) are freed also from mortal sins of all (kinds).

7. Let him (perform), during twelve nights, sup-

4. Gautama XXIV, 2. The gift is, of course, one which ought not to be accepted.

5. Rig-veda IX, 58. Mârganam, literally ‘rubbing,’ means sprinkling the head with a handful of water.—Govinda.

pressions of the breath (and) mutter purificatory texts, the Vyâhritis, the syllable Om, (and) the Aghamarshana hymn, (living) on milk;

8. Or (he becomes) pure if he bathes, and during three (days and) nights subsists on air and (remains dressed) in wet clothes.

9. But if he has repeatedly committed forbidden acts of all kinds, and has (afterwards) worshipped reciting the Vârunî (texts), he is freed from all sin.

10. Now a student who has broken his vow (avakîrnin) shall heap fuel on the fire on the night of the new moon, perform the preparatory ceremonies required for a Darvîhoma, and offer two oblations of clarified butter (reciting the following texts): 'O Lust, I have broken my vow, my vow I have broken, O Lust, to Lust Svâhâ;' 'O Lust, I have done evil, I have done evil, O Lust, to Lust Svâhâ.'

11. After he has made the offering he shall address the fire, closely joining his hands and turning sideways, (with the following texts): 'May the Maruts grant me, may Indra, may Brihaspati, may this fire grant me long life and strength, make me long-lived.' The Maruts, forsooth, give back to him the vital airs, Indra gives back to him strength, Brihaspati the lustre of Brahman, Fire all the remainder. (Thus) his body is made whole, and he attains the full length of life. Let him next address (the gods) with three (repetitions of the texts).

9. 'Upasthâna, "worshipping," i. e. sprinkling one's head with a handful of water.'—Govinda.

10. A repetition of the rule given above, II, 1, 1, 34; see also III, 4.

For the gods are trebly true. (All that) has been declared in the Veda.

12. He who considers himself defiled by minor offences (*upapātaka*), will be freed from all guilt if he offers burnt oblations according to this same rule;

13. Or if he has partaken of food unfit to be eaten or to be drunk or of forbidden food, and if he has committed sinful acts or performed sinful rites either unintentionally or intentionally, and if he has had connexion with a female of the Sūdra caste or committed an unnatural crime, he becomes pure by bathing (and reciting) the Abhīṅga (verses) and (those called) Vārunīs.

14. Now they quote also (the following verse): 'If he has partaken of food unfit to be eaten or to be drunk, or of forbidden food, and if he has committed forbidden acts or performed forbidden rites, he will, nevertheless, be freed from (crimes) committed intentionally which are similar to mortal sins, nay, even from mortal sins (*pātaka*).'

15. Or let him fast during three (days and) nights, bathe thrice a day, and, suppressing his breath, thrice recite the Aghamarshana. Manu has declared that that is equal (in efficacy) to the final bath at a horse-sacrifice.

12. Gautama XXV, 6.

13. Govinda gives, like Haradatta on Gautama XXV, 7, as an instance of a doshavat karma, 'a sinful rite,' the abhiśāra or 'magic rite in order to harm enemies.' The expression has, however, in our Sūtra, a wider sense.

14. I. e. if he performs the penance prescribed in the preceding Sūtra.

15. Vasishtha XXVI, 8; Gautama XXIV, 10.

16. And it is declared in the Veda, '(That is) the ancient purificatory rite, which is widely known (in the Institutes of the Sacred Law); purified thereby man conquers sin. May we, sanctified by this holy means of purification, conquer our enemy, sin.'

### PRASNA IV, ADHYÂYA 3.

1. We will explain the (secret) penances which are not prescribed (by others, but by the offender himself, and) particularly what shall be done in (case) faults (have been committed) by men who, with concentrated minds, (are) intent (on the performance of their duties).

2. (Such a man) may sip water, (in order to atone) for all mortal sins, reciting the syllable Om and all the Vyâhritis.

3. When he sips water the first time, he gladdens the *Rig*-veda, the second time the *Yagur*-veda, the third time the *Sâma*-veda.

4. When he wipes (his lips) the first time, he gladdens the *Atharva*-veda, the second time the *Itihâsas* and *Purânas*.

5. When he sprinkles water on the right hand, the feet, the head, the heart, the nostrils, the eyes, the ears, and the navel, he gladdens the trees and herbs and all deities. Therefore he is freed from all sin by sipping water.

3. 1. *Vasishtha* XXV, 1-2. The whole Adhyâya is left out in the Dekhan MSS., including K. The omission may have been caused by the circumstance that the initial verses of Adhyâyas 3 and 4 are identical.

2. *Gautama* XXV, 9; *Vasishtha* XXV, 4.

3-5. See the rules for sipping water, given above, I, 5, 8, 19-26.

6. Or let him offer in the fire eight pieces of sacred fuel, reciting (the following) eight (texts): ‘Thou art the expiation of sin committed by the gods, Svâhâ;’ ‘Thou art the expiation of sin committed by men, Svâhâ;’ ‘Thou art the expiation of sin committed by the manes, Svâhâ;’ ‘Thou art the expiation of sin committed by myself, Svâhâ;’ ‘Thou art the expiation of the sin which we have committed either by day or by night, Svâhâ;’ ‘Thou art the expiation of the sin which we have committed either sleeping or waking, Svâhâ;’ ‘Thou art the expiation of the sin which we have committed either intentionally or unintentionally, Svâhâ;’ ‘Thou art the expiation of every sin, Svâhâ.’

7. When he has offered (these eight oblations) he will be freed from all guilt.

8. Now they quote also (the following verse): ‘The Aghamarshana, the Devakrita, the Suddhavatis, the Taratsamâs, the Kûshmândis, the Pâvamânîs, the Virâgâs, the Mrityulângala, the Durgâ (Sâvitri), the Vyâhritis, and the Rudras (are texts) which are very efficacious for effacing sin.’

#### PRASNA IV, ADHYÂYA 4.

1. We will explain the (secret) penances which are not prescribed (by others, but by the offender himself, and) particularly what shall be done in (case) faults (have been committed) by men who, with concentrated minds, (are) intent (on the performance of their duties).

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6. Gautama XXV, 10. The Mantras occur Taitt. Âranyaka X, 59.

8. Vishnu LVI, 3, and note; Vasishtha XXVIII, 10-15.

2. He who, standing in water, thrice recites that (hymn of) Aghamarshana (which begins), 'Both right and truth,' will be freed from all guilt.

3. He who, standing in water, thrice recites the verse, 'This spotted bull,' &c., will be freed from all guilt;

4. He who, standing in water, thrice recites the verse, 'Freed from the post as it were,' will be freed from all guilt.

5. He who, standing in water, thrice recites the verse, 'A swan dwelling in purity,' will be freed from all guilt;

6. Or, he who, standing in water, thrice recites the Sâvitri, foot by foot, half verse by half verse, and afterwards entire, will be freed from all guilt;

7. Or, he who, standing in water, thrice recites the Vyâhrîtis, both separately and altogether, will be freed from all guilt.

8. Or, he who, standing in water, thrice recites the syllable Om alone, will be freed from all guilt.

9. Let him not teach these Institutes of the Sacred Law to one who is neither his son nor his pupil, nor has resided (in his house) less than a year.

10. The fee (for teaching it) is one thousand (panas, or) ten cows and a bull, or the worship of the teacher.

#### PRASNA IV, ADHYÂYA 5.

1. Now, therefore, I will proclaim by what rites, connected with the Sâman, Rîk, Yagus, and Atharva-

4. 2. Taitt. Âranyaka X, 1, 13.

3. Taitt. Âranyaka I, 5, 3, 1.

4. Taitt. Brâhmaṇa II, 4, 4, 9.

9. Vasishtha XXIV, 6-7.

5. Taitt. Samhitâ I, 8, 15, 2.

5. 1. All the Dekhan MSS., including K., have been copied from

vedas, (man) quickly attains the wishes of his heart.

2. Having purified his body by muttered prayers, burnt oblations, Ishṭis, restraints, and the like, he will accomplish all his objects. He will not attain success in any other way.

3. A Brāhmaṇa, who is going to mutter prayers, to offer burnt oblations or Ishṭis, or to practise restraints, shall, first, during the bright half of the month, on a lucky day and under a lucky constellation, cause his hair and beard to be cut.

4. Let him bathe in the morning, at noon, and in the evening; let him beware of anger and untruth; let him not address women and Sūdras; let him be continent, and subsist solely on food fit for offerings.

5. Avoiding to sleep in the day-time, let him worship cows, Brāhmaṇas, manes, and gods. As long as he is engaged in muttering prayers, offering Homas and Ishṭis, and practising restraints, let him stand during the day and sit during the night.

6. The Krikkhra (penance) revealed by Pragāpati lasts twelve days, (which are divided into four separate) periods of three days; (during the first period of three days he eats) in the day-time (only, during the second) at night (only, during the third he subsists on) food given without asking, (and during the fourth) finally (he lives on) air.

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a MS. the leaves of which were out of order. After the first words of ver. 1, they have kṣīrām dadhisarpiḥ kusodakam, which belongs to ver. 26, and they go on with the text down to IV, 7, 7, after which the end of IV, 5, 1 and 2-25 are given.—'Yantra, "restraints," i.e. Krikkras and the like, (which are called so) on account of the restraint of the senses (required for them).'  
—Govinda.

3-5. Vasishtha XXIV, 5.

6. Vasishtha XXI, 20. Repeated, see above, II, 1, 2, 38.

7. (If one eats on) one (day in) the morning (only), and (on the following day) at night (only, on the next day food) given without asking, (and on the fourth day) subsists on air, and repeats this three times, that is called the *Krikkhra* (penance) of children.

8. (If) one eats one mouthful only at each (meal), following, during (three) periods of three days, the rules given above, and subsists during another period of three days on air, that is called the *Atikrikkhra* penance.

9. (If) during those (first) three periods of three days one partakes of water only, and subsists afterwards (during three days) on air, that third (variety) must be known to be the most efficacious *Krikhrātikrikkhra* penance.

10. If one drinks hot milk, (hot) clarified butter, (and a hot) decoction of Kusa grass, each during three days, and fasts during another three days, that is called the *Taptakrikkhra*.

11. (If one lives during one day) on cow's urine, (during one day) on cowdung, (during one day) on milk, (during one day) on sour milk, (during one day) on clarified butter, (during one day) on a decoction of Kusa grass, and during one (day and) night on air, that is called the *Sāmtāpana Krikkhra*.

12. Let him take the cow's urine, reciting the *Gāyatrī*; the cowdung, (reciting the text), 'Gandha-

7. *Vasishtha* XXIII, 43; see above, II, 1, 2, 39.

8. *Vasishtha* XXIV, 2-3; see above, II, 1, 2, 40.

9. See above, II, 1, 2, 41. 10. See above, II, 1, 2, 37.

11. *Vasishtha* XXVII, 13; *Vishnu* XLVI, 19.

12. The texts quoted are found, *Taitt. Āranyaka* X, 1, 10; III, 17; *Taitt. Samhitā* I, 5, 11, 4, 7; I, 1, 10, 3; VII, 1, 11, 1.

dvârâm;' the milk, (reciting the verse), 'Âpyâyasva;' the sour milk, reciting (the verse), 'Dadhikrâvnâ;' the clarified butter, (saying), 'Sukram asi;' the decoction of Kusa grass (with the text), 'Devasya tvâ;'

13. (And mix together) one part of cow's urine, half as much cowdung, three parts of milk, two of sour milk, one part of clarified butter, and one part of water boiled with Kusa grass; a Sâmtâpana Krikkhra (performed) in this manner will purify even a Svapâka.

14. He who subsists during five (days and) nights on cow's urine, cowdung, milk, sour milk, and clarified butter will be purified by (that) Pañkagavya (the five products of the cow).

15. If, self-restrained and attentive, he fasts during twelve days, that is called a Parâka Krikkhra, which destroys all sin.

16. If he subsists on cow's urine and the other (substances named above), one day on each, and continues (this mode of life) during thrice seven days, the theologians call that a Mahâsâmtâpana Krikkhra.

17. If he daily adds to his food one mouthful during the bright (half of the month) and diminishes it daily by one mouthful during the dark (half of the month), and keeps two fasts in the two halves of the month, that is called a Kândrâyana.

18. If, with concentrated mind, a Brâhmaṇa eats four mouthfuls in the morning and four mouthfuls when the sun has set, he will perform the Kândrâyana of children.

13. Vasishtha XXVII, 13.

14. Vasishtha XXVII, 14.

15. Vishnu XLVI, 18.

16. Vishnu XLVI, 20.

17. Vasishtha XXVII, 21; see above, III, 8.

18. Vishnu XLVII, 8.

19. If, self-restrained, he daily eats, during a month, at midday eight mouthfuls of food, fit for a sacrifice, he will perform the *Kândrâyana* of ascetics.

20. But a Brâhmaṇa who eats anyhow, during a month, thrice eighty mouthfuls of food, fit for a sacrifice, goes to the world of the moon.

21. As the rising moon frees the world from the fear of darkness, even so a Brâhmaṇa who performs a *Kândrâyana* removes the fear of sin.

22. He who lives one day on (rice)-grains, three days on oil-cakes, five days on buttermilk mixed with water, seven days on water, and (one day) on air, (performs) the guilt-destroying *Tulâpurusha*.

23. Living on barley-gruel (*yâvaka*) removes the guilt of corporeal beings after seven days, and so does a fast of seven days; that has been recognised by wise men.

24. By dressing in wet clothes, by living in the open air, and by exposing himself to the sun during the light halves of the months Pausha (December-January), Bhâdrapada (August-September), and Gyeshtha (May-June), a Brâhmaṇa is freed from (all) sin excepting crimes causing loss of caste (*pataniya*).

25. (If one swallows) cows' urine, cowdung, milk,

19. *Vishnu* XLVII, 7.

20. *Vishnu* XLVII, 9. Govinda places this verse before Sûtra 19.

22. *Vishnu* XLVII, 22.

24. The meaning is that the performer is to stand in wet clothes during the first half of the month Pausha, in the cold season; to live in the open air during the first half of Bhâdrapada, in the rainy season; and to allow himself to be broiled by the sun in Gyeshtha, the hottest time of the hot season.

25. I doubt if the reading of Govinda, *yavâkâmena* (explained

sour milk, clarified butter, and a decoction of Kusa grass, mixed with barley gruel, that is the most sanctifying Brahmakûrka.

26. He who fasts on the new moon day and eats sesamum grains on the full moon day, will be freed in the course of a year from the sins which he committed in the bright and the dark halves of the month.

27. He who lives on alms obtained from Agni-hotrins is purified in one month; (he who obtains his food from a Yâyâvara, in ten days; he who receives it from a hermit in the forest, in five days;

28. (He who lives) on food given by a person who has a store sufficient for one day only, will be purified in one day; he who drinks water given by a person subsisting by the Kapota-vritti (pigeon-life), is purified in three (days).

29. If one recites the whole *Rig-veda*, *Yagur-veda*, and *Sâma-veda*, or thrice reads one of these *Vedas* and fasts, (that is) a most efficient means of purification.

30. Now if one is in haste to finish, one may live on air during a day, and pass the night standing in water, that is equal (in efficacy) to a Prâgâpatya (*Krikkhra*).

31. He who at sunrise mutters the Gâyatrî one thousand and eight times, is free from all sin, provided he has not slain a learned Brâhmaṇa.

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by *yavâgûh*) samyuktam, 'mixed with barley-gruel,' is correct. All the MSS. of the text have *yavânâm ekasamyukto*, which I do not understand. Govinda has *Brahmakrikkhrah* instead of *Brahmakuṛkāh*. But see the Petersb. Dict. s. v. *brahmakuṛkā*.

28. Regarding the Kapota-vritti, see above, III, 2, 15.

30. *Vasishtha* XXVII, 17. Govinda adds after *kartum*, 'to finish,' 'the rites connected with the *Vedas*' (*Sûtra* 1).

32. He who distributes food, speaks the truth, and has compassion on all living beings, is more (holy) than all those who have been purified by the restraints mentioned above.

### PRASNA IV, ADHYÂYA 6.

1. The (eleven Anuvâkas called) Rudras together with (the ten hymns) seen by Madhukkhandas, the Gâyatrî with the syllable Om, and likewise the seven Vyâhrritis (are the texts) which should be muttered (and) which remove guilt.

2. The Mrigâreshî, the Pavitreshî, the Trihavis, the Pâvamâni are the Ishîs which efface sin, if they are (each) combined with the Vaisvânara (Dvâdasakapâla).

3-4. Learn, also, the following most excellent secret; he will be freed from all sins of all kinds who sprinkles himself with water, reciting the Pavitras, who mutters the eleven (Anuvâkas called) Rudras, who offers burnt oblations of butter, reciting the Pavitras, and gives gold, a cow, and sesamum (to Brâhmaṇas).

5. He who partakes of boiled barley-gruel, mixed with cow's urine, liquid cowdung, sour milk, milk, and butter, is quickly freed from sin.

6. Both he who has begotten a child on a Sûdra woman and he who has had connexion with a female,

6. 1. The hymns are Rig-veda I, 1-10.

2. Regarding the Mrigâreshî, see Taitt. Samhitâ IV, 7, 15. In explanation of the term Trihavis, Govinda adds the word Savaneshî.

5. Yâvaka, translated, as usually, by barley-gruel, can also denote, as Govinda points out, other dishes made of barley.

6. See above, II, 1, 2, 7, 10, 13-14.

intercourse with whom is forbidden (agamyâ), are purified (if they live) according to this rule during seven days.

7. (That is likewise) the remedy when one has swallowed semen, ordure, and urine, or eaten the food of persons whose food must not be eaten, (and also) when a younger brother has kindled the sacred fire, has offered a Srauta sacrifice, or taken a wife before the elder.

8. He who has committed even a great number of (wicked) actions, excepting mortal sins, will be freed (by that rule) from all guilt. That is the statement of the virtuous.

9. But (this) ordinance, which is based on the authority of the sacred texts, is stated (to be that) through which Bharadvâga and others became equal to Brahman.

10. Through the performance of these rites a Brâhmaṇa, whose heart is full of peace, obtains whatever desires he may have in his heart.

#### PRASNA IV, ADHYÂYA 7.

1. The wishes of a Brâhmaṇa who has left off evil deeds and is (ever) engaged in holy works are fulfilled even without (the practice of) restraints.

2. Upright Brâhmaṇas quickly accomplish what-

7. See above, II, 1, 1, 21, 39–40. I follow the reading of M. and of the commentary, paryâdhâneygaylor etat parivitte *ka* bhe-shagam. The reading of the Dekhan MSS. is etat patite *kaiva* bhoganam, ‘that food must be eaten . . . , and when one has become an outcast.’

7. 1. Yantrâni, ‘restraints,’ i. e. Krikkâras, the fasts, and other practices described in the preceding chapters.

ever they wish in their hearts, if they are purified by honest actions.

3. Thus a wise man should practise those restraints until he has purified his bodily frame.

4. He who has been purified by those restraints should, after fasting three (days and) nights, begin the performance of that sacred rite through which he wishes to gain the fulfilment of his desires,—

5. (Reciting) the Kshâpavitra, the Sahasrâksha, the Mrigâra, the two *Ganas* (called) Amhomuk, the Pâvamanîs, the Kûshmândîs, and the *Rikas*, addressed to Vaisvânara,

6. (And) offering with (each of) these (Mantras) boiled rice and clarified butter during seven days, in the morning, at midday, and in the evening, keeping a rigid silence, living on food fit for a sacrifice, restraining his senses and his actions,

7. He is freed from all crimes, even mortal sins, after looking on a cross-road at a pot filled with water, (and reciting the text), ‘*Simhe me manyuh*’

8. He is freed from the multitude of sins, committed unintentionally in old age, in youth, and in infancy, and even from those belonging to former births;

9. After feeding at the end (of the seven days) Brâhmaṇas with milk and rice, well mixed with

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5. According to Govinda the Kshâpavitra, or as the Dekhan MSS. read, Kshmâpavitra, occurs in the Sûtrapâtha of the Taittirîyas, consists of six verses, and begins ‘*Agne naya*.’ The text meant must be similar to Taitt. Samhitâ I, 1, 14, 3. The Sahasrâksha is the Purushasûkta. The Mrigâra consists of the Yâgyâ-nuvâkyâs of the Mrigâreshî, Taitt. Samhitâ IV, 7, 15. The two *Ganas* called Amhomuk are found Taitt. Samhitâ II, 3, 13, 1, ‘*yâ vâm indrâvarunau*’ and ‘*yo vâm indrâvarunau*.’ The verses addressed to Agni Vaisvânara are the first eight of Taitt. Samhitâ I, 5, 11.

butter, and distributing to them after their dinner cows, land, sesamum, and gold,

10. A Brâhmaṇa becomes internally pure, his guilt being consumed like fuel, and fit for the performance of rites which secure the fulfilment of wishes and of rites like the kindling of the sacred fire.

### PRASNA IV, ADHYÂYA 8.

1. He who, through excessive greed or carelessness, performs this rite for others, is tainted by sin, and perishes like one who has swallowed poison.

2. A Brâhmaṇa who performs this rite for his teacher, his father, his mother, or for himself is resplendent like the sun. Therefore this rite may be performed for those (persons).

3. Ka (Pragâpati) purified by means of this rite the god with a thousand eyes (Sahasrâksha), Fire, Wind, the Sun, Soma, Yama, and other lords of the gods.

4. Whatever there is in these three worlds, famed as possessing a holy name, Brâhmaṇas and the rest, (all) that was produced by Ka through this rite of sanctification.

5. This sin-destroying secret of Pragâpati was first produced; thereafter thousands of purificatory rites came into existence.

6. He who performs those eight Gânahomas on the (first) day of the year, of a half-year, of a season, or of a fortnight, sanctifies ten ancestors and ten descendants of his line;

7. And, while still on earth, he is known to the

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8. 5. I.e. those mentioned V, 7, 5.

gods in heaven as a holy man, and (after death) that virtuous man rejoices for a very long time in heaven like a god.

8. If a Brâhmaṇa is unable to offer those eight Ganahomas, let him offer one; thereby his guilt is effaced.

9. He, also, whose sons or pupils offer those eight Ganahomas, is freed from his sin which is bought off by his having instructed (them).

10. Through a desire of removing one's guilt one even may cause (these oblations) to be offered by men who have been engaged for money, in case oneself is unable (to do it); a man need not torment himself.

11. Even among the virtuous a distribution of wealth is made (for the success) of holy rites; sometimes a man who is free from debt is (thereby) freed from guilt.

12. Liberated according to this rule from the ocean of guilt and debt, he considers himself pure and able to successfully perform the sacred rites.

13. But in the case of that pure mortal who, freed from all sin and debts, begins the sacred rites, they will succeed without any effort.

14. Let him daily (study and) teach this holy (rule) of Pragâpati, which the sage has proclaimed, let him remember it or hear it. (By doing that) he is freed from all guilt and will be exalted in Brahman's world.

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10. The meaning is that in case a wealthy man is unable to bear 'the restraints,' he may hire others to perform the Homas. Though the hired performer will be guilty of a serious offence (Sûtra 1), the person who causes them to be performed will derive benefit from them.

15. Let him mutter during twelve days those sacred texts through which he wishes to accomplish (his desires), eating once (a day) at night boiled rice with clarified butter, with milk, or with sour milk.

16. (Let him offer) ten times a burnt oblation and sprinkle clarified butter. (That is) the preliminary worship (which must be performed) when one desires to accomplish one's objects through those sacred texts.

## PARISHITA.

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### PRASNA VII, ADHYAYA 5.

1. We will explain the rule for the adoption of a son.

2. Man, formed of virile seed and uterine blood, proceeds from his mother and father (as an effect) from its cause.

3. (Therefore) the father and the mother have power to give, to abandon, or to sell their (son).

4. But let him not give nor receive (in adoption) an only son;

5. For he (must remain) to continue the line of the ancestors.

6. Let a woman neither give nor receive a son except with the permission of her husband.

7. He who is desirous of adopting (a son) procures two garments, two earrings, and a finger-ring; a spiritual guide who has studied the whole Veda; a layer of Kusa grass and fuel of Pâlâsa wood and so forth.

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5. 1. This chapter has been translated by Mr. Sutherland, Dattaka Mîmâmsâ V, 42, and Dattaka Kandrikâ II, 16, and by myself, Journal Bengal Br. Roy. As. Soc., vol. XXXV, p. 162.

2-6. Identical with Vasishtha XV, 1-5. The best MS. omits the particle tu, 'but,' in Sûtra 6, while others have it.

7-8. Vasishtha XV, 7. The translation of madhye by 'in their presence' rests on the authority of the Samskârakaustubha 47 b, 11, where it is explained madhye [a] iti bandhusamaksham. The other explanation 'in the middle (of his dwelling),' to which the interpolated text of the Dattaka Mîmâmsâ and Dattaka Kandrikâ refers, is, however, also possible.

8. Then he convenes his relations, informs the king (of his intention to adopt) in (their) presence, feeds the (invited) Brâhmaṇas in the assembly or in (his) dwelling, and makes them wish him 'an auspicious day,' 'hail,' (and) 'prosperity.'

9. Then he performs the ceremonies which begin with the drawing of the lines on the altar and end with the placing of the water-vessels, goes to the giver (of the child) and should address (this) request (to him), 'Give me (thy) son.'

10. The other answers, 'I give (him).'

11. He receives (the child with these words), 'I take thee for the fulfilment of (my) religious duties; I take thee to continue the line (of my ancestors).'

12. Then he adorns him with the (above-mentioned) two garments, the two earrings, and the finger-ring, performs the rites which begin with the placing of the (pieces of wood called) paridhis (fences round the altar) and end with the Agni-mukha, and offers (a portion) of the cooked (food) in the fire.

13. Having recited the Puronuvâkyâ (verse), 'He who thinking of thee with a discerning mind,' &c., he offers an oblation, reciting the Yâgyâ (verse), 'To which performer of good deeds, thou, O Gâta-vedas,' &c.

14. Then he offers (oblations, reciting) the Vyâhritis;—(the ceremonies) which begin the oblation to Agni Svishtakrit and end with the presentation

8. The ceremony alluded to is the so-called punyâhavâkanam.

12. The correct reading is pakvâg guhoti.

13. The two texts are found Taittiriya Samhitâ I, 4, 46, 1.

14. Vasishtha XV, 7. The parenthetical phrase occurs frequently in the Dharma-sûtra; see e.g. III, 4, 3.

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of a cow as a fee (to the officiating priest are) known ;—

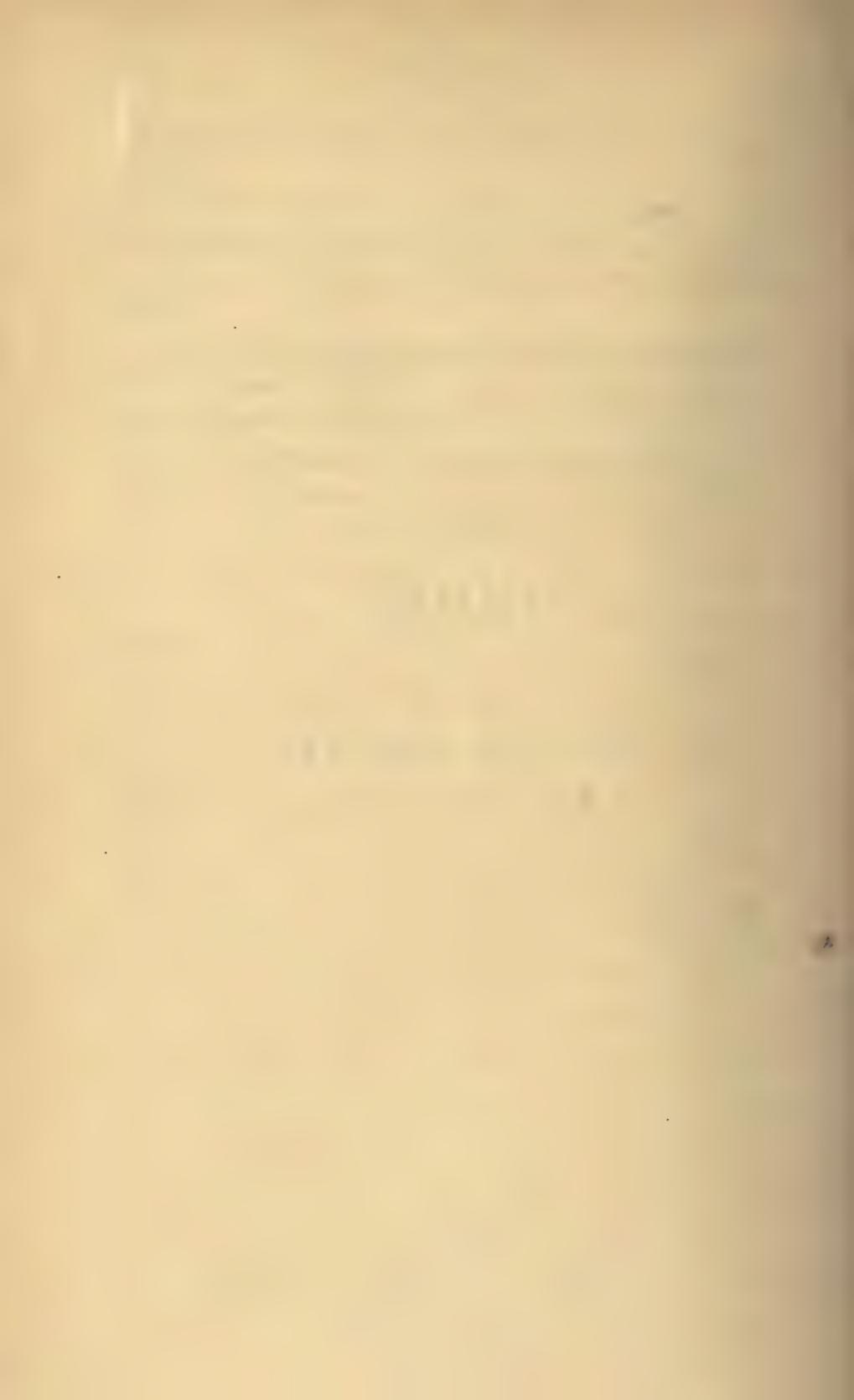
15. And presents (to the spiritual guide) as a sacrificial fee those two dresses, those two earrings, and that finger-ring (with which he had adorned the child).

16. If after the performance of these (rites) a legitimate son of his own body is born (to the adopter, then the adopted son) receives a fourth (of the legitimate son's) share. Thus says Baudhâyana.

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16. Vasishtha XV, 9.

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VOLS. II AND XIV.



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- son, Ap. I, 7, 30, 9; II, 18, 31-32; III, 7; XIV, 28. Va. XIII, 40. Ba. I, 3, 36, 44; II, 28.
- teacher, Ap. I, 8, 19-21. Va. XIII, 54.
- wives, Ap. I, 7, 27. Ga. II, 18, 31-34; XIV, 28. Va. XIII, 40, 42. Ba. I, 3, 33-34.
- Theft*, definition of, Ap. I, 28, 1-5. Ga. XII, 49-50.
- penances for, Ap. I, 25, 4-8, 10. Ga. XXIV, 10-12. Va. XX, 41-42; XXVI, 6. Ba. II, 1, 16-17; 2, 3, 10.
- punishments for, Ap. II, 27, 16-17; 28, 10-12. Ga. XII, 15-18, 43-45. Va. XIX, 38. Ba. I, 18, 18.
- Times of distress*, Ap. I, 20, 10-21, 4; II, 4, 25-27. Ga. VII, IX, 37. Va. II, 22-39. Ba. I, 3, 41-44; 4, 16-21.
- Tirthas*, Va. III, 26, 64-68. Ba. I, 8, 14-16.
- Tolls*, Va. XIX, 25.

- Tøyâhâra hermits, Ba. III, 3, 9, 13.  
 Trade, Ap. I, 20, 10-21, 4. Ga. VII, 8-21; X, 5, 4, 49. Va. II, 19, 24-39. Ba. I, 2, 4; 18, 14-15; II, 2, 4, 26-29.  
 Treasure-trove, Ga. X, 43-45. Va. III, 13-14.  
 Trimadhu, } Ap. II, 17, 22. Ga. Trinâkiketa, } XV, 28. Va. III, 19.  
 Trisuparna, } Ba. II, 14, 2.  
 Tulâpurusha penance, Ba. IV, 5, 22.  
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- Uddâlaka penance, Va. XI, 76-77.  
 Ugra caste, Ap. I, 7, 20-21; 18, 1. Ga. IV, 16. Va. XVIII, 8. Ba. I, 16, 7, 10; 17, 1, 5, 9, 11.  
 Ukthya sacrifice, Ap. II, 7, 4. Ga. VIII, 20.  
 Unmaggaka hermits, Ba. III, 3, 9-10.  
 Unnatural crime, Ap. I, 26, 7. Ga. XXV, 7. Va. XII, 22. Ba. IV, 1, 19; 2, 13.  
 Upâdhyâya (sub-teacher), Ap. I, 9, 1-2; 10, 2. Ga. XVI, 1, 40, 44. Va. XIII, 1-4. Ba. I, 12, 16; 21, 12 (note).  
 Upanishad, Ap. II, 5, 1. Ga. XIX, 12. Va. XXII, 9. Ba. II, 18, 15; III, 10, 10.  
 Upapâtaka crimes, Ga. XX, 17; XXI, 11; XXII, 34. Va. I, 23. Ba. II, 2, 12-14; IV, 1, 7-8.  
 Upâvrit country, Ba. I, 2, 13.  
 Usanas, vol. ii, p. xlvi; vol. xiv, p. xli. Ba. II, 4, 26.  
 Usurer, usury, Ap. I, 18, 22; 27, 10; II, 10, 7. Ga. X, 6, 49; XV, 18. Va. II, 40-43; XIV, 3. Ba. I, 10, 21-25.  
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- Vâgasaneyaka, vol. ii, p. xxv. Ap. I, 17, 31. Va. XII, 31; XIV, 46.  
 Vâgasaneyi-brâhmaṇa, vol. ii, p. xxv; vol. xiv, p. XXXIX. Ap. I, 12, 3. — sâkha, Va. VIII, 19; XXIII, 13.  
 Vaidehaka caste, Ga. IV, 17, 20. Ba. I, 16, 8; 17, 1, 10, 12.  
 Vaikhânasa. See Hermit.  
 Vaina caste, Ap. II, 2, 6. Va. XVIII, 2. Ba. I, 16, 8, 10; 17, 1, 12.  
 Vaisvadeva sacrifice, Ap. I, 13, 1; II, 3, 1-16; 4, 13; 9, 5. Ga. V, 3, 9-10. Va. XI, 3. Ba. II, 3, 5, 11; 6, 11, 1-2.  
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 Vaisya caste, duties, occupations, and position, Ap. I, 1, 3-5, 18, 21; 2, 36-38, 40; 3, 2, 6, 29; 5, 16; 14, 23, 28; II, 4, 18, 25-27; 10, 7. Ga. I, 11, 14-17, 21, 23-24, 26; X, 1, 42, 49; XIV, 3, 24. Va. I, 24; II, 18-19, 22; III, 24, 28; XI, 51, 54, 57, 60, 63, 66-67, 70, 73. Ba. I, 3, 9, 11, 15, 17; 10, 21; 16, 4; 18, 4; 20, 13-14; II, 4, 18.  
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 — punishments for, Ga. XII, 10, 14, 16. Va. XXI, 2, 4.  
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 Vârshyâyani, vol. ii, p. xxvi. Ap. I, 19, 5, 8; 28, 1.  
 Vasishtha, Va. II, 51; XXIV, 5; XXX, 11.  
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 Vasso of Buddhists, vol. ii, p. lv, p. 191.  
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 — definition of, Ap. II, 8, 13.  
 — divulging or selling, Ga. XX, 1. Ba. I, 11, 36.  
 — neglect of, Ap. I, 21, 8. Ga. XXI, 11; XXII, 34. Va. I, 18; XX, 12. Ba. I, 10, 26.  
 — purifying power of, Ga. XIX, 11-12. Va. XXII, 8-9; XXVII, 1-9. Ba. III, 10, 9-10.  
 — recitation of. See Veda-study. Vedânta, vol. ii, p. xxvii. Ga. XIX, 12; Va. XXII, 9. Ba. III, 10, 10.  
 Veda-study, duty of, Ap. II, 10, 4; 21, 4. Ga. X, 1. Va. II, 14, 16, 18; III, 1-12; XI, 48. Ba. I, 1, 10-14; 10, 26-30; II, 18, 24-25.  
 — duration of annual term, Ap. I, 9, 1-3. Ga. XVI, 1-2. Va. XIII, 1, 5-7. Ba. I, 12, 16.

- Veda-study, interruptions of, Ap. I, 9, 11, 11–38. Ga. I, 58–61; XVI, 5–49. Va. XIII, 8–40; XVIII, 12–13; XXIII, 36. Ba. I, 21, 4–22.  
 — private daily, Ap. I, 11, 22–12, 16; 13, 1; 15, 1; 18, 33; II, 5, 3; 21, 10; 22, 19. Ga. V, 4, 9; IX, 26. Ba. II, 11, 1, 6–8.
- Vedotsarga, Ap. I, 10, 2. Ga. XVI, 40.
- Vigñānevara, vol. ii, p. xlili; vol. xiv, p. xxv.
- Vindhya mountains, Va. I, 9.
- Visvagit sacrifice, Ga. V, 20. Ba. II, 5, 19.
- Vows for the Veda, Ap. I, 13, 9. Ga. VIII, 15.
- Vrātapatī-ishi, Va. XXII, 10. Ba. I, 2, 17.
- Vrātya, vol. ii, p. xxv. Ba. I, 16, 16; 17, 15.
- Vrātyastoma, Ga. XIX, 8. Va. XI, 79.
- Vrishaparvan, Ba. II, 4, 26.
- Vyāhr̥itis, vol. ii, p. xlvi. Ap. I, 2, 3. Ga. I, 51; XXV, 8. Va. XV, 6; XXIII, 23, 46, &c. Ba. I, 6, 6; II, 7, 2; XI, 6, &c.
- Wages, lost, Va. XVI, 16.
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- Way, right of, Ap. II, 11, 5–9. Ga. VI, 23–25. Va. XIII, 58–60. Ba. II, 6, 30.
- Weights. See Measures.
- Widow, Ga. XVIII, 4–14; XXXVIII, 22. Va. XVII, 55–56. Ba. II, 4, 7–10. See Niyoga, Son begotten on.
- Wife, duties and position of, Ap. II, 1, 1; 14, 16–18; 27, 2–7; 29, 3–4. Ga. XVIII, 1–3.  
 — duty of guarding, Ap. II, 13, 7. Ba. II, 3, 34–35; 4, 2.  
 — of emigrant, Ga. XVIII, 15–17. Va. XVII, 75–80.  
 — inherits, Ap. II, 14, 9. Ga. XXVIII, 21.
- Wife, qualifications required, Ap. II, 13, 1–9; IV, 1–5. Va. VIII, 1–2.  
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- Wives, all mothers through one son, Va. XVII, 11.  
 — of several castes, Ga. IV, 16. Va. I, 24–25. Ba. I, 16, 2–5. See Adultery, Connubial intercourse, Husband, Marriage, Sūdra caste.
- Witnesses, Ap. II, 11, 3; 29, 7–10. Ga. XIII, 1–25. Va. XVI, 10, 13–14, 27–36. Ba. I, 19, 7–16.
- Woman, duties and position, Ap. I, 14, 21, 23, 30; II, 11, 7; 15, 10, 18; 26, 11; 29, 11, 15. Ga. XVIII, 1–3. Va. III, 34; V, 1–2; XXVIII, 1–9. Ba. I, 8, 22–23; II, 3, 44–47; 4, 4–5.  
 — menstruating, Ap. I, 9, 13. Ga. XIV, 30; XXIII, 34; XXIV, 4–5. Va. IV, 37; V, 5–9; XXVIII, 1–6. Ba. I, 11, 34–35; 19, 5; II, 1, 12.  
 — murder of, Ap. I, 25, 5, 9. Ga. XXII, 12, 17, 26–27. Ba. I, 11, 34–35; 19, 3, 5; II, 1, 11.  
 — property of, Va. XVI, 16. Ga. XXVIII, 24.  
 — remarried, Va. XVII, 19–20. See Son of remarried woman.
- Yāgñavalkya, vol. ii, p. xxxviii. Ba. II, 9, 14.
- Yagur-veda, Ga. XVI, 21. Va. XIII, 30. Ba. II, 10, 14; IV, 3, 3; 5, 1.  
 — Black, vol. ii, pp. xi, XVI, XXXI.  
 — White, vol. ii, p. XXXII.
- Yama, Va. XI, 20; XIV, 30; XIX, 48; XX, 2.
- Yamunā river, Va. I, 12. Ba. I, 2, 10.
- Yavana caste, vol. ii, p. lvi. Ga. IV, 21.
- Yāyāvaras, Ba. II, 12, 1, 17, 3; III, 1, 1, 4, 16; IV, 5, 27.
- Yoga, Ap. I, 23, 6. Va. XXV, 5–8. Ba. IV, 1, 23–25.

## ADDITIONS AND CORRECTIONS

TO VOLS. II AND XIV.

### VOL. II.

Page xxxii, note 1. Maitrâyañiyas still exist in Gugarât, see Report on Sanskrit MSS. for 1879-80; Schröder, *Maitrâyanî Samhitâ*, pp. xxii-xxiii.

P. xxxii, l. 1. Rão Sâheb V. N. Mândlik, *Vyavahâra Mayûkha* and *Yâgñavalkya*, p. 300, has challenged the accuracy of my statement regarding the prevalence of the Âpastamba Sâkhâ in Bombay. He, however, admits that some Desasthas and Drâvidas actually follow the Sâkhâ. His dissent really refers to the Koñkanasthas, the division to which he himself belongs. Among the latter those who originally were Âpastambiyas have partly gone over to the Hairanyakesas. But in the old list of the Koñkanatha families (see Elph: Coll. collection of 1867-68, Cl. xii, no. 5) which I procured from Mr. Limaye of Ashre, the families which really are Âpastambiyas are carefully enumerated. Both in Puna and Bombay I have met with a number of Brâhmans, who called themselves sometimes Desasthas and sometimes Koñkanasthas, and were able and willing to recite portions of the Âpastamba Sûtras for a small consideration.

P. xxxvii, note 1. The date of the Kâsikâ vritti has been shown by Professor Max Müller to be about 650 A. D.

P. xl ix, l. 10, for Baudhâyana I, 1, 21, read Baudhâyana I, 1, 2-6.

P. xl ix, l. 28, for Baudhâyana I, 1, 17-24, read Baudhâyana I, 1, 2, 1-8.

P. li, note 1, l. 5 seqq., for Baudhâyana III, 5, read Baudhâyana III, 10.

P. 78, l. 32 (Ap. I, 9, 23, 28, note), for Baudhâyana, Pr. I, Adhy. 10, read Baudhâyana I, 10, 19, 1.

P. 90, l. 33 (Ap. I, 10, 29, 9, note), for Baudhâyana Pr. I, Adhy. 12, read Baudhâyana II, 1, 2, 18.

P. 176, l. 20 (Ga. I, 28, note), read Vasishtha III, 43.

P. 206, l. 33 (Ga. VI, 5, note), for Manu III, 123, read Manu II, 123.

P. 210, l. 18 (Ga. VII, 17), for others read for another.

P. 222, l. 13 (Ga. IX, 61), read Nor shall he bathe, &c..

P. 254, l. 9 (Ga. XV, 17), read Whosoever lives, &c.

P. 291, l. 2-3, for Defiled by, &c., read Oh lust, I have been incontinent, incontinent, &c.; oh lust, I have committed evil, I have committed evil, oh lust, &c.

### VOL. XIV.

P. 24, l. 25 (Va. III, 56, note), for Baudhâyana I, 5, 52, read Baudhâyana I, 5, 9, 11.

P. 50, l. 9 (Va. XI, 7). Govindasvâmin on Baudhâyana II, 7, 13, 3 gives

for *pradâtâb* the reading *pragâtâb*, '(newly)-confined women,' which seems to be the correct one. Owing to the peculiar Indian pronunciation of ga as a d mouillé, da sometimes occurs by mistake for ga in Sanskrit MSS. In Prakrit words da is also sometimes the representative of ga.

P. 99, l. 3 (Va. XIX, 23), *for pradâtâb read pragâtâb*, '(newly)-confined women.'

P. 102, l. 12 (Va. XIX, 48), *read for a sacrificial session.*

P. 111, l. 27 (Va. XXI, 6, note). The Siras text occurs Taitt. Âr. x, 35.

P. 122, l. 19 (Va. XXIII, 39), *dele* which does not cause loss of caste.

P. 127, l. 31 (Va. XXVI, 8), *for Manu LI, 251, read Manu XI, 251.*

P. 206, l. 19 (Ba. I, 11, 20, 12), *for the sixth read the fifth.*

P. 207, l. 1 (Ba. I, 11, 20, 13), *for the fifth read the sixth.*

P. 223, l. 33 (Ba. II, 1, 2, 41, note), *add at end:* But the word refers to the enumeration of the Krikkbra penances, given Gautama XXVI, 20, and its occurrence shows that Baudhâyana simply copied Gautama.

P. 267–268 (Ba. II, 8, 14, 7, note), *dele note and substitute:* 'The Agni-mukha is a term denoting the last of the offerings which precede the Pradhânahoma. See Baudhâyana Grîhya-sûtra I, 4, end, and 5.'

TRANSLITERATION OF ORIENTAL ALPHABETS ADOPTED FOR THE TRANSLATIONS  
OF THE SACRED BOOKS OF THE EAST.

CONSONANTS.	MISSIONARY ALPHABET.			Sanskrit. I Class.	Zend. II Class.	Pehlevi. III Class.	Persian.	Arabic.	Hebrew.	Chinese.
<b>Gutturales.</b>										
1 Tenuis . . . . .	k	.	.	.	گ	گ	گ	گ	گ	گ
2 " aspirata . . . .	kh	.	.	.	خ	خ	خ	خ	خ	خ
3 Media . . . . .	g	.	.	.	غ	غ	غ	غ	غ	غ
4 " aspirata . . . .	gh	.	.	.	خ	خ	خ	خ	خ	خ
5 Gutturo-labialis . . . .	q	.	.	.	ق	ق	ق	ق	ق	ق
6 Nasalis . . . . .	n (ng)	.	.	.	ن (ن)	ن (ن)	ن (ن)	ن (ن)	ن (ن)	ن (ن)
7 Spiritus asper . . . .	h	.	.	.	ه	ه	ه	ه	ه	ه
8 " lenis . . . . .	,	.	.	.	,	,	,	,	,	,
9 " asper faucialis . . .	'h	.	.	.	ه	ه	ه	ه	ه	ه
10 " lenis faucialis . . .	'h	.	.	.	ه	ه	ه	ه	ه	ه
11 " asper fricatus . . .	'h	.	.	.	ه	ه	ه	ه	ه	ه
12 " lenis fricatus . . .	'h	.	.	.	ه	ه	ه	ه	ه	ه
<b>Gutturales modificatae</b> (palatales, &c.)										
13 Tenuis . . . . .	.	.	.	.	ك	ك	ك	ك	ك	ك
14 " aspirata . . . .	.	.	.	.	خ	خ	خ	خ	خ	خ
15 Media . . . . .	.	.	.	.	غ	غ	غ	غ	غ	غ
16 " aspirata . . . .	.	.	.	.	خ	خ	خ	خ	خ	خ
17 " Nasalis . . . . .	.	.	.	.	ن	ن	ن	ن	ن	ن

CONSONANTS (continued).	MISSIONARY ALPHABET:			Sankrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chittas.
	I Class.	II Class.	III Class.							
18 Semivocalis . . . . .	y	•	•	य	२३ ४५	۹	غ	ي	י	ي
19 Spiritus asper . . . . .	•	•	•	(y)	•	•	۳	ي	ت	ت
20 , , lenis . . . . .	•	•	•	(y)	•	•	۳	ي	ت	ت
21 , , asper assibilatus . . . . .	•	•	•	g	•	•	ج	ي	ث	ث
22 , , lenis assibilatus . . . . .	•	•	•	z	•	•	ز	ي	ث	ث
Dentales.										
23 Tenuis . . . . .	t	•	•	ଟ	•	•	ت	ت	ت	ت
24 , , aspirata . . . . .	th	•	•	ଥ	•	•	ث	ث	ث	ث
25 , , assibilata . . . . .	•	•	•	ଧ	•	•	ڏ	ڏ	ڏ	ڏ
26 Media . . . . .	d	•	•	ଦ	•	•	ڏ	ڏ	ڏ	ڏ
27 , , aspirata . . . . .	dh	•	•	ଧ	•	•	ڙ	ڙ	ڙ	ڙ
28 , , assibilata . . . . .	•	•	•	ଭ	•	•	ڙ	ڙ	ڙ	ڙ
29 Nasalis . . . . .	n	•	•	ନ	•	•	ڻ	ڻ	ڻ	ڻ
30 Semivocalis . . . . .	l	•	•	ଲ	•	•	ڻ	ڻ	ڻ	ڻ
31 , , mollis 1 . . . . .	l	•	•	ଲ	•	•	ڻ	ڻ	ڻ	ڻ
32 , , mollis 2 . . . . .	•	•	•	ଲ	•	•	ڻ	ڻ	ڻ	ڻ
33 Spiritus asper 1 . . . . .	b	•	•	ବ	•	•	ڻ	ڻ	ڻ	ڻ
34 , , asper 2 . . . . .	•	•	•	ବ	•	•	ڻ	ڻ	ڻ	ڻ
35 , , lenis . . . . .	z	•	•	ଜ	•	•	ڙ	ڙ	ڙ	ڙ
36 , , aspermimus 1 . . . . .	•	•	•	ଜ	•	•	ڙ	ڙ	ڙ	ڙ
37 , , aspermimus 2 . . . . .	•	•	•	ଜ	•	•	ڙ	ڙ	ڙ	ڙ

**Dentales modificatae  
(linguae, &c.)**

38 Tenuis . . . . .	t	t	p
39 , " aspirata . . . . .	th	th	ph
40 Media . . . . .	d	d	b
41 , " aspirata . . . . .	dh	dh	bh
42 Nasalis . . . . .	n	n	m
43 Semivocalis . . . . .	r	r	w
44 , " fricata . . . . .	r	r	v
45 , " diacritica . . . . .	r	r	f
46 Spiritus asper . . . . .	sh	sh	h
47 , " lenis . . . . .	zh	zh	hw
<b>Labiales.</b>			
48 Tenuis . . . . .	p	p	p
49 , " aspirata . . . . .	ph	ph	ph
50 Media . . . . .	b	b	b
51 , " aspirata . . . . .	bh	bh	bh
52 Tenuissima . . . . .	p	p	m
53 Nasalis . . . . .	m	m	m
54 Semivocalis . . . . .	w	w	w
55 , " aspirata . . . . .	hw	hw	h
56 Spiritus asper . . . . .	f	f	
57 , " lenis . . . . .	v	v	
58 Anusvāra . . . . .			
59 Visarga . . . . .			

VOWELS.	MISSIONARY ALPHABET.			Sanskrit.	Zend.	Pehlevi	Persian.	Arabic.	Hebrew.	Chinese.
	I Class.	II Class.	III Class.							
1 Neutralis . . . . .	0	o	o	अ	ओ	•	•	א	א	·
2 Laryng-o-palatalis . . . . .	े	े	े	ओ	ও	•	•	א	א	·
3 " labialis . . . . .	०	०	०	আ	ও	•	•	א	א	·
4 Gutturals brevis . . . . .	া	া	া	আ	ও	•	•	א	א	·
5 " longa . . . . .	ା	ା	ା	ଆ	ଓ	ା	ା	ା	ା	ା
6 Palatalis brevis . . . . .	(a)	i	i	আ	ও	ା	ା	ା	ା	ା
7 " longa . . . . .	ି	ି	ି	ଆ	ୱ	ି	ି	ି	ି	ି
8 Dentalis brevis . . . . .	ି	ି	ି	ଆ	ୱ	ି	ି	ି	ି	ି
9 " longa . . . . .	ି	ି	ି	ଆ	ୱ	ି	ି	ି	ି	ି
10 Lingualis brevis . . . . .	ି	ି	ି	ଆ	ୱ	ି	ି	ି	ି	ି
11 " longa . . . . .	ି	ି	ି	ଆ	ୱ	ି	ି	ି	ି	ି
12 Labialis brevis . . . . .	ି	ି	ି	ଆ	ୱ	ି	ି	ି	ି	ି
13 " longa . . . . .	ି	ି	ି	ଆ	ୱ	ି	ି	ି	ି	ି
14 Gutturo-palatalis brevis . . .	େ	େ	େ	ଆ	ୱ	େ	େ	େ	େ	େ
15 " longa . . . . .	ି	ି	ି	ଆ	ୱ	ି	ି	ି	ି	ି
16 Diphthongus gutturo-palatalis	ାଇ	ାଇ	ାଇ	ଆ	ୱ	ାଇ	ାଇ	ାଇ	ାଇ	ାଇ
17 "	"	"	"	ଏଇ	ୱ	ଏଇ	ଏଇ	ଏଇ	ଏଇ	ଏଇ
18 "	"	"	"	ଓଇ	ୱ	ଓଇ	ଓଇ	ଓଇ	ଓଇ	ଓଇ
19 Gutturo-labialis brevis . . . .	୦	୦	୦	ଆ	ୱ	୦	୦	୦	୦	୦
20 " longa . . . . .	ଠ	ଠ	ଠ	ଆ	ୱ	ଠ	ଠ	ଠ	ଠ	ଠ
21 Diphthongus gutturo-labialis	ାୟ	ାୟ	ାୟ	ଆ	ୱ	ାୟ	ାୟ	ାୟ	ାୟ	ାୟ
22 "	"	"	"	ୱୁ	ୱ	ୱୁ	ୱୁ	ୱୁ	ୱୁ	ୱୁ
23 "	"	"	"	ୱୁ	ୱ	ୱୁ	ୱୁ	ୱୁ	ୱୁ	ୱୁ
24 Gutturals fracta . . . . .	ି	ି	ି	ଆ	ୱ	ି	ି	ି	ି	ି
25 Palatalis fracta . . . . .	ି	ି	ି	ଆ	ୱ	ି	ି	ି	ି	ି
26 Labialis fracta . . . . .	ି	ି	ି	ଆ	ୱ	ି	ି	ି	ି	ି
27 Gutturo-labialis fracta . . .	୦	୦	୦	ଆ	ୱ	୦	୦	୦	୦	୦



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